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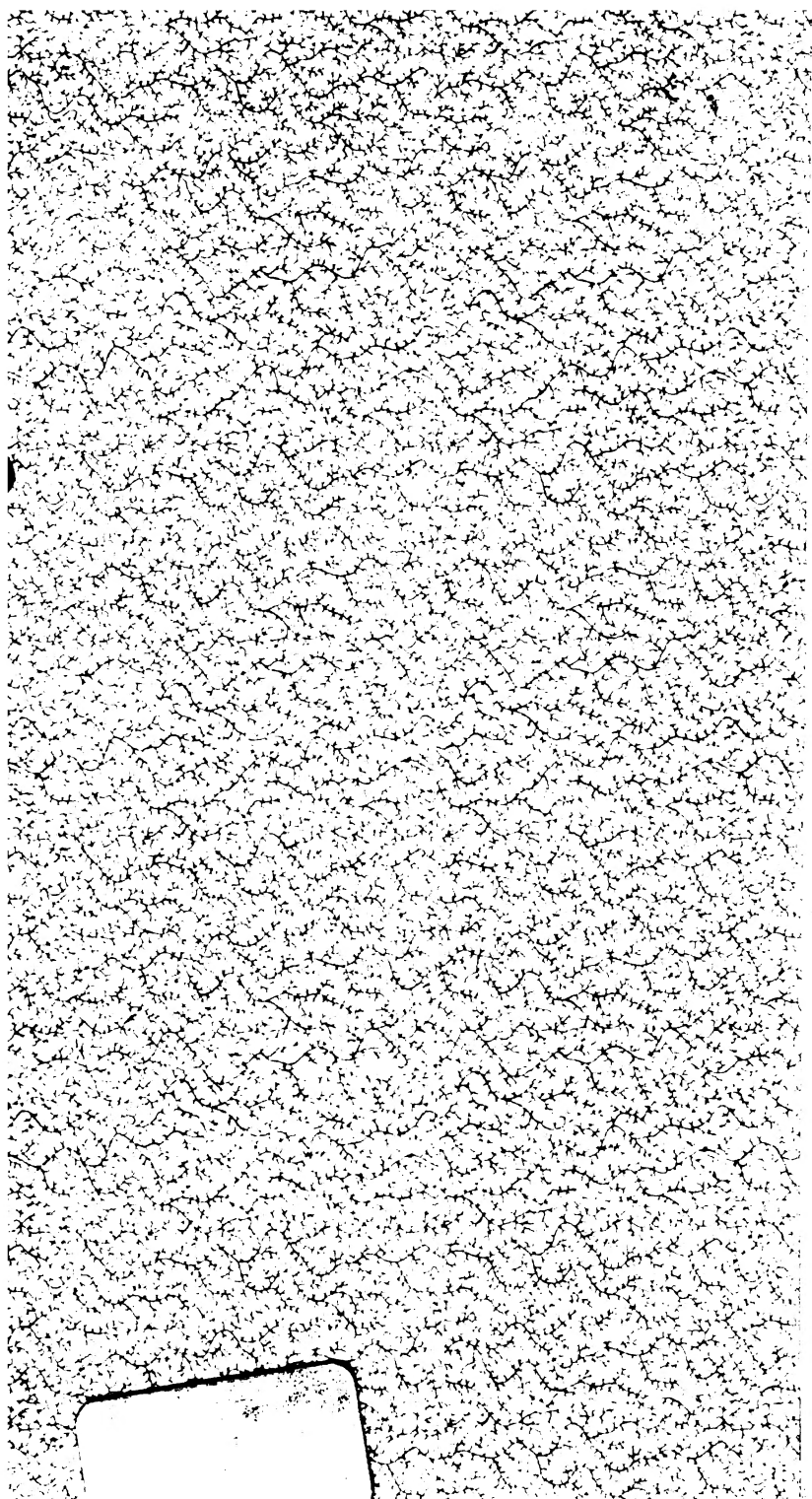
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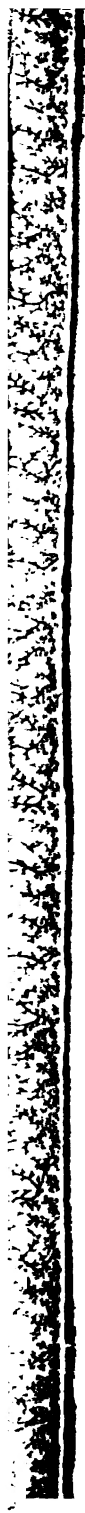
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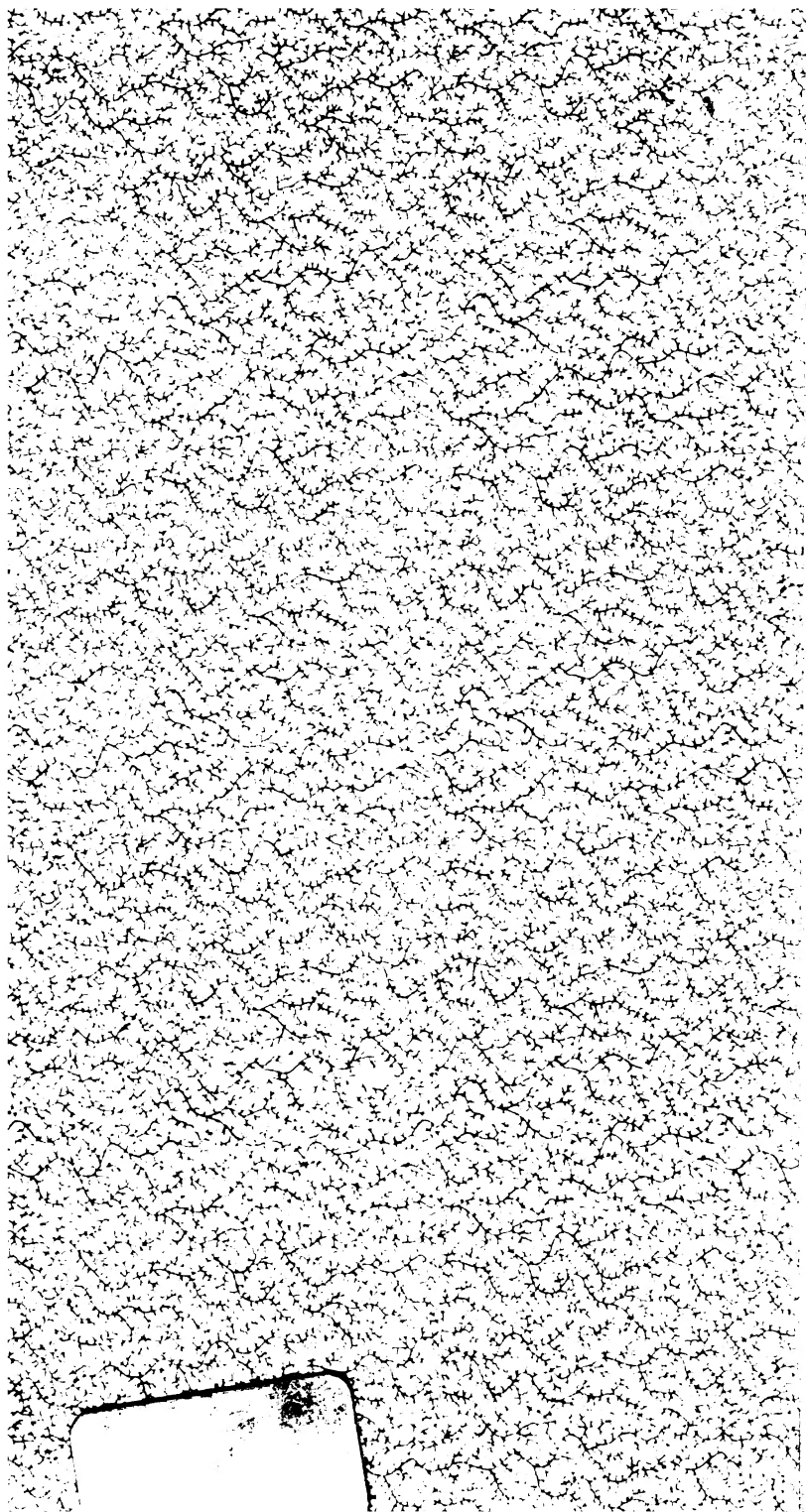
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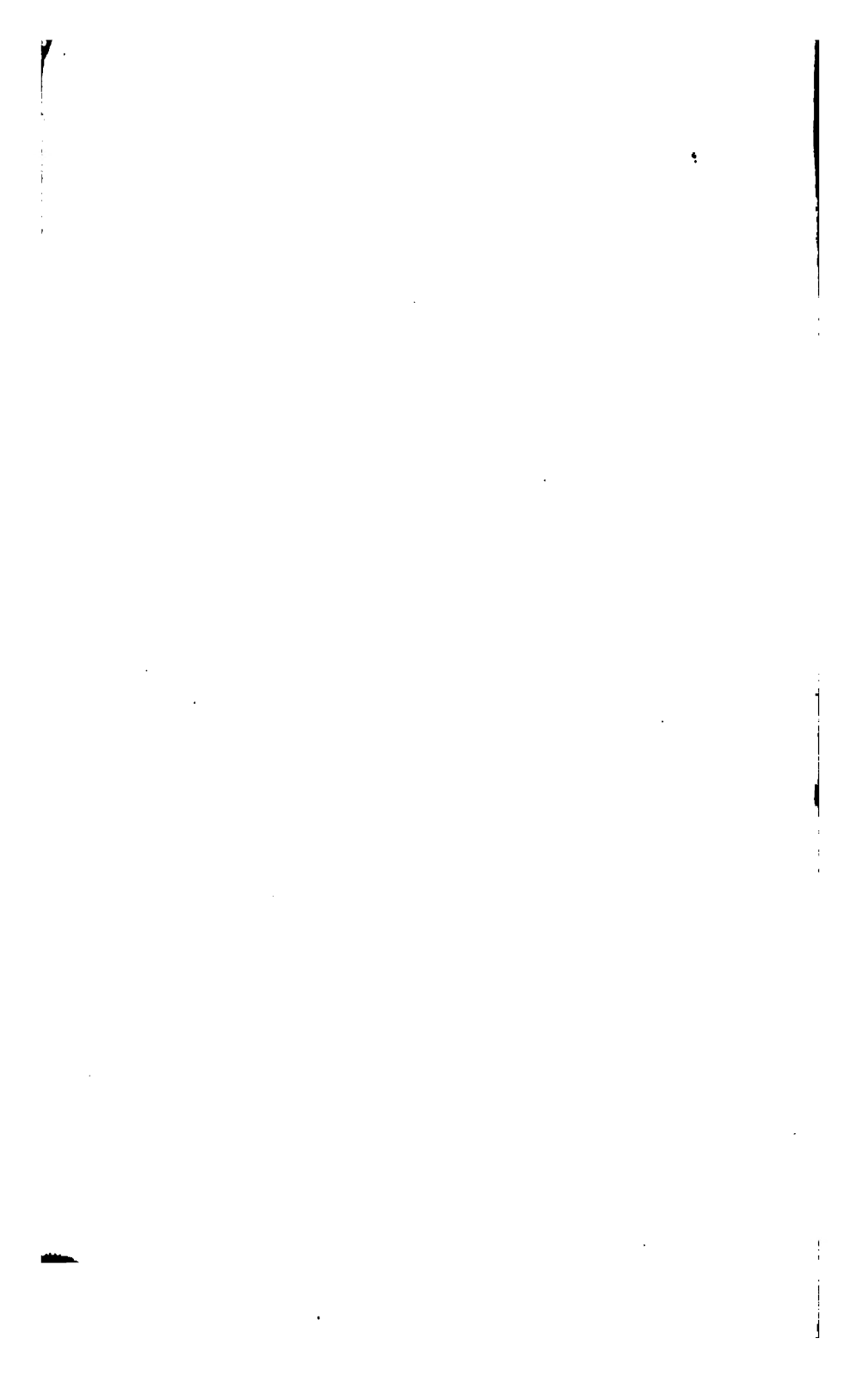
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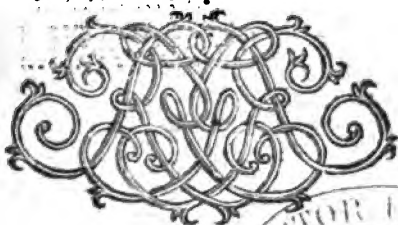
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T A B L E

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T H E

MONTHLY REVIEW,

For J U L Y, 1781.



ART. I. *Liberal Education* : or, a Practical Treatise on the Methods of acquiring useful and polite Learning. By the Rev. Vicechancellor Knox, A. M. Late Fellow of St. John's College, Oxford, and now Master of Tunbridge-School. 8vo. 3s. 6d. Boards. Dilly. 1781.

ONE of the first ideas which will occur to a reader of this Treatise will be, as Mr. Knox rightly observes, the multitude of books which has appeared on the subject of education. Numerous, however, as have been the authors who have written on this interesting topic, it is still far from being exhausted; as, indeed, is evident from the present performance, in which much is to be met with that is well worthy of remark and observation.

If Mr. K. amuse us not by singularity of opinion, he, at least, gratifies us by his good sense, and the justness of his sentiments. Novelty, indeed, is not to be expected from a Writer on Education who means not to recommend speculation, but practice; not to innovate, but to restore: his design, in short, 'is to speak in favour of that ancient system of education which consists in a classical discipline, and which has produced in our nation many ornaments of human nature.' By classical discipline is meant, we presume, the discipline which prevails in public schools. In discussing the question, whether we should prefer public or private education, he is a warm advocate for the former.

From the time of Quintilian to the present day, it has remained a doubt, whether public or private education is the more conducive to valuable improvement. Quintilian approved of public education, and has supported his opinion, as indeed he always does, with reasons which carry with them irresistible conviction. From the arguments

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which he has used, and from the dictates of observation, I am led not only to prefer public, but entirely to disapprove private education, unless under the particular circumstances which I shall presently enumerate.

‘ Though, upon the whole, I prefer the education of schools, yet I know that much licentiousness has often been found in them. The prevailing manners of the age, and of the world at large, are apt to insinuate themselves into those seminaries of learning, which, by their seclusion from the world, might be supposed to be exempted from its corruptions. The scholars bring the infection from home; and perhaps the masters themselves at length acquire a tinge from the predominant colour of the times. From whatever cause it proceeds, it is certain that schools often degenerate with the community, and contribute greatly to increase, by diffusing, at the most susceptible periods of life, the general depravity. The old scholastic discipline relaxes, habits of idleness and intemperance are contracted, and the scholar often comes from them with the acquisition of effrontery alone to compensate for his ignorance. When I recommend public schools, therefore, I must be understood to mean places of education where the intention of the founder is not quite forgotten, and where a degree of the more practical part of the original discipline is still retained. Such, I trust, may be found; and such will increase in number, when the general dissipation, which, it is confessed, has remarkably prevailed of late, shall be corrected, by public distress, or by some other dispensation of Providence.

‘ The danger which the morals are said to incur in schools, is a weighty objection. I most cordially agree with Quintilian, and with other writers on this subject, that it is an ill exchange to give up innocence for learning. But, perhaps, it is not true, that in a well-disciplined school (and it is only such an one which I recommend), there is more danger of a corruption of morals than at home. I am not unacquainted with the early propensity of the human heart to vice, and I am well aware that boys contribute greatly to each others corruption. But I know, that the pupil who is kept at home cannot be at all hours under the immediate eye of his parent or his instructor; it must happen, by chance, necessity, or neglect, that he will often associate with menial servants, from whose example, especially in great and opulent families, he will not only learn meanness, but vice. But supposing him to be restrained from such communication, the examples he will see in the world, and the temptations he will meet with in an intercourse with various company at an early age, will affect his heart, and cause it to beat with impatience for his emancipation from that restraint which must be taken off at the approach of manhood. Then will his passions break forth with additional violence, as the waters of a stream which have been long confined. In the course of my own experience, I have known young men nearly ruined at the university, who attributed their wrong conduct to the immoderate restraint of a domestic education. The sweets of liberty never before tasted, and the allurements of vice never before withstood, become too powerful for resistance at an age when the passions are all strong, reason immature, and experience entirely deficient.

‘ After

* After all the confinement and trouble of a domestic education, it is probable that the boy will at last be sent to the university. There he will find the greater part of his associates to consist of young men who have been educated at schools; and if they have any vices, he will now be in much greater danger of moral infection, and will suffer worse consequences from it, than if he had not been secluded from boys at a boyish age. He will appear awkward, and unacquainted with their manners. He will be neglected, if not despised. His spirit, if he possesses any, will not submit to contempt; and the final result will be, that he will imitate, and at length surpass, their irregularities, in order to gain a welcome reception. From actual observation I am convinced, that this voluntary degeneracy does often take place under these, or under similar circumstances. That happy conduct which can preserve dignity and esteem at the university, without any blameable compliances, must arise from a degree of worldly wisdom, as well as moral rectitude, rarely possessed by him who has been educated in a closet. It is not enough, that the mind has been furnished with prudent maxims, nor that the purest principles have been instilled into the heart, unless the understanding has itself collected some practical rules, which can only be gained by actual intercourse, and unless that degree of fortitude is acquired, which perhaps can only arise from frequent conflicts terminating in victory.

* With respect to literary improvement, I think that a boy of parts will be a better scholar, if educated at a school, than at home. The reason is, that in a school many circumstances co-operate to force his own personal exertion, on which depends the increase of mental strength and of course improvement, infinitely more than on the instruction of any preceptor whatsoever.

* Many of the arguments in support of this opinion must be common, for their truth is obvious. Emulation cannot be excited without rivals; and without emulation, instruction will be always a tedious, and often a fruitless, labour. It is this which warms the passions on the side of all that is excellent, and more than counterbalances the weight of temptations to vice and idleness. The boy of an ingenuous mind, who stands at the head of his class, ranks, in the microcosm of a school, as a hero, and his feelings are scarcely less elevated. He will spare no pains to maintain his honourable post; and his competitors, if they have spirit, will be no less assiduous to supplant him. No severity, no painful confinement, no harsh menaces will be necessary. Emulation will effect in the best manner the most valuable purposes; and at the same time will cause, in the bosom of the scholar, a pleasure truly enviable. View him in his seat, turning his Lexicon with the greatest alacrity; and then turn to the pupil in the closet, who with languid eye is poring, in solitude, over a lesson which he naturally considers as the bane of his enjoyment, and consequently feels no other wish than to get it over as soon as he can with impunity. It is true, a private tutor may do good by praise; but what is solitary praise, to the glory of standing in a distinguished post of honour, the envy and admiration of a whole school? *

* Ducere vero classem pulcherrimum. QUINTILIAN.

' The school-boy has the best chance of acquiring that confidence and spirit which is necessary to display valuable attainments. Excessive diffidence, bashfulness, and indolence retard the acquisition of knowledge, and destroy its due effect when acquired. They are the cause of pain to their possessors, and commonly do injustice to their real abilities, and hurt their interest. It is one circumstance in public schools, which tends to give the scholars a due degree of confidence, that public examination or election days are usually established in them; when, besides the examination, which, if undergone with credit, inspires courage, orations are spoken before numerous auditors. This must greatly contribute to take off that timidity, which has silenced many able persons brought up to the bar, and to the pulpit. The necessity of making a good appearance on public days, causes a great degree of attention to be paid to the art of speaking; an art, which, from the defect of early culture, has been totally wanting in some of our best divines; many of whom never gave satisfaction to a common audience in preaching those compositions, which, when published, have been admired in the closet.

' The formation of connexions which may contribute to future advancement, and of friendships which cannot easily be dissolved, has always been a powerful argument in support of the preference of public schools. Such connexions and such friendships have been, and may be formed. The opportunity which public schools afford, is certainly an additional circumstance in recommendation of them. But I cannot omit expressing my disapprobation of the practice which has sometimes prevailed, of sending a son to school merely to form connexions. One reason is, that a son, in such cases, has been usually instructed at home, to pay a servile deference to those of his school-fellows who are likely to be distinguished by future rank or fortune. By this submission, he has acquired a meanness of mind highly disgraceful to a man of liberal education. He has entered into a voluntary slavery, for the self-abasement and inconveniences of which, no emolument can compensate; and he has not unfrequently been frustrated in his expectation even of profit; for it so happens, that the servility which accommodates the great man, often renders the voluntary dependent contemptible in his sight. After many years servitude, the greedy expectant is often dismissed, as he deserves, unrewarded. But let him gain what he may, it will in my opinion, be dearly purchased at the price of the conscious dignity of a manly independence. Those disinterested friendships which are formed at public schools, from a real congeniality of sentiments and taste, will certainly contribute much to comfort, and perhaps to advancement. Experience proves, that they are more durable than those formed at any subsequent period.

' A great degree of bodily exercise is necessary for boys. Nature has taken care to provide for this necessity, by giving them a propensity to play. But they never enter into the puerile diversions with proper spirit, but with boys. He then who is placed at a school, has the best opportunity of answering the intentions of nature, in taking that constant exercise which contributes equally to strength of body and vigour of mind.

' I may

‘ I may add to the many arguments in favour of school-education, the pleasure and enjoyment of the pupil. Placed in a little society of members like himself, he finds ample scope for the exertion of his various powers and propensities. He has friends and play-fellows constantly at hand ; and the busy scene passing before him, is a never-failing source of amusement.

‘ The private pupil languishes in solitude, deprived of many of these advantages, or enjoying them imperfectly. He feels but little emulation ; he contracts a diffidence ; he makes few friendships, for want of opportunity ; he is secluded from the most healthy exercises ; and his early youth, the pleasant spring of life, is spent in a painful confinement.

‘ But yet there are a few circumstances which will render private education the most proper. These are, uncommon meekness of disposition, natural weakness of understanding, bodily infirmity, any remarkable defect of the senses, and any singular deformity. Boys in these circumstances should be treated like those tender plants, which, unable to bear the weather, are placed under glasses, and in the shelter of the green-house. The oak will flourish best in an open exposure *.’

It must be confessed that Mr. Knox's arguments in favour of the opinion he maintains are, many of them, plausible and ingenious : nevertheless, we cannot altogether concur with him in his sentiments on this subject.

That a greater proportion of good scholars is educated in public than in private schools is not to be denied ; but then we must take this consideration along with us, that for one pupil who is educated privately, hundreds go through the discipline of a public school. Add to this, that when children, who have their fortunes to make, discover any striking superiority of parts or understanding, it is usual for parents to place them at some of the great public schools, not only with a view to college preferences, but also for the opportunity of making connexions which may promote their future advancement in the world. Impolitic as this last motive will presently appear to be, it sends many a boy of genius to a public school, who would otherwise have been educated privately. It is contended, that in public schools

* ‘ The principal objection offered against the education of schools, when compared with private tuition, has always been, that the morals are in greater danger at school than at home. But let us hear a sensible poet of antiquity on the subject :

Plurima sunt—Famâ digna finistrâ.—

Quæ monstrant ipsi pueris traduntque PARENTES.

Sic Natura jubet : velocius et citius nos

Corrumpunt VITIORUM EXEMPLA DOMESTICA. JUVENAL.

‘ Add to this, that Lycurgus, Plato, and many other wise men of antiquity, as well as of modern times, have preferred public education.

emulation acts as a stimulus to industry; this, it must be acknowledged, is a material advantage: yet, surely, it may be introduced, in some degree at least, into a scheme of private education. There seems to be no necessity that the private tutor should have but one solitary pupil; any number of pupils, not interfering with the economy of a private family, seems sufficiently compatible with the idea of private pupilage. If there be but two, emulation will not fail to operate. The argument drawn from the advantages of making connexions at school with those who are born to the expectation of rank or fortune is certainly a feeble one. Connexions of that kind are frequently as fatal to worldly interest, as they are to morals, pernicious and destructive. They are, in short, tickets in a lottery, in which there are more than a hundred blanks to a prize. It is possible that one boy in a hundred may avail himself of them, but what will be the fate of the ninety and nine? If their dispositions be passive and complying, they are in great danger of becoming servile and dependent; if spirited and generous, they will in subsequent life endeavour to associate with their former school-fellows on terms of equality with respect to expence, they will affect their manner of living, and adopt their extravagance. It is needless to point out the consequence. The debt and ruin in which so many young men of small fortunes, especially at the universities, are every day involving themselves, are too certain proofs of what we have advanced.

But the most powerful argument, and that which supercedes every other in favour of private education, is, that the morals of the pupil are in less danger from the contagion of vicious example, and from the opportunities of gratification. In a public school, where numbers are in confederacy, Argus himself could not have his eyes upon them all. Opportunities will offer, of which they will certainly avail themselves, and which no vigilance can on every occasion guard against. It is not, indeed, to be denied that vice will insinuate itself even into the most private seminaries; yet, surely its inroads may be more effectually opposed by him who has but one or two to attend to, than by the preceptor whose attention is distracted by, and divided among, a multitude, daily diverging from the moral line in every direction.

With respect to that part of the argument which supposes, that when a boy, who has been under the restraint of a well-conducted domestic education, is sent to the university, he will become more vicious than his vicious associates, who have been educated publicly, we must totally dissent from it. In this instance we shall not oppose argument to argument, but observation to observation. We have ever remarked that they whose minds were, on entering at the university, best stored with principles

ciples of virtue, have generally carried away with them when they left it, a proportionable share of the principles they brought along with them. We must further declare, and from actual observation too, that they, of whom this has been remarked, have most frequently been (allowing for the disparity of numbers) those who were educated privately.

It must not, however, be inferred that we are blind to the advantages of public education, or that we are not convinced of its necessity. Without public schools, education would be confined to few, or at the best but imperfectly conducted. It is but a small part of the community that can afford the expence of private education; but few men, properly qualified for the task, can be prevailed upon to undertake it; and lastly, it is not every parent who is capable, even if they were so disposed, of concurring with the preceptor in his arduous employment; and without such concurrence, the preceptor's labour would be in danger of being perpetually counteracted. All that we contend for is, that private education, when properly conducted, possesses, in the present state of things, advantages which are rather to be wished for than expected from any system of public education that has yet been adopted.

Mr. Knox is of opinion, that boys ought to be kept at school till nineteen. In this, it is probable, he may be right; yet, surely, it is not necessary, as he seems to think, that classical studies should in a manner occupy their whole time till that period. The elementary parts, at least, of much useful knowledge might before that age be acquired, without retarding their progress in letters. The portion of human life which he would assign to the acquisition of languages, seems too much to devote to a single pursuit. Milton, who was not without experience on this subject, entertained very different sentiments. He, it must be confessed, runs into a contrary extreme; expecting from the generality of boys the performance of what nothing but the capacity of such a one as he was could have been equal to.

Mr. Knox's work is divided into forty sections, besides an Introductory Essay, and another at the conclusion. By this methodical division, which, in a didactical work of this kind, is of singular utility; nothing is omitted that has any relation to his subject.

Our limits not permitting us to give a regular analysis of this performance, we shall content ourselves with laying before our Readers the two following sections,—the importance of the subjects discussed in them will sufficiently apologise for their length—The first is *on the Passions and Vices of Boys*:

Whoever has had experience among young people, will have remarked, how early, and with what violence, the vicious propensities

of human nature display themselves. To eradicate them is difficult, and perhaps impossible. But they may be restrained and weakened, so as to be rendered less dangerous to future felicity.

‘ There are many most destructive vices of boys, against which no vigilance can sufficiently guard. All that a master can do, is, to check any tendency to them when he happens to detect it, to correct all conversation and behaviour which lead to the commission of them, and to take care that the pupil is observed in retirement as closely as circumstances will allow. Some vices are so indelicate, as scarcely to admit of being mentioned. But where there is reason to suspect any boy of being habitually guilty of such, delicacy must not prevent a superintendant from speaking to him in private on the subject, and representing the consequences in colours as frightful as the imagination can conceive. This is a painful task, and requires great address in the execution. I am convinced, much misery has arisen in the world from neglecting to perform it. Difficult as it must be to a man of delicacy, yet it is certainly desirable, that while he gives moral dissuaves against vice in general, he should specify some vices, and paint in lively colours the particular ill consequences which arise from them. If virtue in itself does not appear desirable, or vice detestable, yet the idea, that vice will occasion pain, distempers, imbecility, and premature old age, must have weight. Irregular and intemperate passions, indulged at a boyish age, will blast all the blossoms of the vernal season of life, and cut off all hope of future eminence. The mind will sympathize with the body, and both will be reduced to a wretched state of weakness by too early and excessive indulgences. Disease will infallibly follow vice, and blast every blossom of youth *. I dwell with earnestness on this subject, because the success of all our cares in education depends upon it. Add to this, that innocence is of greater value than learning.

‘ The irascible passions of boys are often very violent. When they display their effects in acts of premeditated malice and revenge, they should certainly meet with correction. A judicious master will give general admonitions on the necessity of restraining the passions, and in particular cases will apply proper punishment. He will do right to represent malice and revenge as by no means the effects of a generous and noble spirit, but of a bad and an effeminate heart. It will indeed be much better to bring any improper behaviour into disgrace, than to animadvert upon it with severity. Time, and experience of their

‘ * *Paulatim per id nitidum, flos ille juventæ
Disperit, vis illa animi; tum squalida tabes
Artus, horrendum! miseros obduxit, et altè
Grandia turgebant sædis abcessibus ossa.
Ulcera, proh divùm pietatem! informia pulchro
Pascebant oculos, et diæ lucis amorem,
Pascebantque acri corrosas vulnere nares . . .
Illum alpes vicinæ, illum vaga flumina fletunt;
Illum omnes Ollique deæ, Eridanique puellæ
Fleverunt, nemorumque deæ rurisque puellæ
Sibinusque alto gemitum lacus edidit amne.’ FRACASTORIUS.
‡ *Et castum amittit, polluto corpore, florem.* CATULLUS.*

bad

bad influence on personal happiness and reputation, will be the most effectual remedies for the disorders of the angry passions. Many of them gradually lose their force as reason arrives at maturity, and time effects a reformation, which art could never produce. Much less evil happens to young persons from the irascible, than from the concupiscible affections. Still, however, great care should be taken to restrain them, and religious arguments should always and principally be applied; for the indulgence of the irascible passions particularly militates against the spirit of Christianity.

'Boys are apt to be obstinate and sullen. Nothing cures these dispositions so effectually as ridicule. They should be laughed out of these disagreeable dispositions by their school-fellows; and indeed, this is one of the great advantages of public education, that boys shame each other out of many absurd and odious ways, which the private pupil may retain through life.

'Boys are usually ungrateful to their instructors, ready to speak ill of them, revengeful after proper correction, and prone to be unthankful for the kindest treatment. Parents must remove this fault, by disregarding their malice, and by shewing gratitude to the master.

'The business of correcting the passions and bad habits of children, belongs in a particular manner to parents; but as children are often kept at school, and at a distance from parents, during the puerile age, it ought undoubtedly to be comprehended in the plan of scholastic education. But parents have their sons at home some parts of the year. At those times, I am sorry to observe, that they often foment by encouraging bad passions. Many consider anger and revenge as marks of a manly spirit, and, by seeming pleased with their most violent effects, by laughing at them, or by not discountenancing them, give them additional force. The parents ought to be sufficiently considerate to second the master's endeavours both by precept and example, when they have their children at home. Though they may be diverted with a boy's petulance and passion, during the short time he is with them, they should not shew themselves pleased; but should consider, that these beginnings will in a few years grow to such a height, as one day to destroy their children's happiness and their own.

'If any really think, and I believe they do, that violent passions are signs of parts and genius, I will beg leave to assure them that I have known the ablest boys of the mildest affections, and the greatest dunces the most addicted to every bad passion, in their most violent degrees. However this may be, the passions are certainly the causes of the greatest miseries of human nature; and not to discourage them in boys, under all circumstances whatever, is extreme cruelty.'

ON THE UNIVERSITIES:

'It is easy to perceive, that the English universities are in less repute than they were formerly. The rich and great, who, at one time, would on no account have omitted to send their sons thither, now frequently place them under some private tutor to finish them, as it is called, and then immediately send them on their travels. There seems, among all orders, to prevail a discontent on the relaxation of discipline,

discipline, and the useless and frivolous exercises required for the attainment of academical honours.

‘ I have myself resided long in one of the universities (and the sisters are much alike), and I have seen in it many evils. But I restrained my indignation by asking myself the question, where I could have been placed in this sublunary world, without seeing many evils? I saw immorality, habitual drunkenness, idleness, ignorance, and vanity, openly and boastfully obtruding themselves on public view. I saw them triumphing without controul over the timidity of modest merit. Many things appeared openly, that deserved warm disapprobation; but I still knew there were amiable and worthy characters, and excellent practices and institutions, which were not so generally noticed, because they did not force themselves on the attention, but were concealed in the shade of literary retirement. Like the modest flowret, they were over-run by the rankness of the weeds.

‘ I could easily account for the evils I beheld. It was not to be wondered at, that so great a number of young men just emancipated from school, and from a parent's authority, should break out into irregularities, when encouraged by mutual example. Their passions were strong, their reason immature, their experience defective. Pride, vanity, and the love of pleasure, urged them to any conduct that could either confer distinction, or afford gratification. Many had money at command. These most devoutly followed fashion, that demon which allures with irresistible charms to all that is ruinous and ridiculous, and were closely pursued by other young men of spirit, as they called themselves, who were obliged to contract a heavy debt to support their extravagance. I believe, under the same circumstances, young men, in any place, would exhibit the same appearances; and if there is too little restraint, and I think there is too little, the fault is not in the statutes and regulations either of the university, or of the colleges, but in the age which will not bear restraint. Yet there are officers whose hands are invested with every necessary power; and there is little doubt, but that the very glaring abuses which have risen up, while it has lain dormant, will at last stimulate them to exert its full force.

‘ When the discipline shall be restored, and the obsolete exercises abolished, no places in the world will be better adapted to a studious life, than our noble universities. Much rust has been contracted in them by time, many evils deeply rooted, which cannot be eradicated but by the legislative arm; yet with all their imperfections, I will maintain, that no place is able to furnish more advantages to the real student. In them are founded some of the finest libraries on earth; not only public libraries for the general use of members of the university, but libraries in each college, scarcely less convenient than if they were in the student's own apartment. In the university at large, professorships established with ample stipends; in colleges, tutors and lecturers. The buildings convenient, elegant, spacious, airy. The apartments of students for the most part handsome, and commodious, silent, retired, and in every respect fitted for a life of study. Sweet gardens and groves, delightful walks, and rural retreats. Add to all this, that the high antiquity of the place,

place, and the many great and learned persons who have issued from it, give it a most venerable air, and tend to animate the student with a generous emulation.

‘ But as this reform may be distant, and as, in the sincerity of my heart, I consider the sending a son thither at present, without particular precautions, as a most dangerous measure; a measure which may probably make shipwreck of his learning, his morals, his health, his character, and his fortune, if he has one; I think it a duty incumbent on me to point out, as well as I am able, the most likely means to save all these from destruction, and to obtain the natural advantages of these distinguished seminaries.

‘ In the first place, boys should not be sent to the university so young as they often are. It is really cruel to let a boy of fifteen be precipitated into drunkenness and debauchery. By a too early entrance, his health will be injured, his peace of mind broken, his learning lost, and his morals depraved. Examples and opportunities for vice abound, and the inexperience, and want of resolution, characteristic of boys, will render it difficult to avoid contagion. There are instances of those who have gone through with safety at this early age; but they are few in comparison with those who have sustained such injuries as they have long and severely felt. Every one, on putting on the academical dress, commences a man in his own opinion, and will often endeavour to support the character by the practice of manly vices. I advise therefore, that no boy shall be sent to the university till he is nineteen years old. An additional reason is, that, in four years, he may take a bachelor's degree; and four years bring him to the age at which he may take orders, or enter with propriety into other professions. But when a boy enters at fifteen, he takes his degree at nineteen, and then waits till three-and-twenty without employment. This awkward interval is not often spent in the university, but in the country, and in the employments of a sportsman and a man of pleasure. Four years of idleness must make great havoc in his learned attainments. Let it be considered, how much more advantageously the four years from fifteen to nineteen would be spent in a well-directed school. Such a foundation would be laid in classical learning, as would scarcely ever give way, even though it should suffer a temporary neglect.

‘ I am aware that all boys cannot wait at school till nineteen, because vacancies in scholarships, exhibitions, and fellowships, often summon them unexpectedly before that time. But I must exhort parents not to let their sons incur danger of moral and mental corruption, for the sake of adding a few pounds a year to their allowance. Where any considerable advantage is to be obtained, I *will* not expect, in these times, that it will be foregone; but every precaution must be used to obviate the ill consequences of embarking a boy without a proper pilot, on a wide and a stormy ocean.

‘ Whenever the circumstances of the parent will admit, a private tutor of character must be engaged. A compensation must be made him sufficient to induce him to inspect his pupil not only in the hours of study, but also of amusement; and I would give particular directions, that the pupil should never take a walk or a ride, but in the company

company of the private tutor, or of those whom he may approve. A faithful tutor, who will thus condescend to watch the moral conduct of his pupil, will be far more desirable, than a man of genius and learning, who will only attend to literary improvement.

‘ I shall not lay down any rules for the conduct of academical study, but shall content myself with advising the parent to place his son under some ingenious and worthy tutor, and then to submit the conduct of his education at the university entirely to his direction. The college tutors are often, it is to be presumed, men of judgement as well as learning and morals, and are well qualified to direct the student in every part of his conduct. It is at the same time to be lamented, that from the number of pupils usually allotted to one, he is incapable of paying all that attention to each, which a tender parent must desire. For that reason, I wish a private tutor to be joined with the college or official tutor, whenever it can conveniently be effected. I own, for my own part, I should be afraid to trust a son without one. The private tutor, it must be remembered, should have the whole management of the pupil's finances. Scarcely any but those who have resided in the university, or are parents of pupils, can form an adequate idea of the many evils of every kind and degree, which would be avoided by giving a prudent private tutor full powers to direct the expences of his disciple.

‘ Under such restrictions, and with a few public alterations, I repeat, that no place is better calculated for studious youth, than these venerable seats of the muses, to which they have for ages resorted. To prove that they are capable of forming the greatest characters in every department, I appeal to the annals of my country. And I cannot help thinking, that their declared enemies, those who wish to destroy or totally alter their constitution, are of that description of men who envy the advantages which they have never shared, or who, from an unfortunate mode of thinking, endeavour to overturn all the ancient establishments, civil and ecclesiastical *.

* In academiâ confluxus est ingeniorum variorum, etiam diversissimorum; reperiuntur ibi homines pravi etiam ac flagitiosi, per quos animi simplices faciliè corrumpuntur. Est ibi etiam major aliquanto vivendi libertas, quam in præsentia et sub oculis parentum. Dantur occasiones discurrendi, potandi, ludendi alea et tessera. Adde quòd reperiantur, qui his modis quæstum faciunt, stultæque juventutis promptitudinem facilitatemque, habeant vestigalem. An ergo meos filios tot periculis ultro exponam? Scilicet utique callè, moderatè, sobriè, honestè vivitur, academiâ solâ exceptâ. Vel si hoc male fingitur, quid non et alibi prospicimus securitati nostrorum? Aut si possumus alibi, cur licebit minus in academiâ? Sunt profectò ibi quoque leges, sunt magistratus, sunt viri honestatis virtutisque amantes et interdum plus, quam nonnulli volunt, rigidi ac severi. Non igitur academia in causâ si qui in eâ malè vivant, non ordo professorius, non cætera a regibus optimè constituta et quanta possunt observari solita diligentia. . . . Quare manet verum quod innuebam superius educationis locum maximè idoneum academium esse.

JOHANNES SCHEFFERUS, de Informst. literar.

* I will only add one more caution before I leave the subject of literary advice. Let not the scholar think his education finished, when all the forms of it are completed. Let him not close his books as soon as he has relinquished his tutor. Improvement is the business of life. And his days will pass away pleasantly, who makes a daily addition to his ideas. But he who deserts his books, from a common but mistaken notion, that after a certain number of years spent in the usual forms, he is *completed*, will soon find, that his books will desert him. He will have renounced one of the best modes of spending *otium cum dignitate*, a respectable retirement. Some of the most important professions should not be, as they often are, merely a *genteel retreat for idleness*.

‘Epaminondas, la dernière année de sa vie, disoit, écoutoit, voyoit, faisoit les même choses que dans l’âge où il avoit commencé d’être instruit.—Aujourd’hui nous recevons trois éducations différentes ou contraires, celle de nos peres, celle de nos maitres, celle du monde. Ce qu’on nous dit dans la dernière, renverse toutes les idées des premières. MONTESQUIEU.

‘In the above section I have only taken notice of the English universities. I am not experimentally acquainted with any others; but I know that great pains have been taken to recommend the Scotch and foreign universities, to *Englishmen*. They certainly can be superior in no other respect but *strictness of discipline*. I believe Europe cannot produce parallels to Oxford and Cambridge, in opulence, buildings, libraries, professorships, scholarships, and all the external dignity and mechanical apparatus of learning. If there is an inferiority, it is in the *persons*, not in the place or in its constitutions. And here I cannot help confessing, that a desire to please the great, and bring them to the universities, for the sake of honour and profit, and other *political* motives, causes a *compliance with fashionable manners, a relaxation of discipline*, and a connivance at ignorance, folly, and vice.

Notwithstanding we have in the former part of this article very freely controverted some positions of the ingenious Writer, we are ready to acknowledge the general merit of this practical Treatise; and we scruple not to pronounce, that whoever is immediately interested in the education of youth, whether it be parent or tutor, or whether such tutor be public or private, he cannot fail to peruse it with singular advantage. If Mr. Knox be able to carry his ideas on this most important subject into actual execution, or can act up to the very excellent principles he has laid down, it will not be difficult to foresee that the seminary over which he presides must exhibit as faultless a specimen of scholastic discipline as ever appeared in any age or nation since letters were cultivated.

ART. II. *Rimes*. 8vo. 2s. 6d. sewed. Dilly. 1781.

THIS Writer is of opinion, that ‘uniformity of stanza, when protracted to any degree, must ever fatigue, as exhausting

tinguishing the great source of all pleasure, variety.' To remedy this, he has adopted a series of stanzas in which, as is usual in the choral odes of the Greek tragedians, and in Pindar, the two first correspond, and are succeeded by a third of a different measure. These, which the ancients distinguished by the titles of strophe, antistrophe, and epode, are here denominated, somewhat fantastically, cadence, antiphony, and unison. Our sentiments on this division of the English ode being already known, they need not be repeated; especially as we meet with nothing either in the reasonings of this writer, or in the success of his practice, to dispose us to retract them. We shall, however, observe that he appears to be mistaken, when he supposes diversity of stanza essential to variety in poetical harmony. If variety depended solely on varying the mode or measure of the verse, his argument might be conclusive; but this, in fact, is far from being the case; it is even possible that a verse may be varied without obtaining the variety sought for. For instance, by the addition of two syllables to a verse of eight the measure is varied; but unless the additional syllables be emphatical themselves, or remove the emphasis from syllables already emphatical, the general harmony of the verse will be the same. This writer does not seem apprised that the variety here spoken of depends, not upon the counting of syllables, or the transposition of rhymes, but upon the pause, the emphasis, and (if we may so speak) upon that certain musical expression, which, as it is the result of feeling and taste, distinguishes the poet from the rhymist. Were it otherwise, whence have blank verse and the couplet their variety and harmony? But enough on this subject. Let the objectors to uniformity of stanza read the noble Ode to Mr. Howard, or the admirable Lyric productions of a Warton, and they will find that, though diversity of stanza may not be inadmissible, it is far from being necessary. Had not Mr. Warton, whose knowledge of English poetry and its powers, as a critic, is not less eminent than are his abilities as a poet, been convinced that the genius of the English ode required not such diversity of stanza, it is probable he would, on some occasion at least, have adopted it.

The pieces in this collection written after the model spoken of above, have the affected title of *melodies*. To them succeed what the Author is pleased to call (and it is well he has given them a name) *symphonies*; in which the stanza, couplet, blank verse, and prose, are interchangeably jumbled and dance the hays together, because forsooth, 'the subjects seemed to demand an answering mode;' *diu boni!*

Much, however, as we reprobate the licentiousness of such capricious innovation, we must do this Writer the justice to acknowledge that he is not without some qualifications essentially

requisite in the composition of a poet. He appears to have considerable learning, and his learning has furnished his imagination with good store of poetical imagery. At the same time it must be confessed that we meet with little of that wild and animating enthusiasm, that ardor animi æthereus, which is the soul and characteristic of true poetry. Add to this that his language, as may be seen in the specimen that follows, is rather studied than elegant, and its combinations are not unfrequently harsh and inverted.

ON THE MILITARY PREPARATIONS MDCCLXXIX.

P R E L U D E.

'The kingly oaks whose lofty crest
The wrath of every storm defies,
Of genial Spring the glad supplies
To guard their lustre crave :
So they whom honour's crown hath blest
Require the Muse's sacred rain,
From Time, from Envy's hateful train
Their ancient state to save.

C A D E N C E I.

When first the chiefs
Of Albion led
Their legions to the Gallic shore,
The patriot flame
Informed each breast :
That flame, alas, appears no more.
Such is the baleful power
Corruption, idol vile! of thy destroying shower.

A N T I P H O N Y I.

O lasting shame
To every son
Of whom the gallant Edward led,
When Cressy's field
Saw conquest crown
With chaplet bright his helmed head !
When wounded by Despair
The Gallic Genius fled and sought his native air.

U N I S O N I.

A breast of diamond serene and strong
Was thine, of mighty fire, thou mightier son ;
All regal merits did to thee belong,
Chief of the sable mail ! that grace a throne.
As from a storm the golden sun displays
His awful pomp in his meridian tower ;
O greater than thy fame ! such seemed thy power,
When o'er the vales of Poitiers at thy blaze
The liliated legions fled with wild amaze.

C A D E N C E II.

Ye Fays that rove
The moon loved mead

Where

Where Seine extends his flowery stream;
 What wonder thrilled
 Your little breasts
 To see the British symbols beam
 Along your haunted shore;
 Where seldom hostile foot had dared to pace before.

A N T I P H O N Y II.

For vain was art,
 For numbers vain
 To stay heroic Henry's course.
 Witness ye plains
 Of Azincour
 Yet red with signals of his force!
 Nor force his sole renown,
 For gems of every virtue decked his warlike crown;

U N I S O N II.

And thou, perfidious Spain, yet dar'st engage
 The sons of them who laid thy glory low
 What time Eliza swayed her happier age;
 An age when valour still was vice's foe!
 With adverse sails tho' dark was all the main,
 Yet did the chiefs their steady honour hold:
 But Liberty, to guard her favoured reign,
 With power invisible her foes controlled,
 And bade her own dread storms their pomp ensfold.

C A D E N C E III.

When Cromwell steered
 The golden helm
 Of empire he unjustly won,
 Before his name
 The Gallic King
 Sat trembling on his painted throne:
 Nor less when from afar
 The lord of Blenheim rolled the purple tide of war.

A N T I P H O N Y III.

Still, still the fires
 Of British fame
 Beneath their silent embers live.
 They but demand
 Some happy gale
 Their ancient fervors to revive:
 Else whence of Wolfe the fate,
 That wild Canada's lakes and Albion's hill's repeat?

U N I S O N III.

O then ye lines of warlike fires awake!
 Ye British youth awake to ancient praise.
 Your souls let generous emulation take,
 To hide your fathers light with brighter rays.
 The wretched path of luxury forego,
 The wretched path that ever leads to shame.
 With patriot heat bid every bosom glow:

From

From Hazard's hand the wreath of Glory claim,
True to your birth and to your country's fame.

C L O S E.

Thus bath the Muse with feeble skill
Her temple to renown prepared;
And many a solemn statue reared,
The radiant space to crown.
Blest did her power attend her will:
Did Britons as they gaze aspire
To imitate the godlike choir,
And make their praise their own.*

The next *Melody* is the *Harp of Ossian*, a poet for whom he entertains a very violent predilection, not even allowing him to be second to HOMER! We are not to wonder then, that he has bestowed abundant labour on so favourite a subject. The *Harp of Ossian* is, nevertheless, too artificial to be pleasing; and (if we may be pardoned for the jingle) too affected to affect. We trace in it nothing of that sublimity of imagination, that elegance of taste, and that enchanting beauty of expression, which characterise the Ode prefixed to the translation of the *Fingal* of Ossian into English verse, written, as we have been informed, by an ingenious clergyman of Devonshire; and which (from the same source of information we hear also) either has been or will soon be set to music by a gentleman, whose name it is sufficient to mention, to excite the curiosity of all the lovers of the *chaste* and *elegant* in harmony—JACKSON!

ART. III. *The Mirror*. A Periodical Paper published at Edinburgh in the Years 1779 and 1780. 12mo. 3 Vols. 7 s. 6 d. sewed. Cadell.

“TO hold the MIRROR up to Nature, to shew Virtue her own features, Vice her own image, and the very age and body of the Time his form and pressure,” is the design of this publication. How far the representations of domestic life, which this Mirror exhibits, are faithful and exact, must be determined by those who are acquainted with the manners of the Scotch in their own country. But whatever may be the decision in that particular, it will not materially affect the general character of these sensible and ingenious Essays, as they possess considerable merit, independent on local and transitory circumstances. Not that this commendation is to be extended indiscriminately to them all: we sometimes meet with unimportant and trifling matter, at least what appears so to us on this side the Tweed; and our ears are not unfrequently offended by Scotticisms, which, even on familiar subjects, ought carefully to have been avoided. At the same time we are sensible that an uniform equality in a periodical publication of this sort, conducted by
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various hands, and discussing variety of topics, is not to be expected.

As a specimen of these Essays, we shall lay before our Readers the following; not as being of peculiar excellence, but as introducing to their acquaintance a poet who appears not unworthy of their notice, and whose name, till now, we were strangers to.

‘ Nothing has a greater tendency to elevate and affect the heart, than the reflection upon those personages who have performed a distinguished part on the theatre of life, whose actions were attended with important consequences to the world around them, or whose writings have animated or instructed mankind. The thought that they are now no more, that their ashes are mingled with those of the meanest and most worthless, affords a subject of contemplation, which, however melancholy, the mind, in a moment of pensiveness, may feel a secret sort of delight to indulge. “ Tell her,” says *Hamlet*, “ that she may paint an inch thick; yet to this she must come at last.”

‘ When *Xerxes*, at the head of his numerous army, saw all his troops ranged in order before him, he burst into tears at the thought, that, in a short time, they would be swept from the face of the earth, and be removed to give place to those who would fill other armies, and rank under other generals.

‘ Something of what *Xerxes* felt, from the consideration that those who then were should cease to be, it is equally natural to feel from the reflection, that all who have formerly lived have ceased to live, and that nothing more remains than the memory of a very few, who have left some memorial which keeps alive their names, and the same with which those names are accompanied.

‘ But, serious as this reflection may be, it is not so deep as the thought, that even of those persons who were possessed of talents for distinguishing themselves in the world, for having their memories handed down from age to age, much the greater part it is likely, from hard necessity, or by some of the various fatal accidents of life, have been excluded from the possibility of exerting themselves, or of being useful either to those who lived in the same age, or to posterity. Poverty in many, and “ disastrous chance” in others, have “ chill’d the genial current of the soul,” and numbers have been cut off by premature death in the midst of project and ambition. How many have there been in the ages that are past, how many may exist at this very moment, who, with all the talents fitted to shine in the world, to guide or to instruct it, may, by some secret misfortune, have had their minds depressed, or the fire of their genius extinguished!

‘ I have been led into these reflections from the perusal of a small volume of poems which happens now to lie before me, which, though possessed of very considerable merit, and composed in this country, are, I believe, very little known. In a well-written preface, the reader is told, That most of them are the production of *Michael Bruce*: That this *Michael Bruce* was born in a remote village in *Kinrosshire*, and descended from parents remarkable for nothing but the innocence and simplicity of their lives: That, in the twenty-first year

year of his age, he was seized with a consumption, which put an end to his life.

Nothing, methinks, has more the power of awakening benevolence, than the consideration of genius thus depressed by situation, suffered to pine in obscurity, and sometimes, as in the case of this unfortunate young man, to perish, it may be, for want of those comforts and conveniencies which might have softened a delicacy of frame or of mind, ill calculated to bear the hardships which poverty lays on both. For my own part, I never pass the place (a little hamlet, skirted with a circle of old ash trees, about three miles on this side of *Kierosi*) where *Michael Bruce* resided; I never look on his dwelling,—a small thatched house, distinguished from the cottages of the other inhabitants only by a *fasted window* at the end, instead of a *lattice*, fringed with a *honey-suckle* plant, which the poor youth had trained around it;—I never find myself in that spot, but I stop my horse involuntarily; and looking on the window, which the honey-suckle has now almost covered, in the dream of the moment, I picture out a figure for the gentle tenant of the mansion; I wish, and my heart swells while I do so, that he were alive, and that I were a great man to have the luxury of visiting him there, and bidding him be happy.—I cannot carry my readers thither; but that they may share some of my feelings, I will present them with an extract from the last poem in the little volume before me, which, from its subject, and the manner in which it is written, cannot fail of touching the heart of every one who reads it.

A young man of genius, in a deep consumption, at the age of twenty-one, feeling himself every moment going faster to decline, is an object sufficiently interesting; but how much must every feeling on the occasion be heightened, when we know that this person possessed so much dignity and composure of mind, as not only to contemplate his approaching fate, but even to write a poem on the subject!

In the French language there is a much-admired poem of the *Abbé de Chaulieu*, written in expectation of his own death, to the *Marquis de la Fare*, lamenting his approaching separation from his friend. *Michael Bruce*, who it is probable never heard of the *Abbé de Chaulieu*, has also written a poem on his own approaching death; with the latter part of which I shall conclude this paper.

New Spring returns; but not to me returns
The vernal joy my better years have known:
Dim is my breast life's dying taper burns,
And all the joys of life with health are flown.

Starting and shiv'ring in th' inconstant wind,
Meagre and pale, the ghost of what I was,
Beneath some blasted tree I lie reclin'd,
And count the silent moments as they pass.

The winged moments, whose unflaying speed
No art can stop, or in their course arrest;
Whose flight shall shortly count me with the dead,
And lay me down in peace with them that rest.

Of morning-dreams presage approaching fate;
 And morning dreams as poets tell, are true.
 Led by pale ghosts, I enter death's dark gate,
 And bid the realms of light and life adieu.

I hear the helpless wail, the shriek of woe;
 I see the muddy wave, the dreary shore,
 The sluggish streams that slowly creep below,
 Which mortals visit, and return no more.

Farewell, ye blooming fields! ye cheerful plains!
 Enough for me the church-yard's lonely mound,
 Where Melancholy with still Silence reigns,
 And the rank grass waves o'er the cheerless ground.

There let me wander at the close of eve,
 When sleep fits dewy on the labourer's eyes,
 The world and all its busy follies leave,
 And talk with wisdom where my DAPHNIS lies.

There let me sleep forgotten in the clay,
 When Death shall shut these weary aching eyes,
 Rest in the hopes of an eternal day,
 Till the long night is gone, and the last morn arise.'

ART. IV. *Some Observations relative to the Influence of Climate on Vegetable and Animal Bodies.* By Alexander Wilson, M. D. 8vo, 5s. Boards. Cadell. 1780.

THE principal intention of the Author of this performance, which has through accident been too long overlooked by us, is to shew the great influence which climate has on vegetables and animals. In the first of the three parts into which it is divided, he endeavours to prove, that 'a certain degree of the phlogistic principle is universally necessary to vegetation,' and that 'the quantity disengaged in any given district of the globe is exactly in proportion to the degree of solar and lunar influence in that district:—that the action of manure in promoting vegetation bears a certain proportion to the quantity of phlogistic matter contained in these manures; and that fossil septics' (such as calcareous earths, mild or caustic) 'act by promoting the putrefaction of vegetable and animal bodies, which separates the component parts, and by that means only act as manures:—and that 'the growth of plants is affected by climate, in proportion to the degree of light and perspiration which results from the sun and moon's joint influence.'

In the second part the Author considers the human body as consisting of matter which had originally existed in a vegetable form; and as being liable to be influenced, as vegetables are known to be, by its food and by climate. He examines into the changes thus induced, and points out some of their varieties, and the causes which produce them.

In

In the third part the Author extends the operation of climate, and other physical principles, to the mind. Here his object is, 'to trace and shew the actual influence of climate, in changing the powers of the mind; and to attempt the investigation of those particular causes, which produce these changes, and also to point out how the predominance of the same principle is productive of the same effects on the mind as well as on the body, in the extremes of heat and cold.'

The regular analysis of a systematical work like the present, in which theory perhaps too much preponderates, would lead us too far. Referring the inquisitive reader to the work itself, where he will meet with some ingenious observations, we shall attend to the singular accounts which our Author gives, relative to the *light of the moon*, and its supposed influence on vegetable and animal bodies.

Treating of the causes of putrefaction, the Author affirms, that 'the contact of the *lunar rays* very much promotes that process.' To confirm this assertion, he relates some experiments, certainly not sufficiently numerous or diversified, made in the latitude of about eleven degrees North, on two pieces of fresh beef; one of which was exposed, during the night, to the light of a bright full moon, while the other was covered with a box which did not admit a particle of light. In the morning 'the covered piece shewed not the smallest sign of putrefaction, while the other smelled strongly. By two o'clock the same day, the sound piece began to smell; but that which had been exposed to the lunar rays was much further advanced in putrefaction.'

The Author adds, that 'facts of this kind are so generally known in these climates, that the fishermen, who are out all night, take care to prevent the rays of the moon from shining on the fish they catch; yet, notwithstanding their precautions, those taken in moon-light become putrid considerably sooner than others taken in the day-time, or when there is no moon-shine.'—He observes too, that, between the tropics, it has long been a general opinion among persons concerned in the agriculture of those climates, that moon-shine, or the contact of the lunar rays, ripens fruits, and accelerates the growth of plants.

The Author likewise produces an experiment to shew that the electric matter accelerates putrefaction in animal bodies. In the middle of winter, a small fish was divided into two equal parts, one of which 'was kept in an electrified state for some hours each day; while the other lay exposed to the air in the same temperature. That which had been electrified emitted a putrid smell a considerable time before the other was affected.'

We cannot subscribe to the Author's opinion that 'the antiseptic qualities of vegetables arise from the *nitrous acid* in

their composition.' This opinion seems principally to be founded on a misapprehension of some of Dr. Priestley's observations ; particularly of some experiments contained in his second volume.

' Dr. Priestley has shewn,' says the Author, ' that vegetable substances contain a large proportion of nitrous air, which is a modification of the nitrous acid ; and he hath also proved that animal substances (the fat excepted) contain none of this nitrous air, but a portion of fixed and inflammable.'—Elsewhere he says, ' eggs contain a proportion of nitrous air ; therefore resist putrefaction a considerable time longer than the flesh of granivorous fowls.'—Milk is rather less animalised than eggs, and contains rather more nitrous air.'

It might with equal propriety be said, that metals, charcoal, spirit of wine, &c. contain nitrous air, as to affirm that it enters into the composition of vegetables. The fact is, that all these substances contain phlogiston, which, uniting with the nitrous acid added to them, constitutes the elastic fluid called nitrous air. It is true, that animal substances likewise contain phlogiston, and yet do not, in general, furnish much nitrous air, when spirit of nitre is added to them : but there are numerous substances containing phlogiston, which, from causes more or less obvious, or from various circumstances, will not part with it to the nitrous acid, so as to constitute nitrous air. Thus, blood, which in its crude state will not produce nitrous air, when treated with spirit of nitre, will readily furnish air of that kind, if it has been previously reduced to the state of a coal.

In the second part of this work, we meet with some judicious observations of the Author's respecting the sea-scurvy. He observes, that the antiseptic regimen, such as the wort recommended by Dr. Macbride, is not alone sufficient to prevent or cure this disease ; but that there is another indication of cure which ought equally to be attended to ; and which consists in keeping up a due evacuation by the skin, or by perspiration, to prevent an accumulation of the putrid matter generated, and detained in the body. Dr. Lind, he observes, has given many instances, where a moist atmosphere, conjoined with a very moderate degree of cold, has been productive of the scurvy both at sea and land : and even in the warm latitudes, and on shore, the Author adds, that among the lower classes, who live much on salt beef, and in low damp situations, where perspiration is greatly obstructed, a considerable degree of scurvy is often induced, though the inhabitants have a ready access to the vegetables of the climate.—' The great attention,' says the Author, ' paid by Capt. Cook to his people, their *warm cloathing*, and being only one-third of their time on duty instead of one half, which is common, were most powerful assistants to the wort, by
tending

tending to keep up that perspiration which seems so necessary to prevent the scurvy.'

ART. V. *Mathematical Memoirs* respecting a Variety of Subjects; with an Appendix containing Tables of Theorems for the Calculation of Fluents. Vol. I. By John Landen, F.R.S. 4to. 18 s. Boards. Nourfe. 1780.

THIS very curious performance is divided into nine Memoirs; in the first of which the Author treats of the mechanic powers, so far as relates to equilibriums. He tells us, that his reasons for writing this Memoir were, that in treating of equilibriums (where no moving bodies act on each other, or are any way concerned in the enquiry), writers, on the mechanic powers, have founded their demonstrations of the properties of those powers, on a principle which has been objected to as obscure and unnatural, foreign, unevident, and borrowed from a consideration of motion. They infer, continues he, from the doctrine of motion, that 'as those bodies are equipollent in the congress and reflexion, whose velocities are reciprocally as their innate forces; so, in the use of mechanic instruments, those agents are equipollent, and mutually sustain each the contrary pressure of the other, whose velocities, estimated according to the determination of the forces, are reciprocally as the forces.' This properly understood, Mr. L. says, is indeed true; and being admitted, renders the business of the writer on those instruments very easy: yet as it is not a clear and natural inference, but rather a theorem, wanting a demonstration, assumed as a principle; and many have expressed a dissatisfaction at the manner in which this subject is usually treated; it may be of use to consider the matter in a different light, and to build our demonstrations on principles more natural and evident. Such, I presume, says Mr. L. are those upon which, without any regard to the doctrine of motion, I purpose to establish the fundamental parts of this doctrine. The principle here objected to by Mr. Landen, is essentially the same as *Des Cartes*, *Stevin*, *Newton*, *Varignon*, *Herman*, and most of the moderns, found their method of explaining these things upon. Mr. L.'s consists in estimating the effects of a combination of pulleys, and hence he deduces the properties of the other mechanic powers. But whether those people that are not satisfied with the method made use of by these other gentlemen, will be better pleased with that pursued by Mr. L. depends much on taste and fancy; for our part, we cannot but prefer the method of the *ancients* to both, who laid down a few evident *hypotheses*, and thence deduced their conclusions. In particular we think that what is said, Art. X. p. 5. of this Memoir, is very obscure; and

such as cannot be explained at all, without some of the *postulata*, or *hypotheses of Archimedes*, in Lib. I. de *Æquiponderantibus*; or something to the very same purpose.

The subject of the 2d Mem. is the investigation of a general Theorem, for finding the length of any arc of a conic Hyperbola, by means of two elliptic arcs; a discovery which he first published in the *Philos. Transact.* for 1775. He says, that the contents of this Memoir properly applied will evince, that both the *elastic curves*, and the *curve of equable recess from a given point* (with many others) may be constructed by the rectification of the ellipsis only, without failure in any point. This Mem. likewise contains the investigation of some fluents of a compounded form, by means of the rectification of the ellipsis and hyperbola.

The 3d Mem. is on the descent of a body in a circular arc. The times of descent are here found by means of elliptic arcs.

Mem. 4. Of the centrifugal force of the particles of a body, arising from its rotation about a certain axis passing through its centre of gravity.

In this Mem. the forms of certain bodies are determined, that can turn round any axis passing through their centre of gravity, so as that the centrifugal forces of the particles making an equilibrium among themselves, shall have no power to move the said centre of gravity out of its place, or change the axis of rotation; such a body, therefore, with respect to its own particles, will undisturbedly revolve about any axis whatever, called a permanent axis of rotation, passing through its centre of gravity, as will a sphere. Amongst other examples, he gives the cone whose altitude is equal to the radius of its base. He says, we may understand from what is said in the 5th *Tome* of the *Opuscles of D'Alembert*, that, after the perusal of what had been written on the subject, a doubt remained with some mathematicians—whether there be any solid, besides the sphere, in which any line whatever, passing through its centre of gravity, will be a permanent axis of rotation? Mr. L. presumes, however, that he has here so fully explained the matter, as to obviate, or remove every doubt concerning it.

Mem. 5. A new method of obtaining the sums of certain series.

The equations at p. 68. which are the foundation of this Mem. were given before, by Mr. L. Euler, at p. 98 of his *Introduction to the Analysis of Infinites*. Mr. Landen's improvement seems chiefly to consist in a contracted mode of expression for the value of the sines of the arcs, &c. To this Mem. is added a postscript, for the sums of the series whose denominators are the squares of the natural numbers, 1, 2, 3, 4, &c. these numbers themselves being the exponents of the variable quantity

in the numerators. *M. J. Bernoulli*, *Mr. L. Euler*, and some other Authors, have found the sums of these series, when the variable quantity is unity; and the last mentioned gentleman, in his *Instit. Calc. Integ.* has also given the value, when the signs are all affirmative, and the value of the variable quantity is *one half*; which value *Mr. Landen* had before given in the *Philos. Transact.* for 1760. In this postscript the value of the said infinite series is assigned, not only in both those cases, but also in two others.

Mem. 6. A remarkable new property of the Cycloid discovered, which suggests a new method of regulating the motion of a clock.

This contrivance consists of two smooth balls, connected by a perfectly flexible line or string, put into two *similarly* curved small tubes, situated exactly alike in the same vertical plane; so that one of the balls being raised above the level of the other, and left to descend by its own gravity, shall, by means of the line or string, raise the other ball in the other tube, till its gravity preponderating, it, in turn, shall raise the first again, and so on *vice versa*. It is here determined that the cycloid must be the form or curve into which the tubes must *so* be bent, that the time of descent, and consequently of ascent, may be always the same, let the perpendicular or vertical height, through which the balls move in the tubes, be what it will. *Mr. L.* moreover observes, that the evolute of the cycloid being a similar cycloid, or rather an equal one; the balls may be easily made to describe any cycloidal arcs by evolution: and, by substituting evolutes instead of tubes, the friction of the movement may be diminished; but it will then take up more room.

Mem. 7. Of the motion of a body, keeping always in the same given plane, whilst acted on by any force, or forces, urging it continually to change its direction in that plane.

This is the same as the general Problem at p. 557. of *Mr. Simpson's Fluxions*; the general equations are also the same, though investigated in a different manner. They were originally given by that celebrated mathematician *M. Clairaut*, and are the foundation of his *Theory of the Moon*. *Mr. L.* has not here indeed applied them to *that*, but has notwithstanding much enlarged upon them, and drawn a great number of curious consequences, for which we must refer to the book itself.

Mem. 8. Of the motion of a body in (or upon) a spherical surface; in (or upon) which it is retained by some force urging it towards the centre of the sphere, while it is continually impelled by some other force, or forces, to change its direction in (or upon) that surface.

The subject of this Mem. is very nearly related to that of the preceding one; the general equations are also essentially the same; nor

nor is the method of investigating them materially different. The occasion of it seems to be this; M. le Chevalier d'Arcy having, in the Memoirs of the Royal Academy of Sciences at Paris for the year 1759, objected to some parts of Mr. Simpson's determination of the precession of the equinox, and mutation of the earth's axis, as given in his *Miscellaneous Tracts* published in 1757; that celebrated astronomer, M. de la Lande, undertook, in the 22d book of his *Astronomy*, to simplify and explain Mr. Simpson's process, and answer the objections that had been made to it. But in doing this, at Art. 3543, he seems not himself to have entered perfectly into the spirit of Mr. Simpson's design, in the 2d lemma, p. 3. of his said Tracts. Mr. Simpson meant only to determine the force there mentioned, when the circle turned with a very slow motion, and for this purpose he saw that the common laws of central forces were sufficient; whereas, if he had deligned to determine it for any or every velocity whatever of the revolving circle, he must, according to his own ideas of these matters, have had recourse to the investigation of equations similar to those of M. Clairaut, which would have obliged him to have given the most difficult part of his last Tract, at the beginning of the first. . . . And Mr. Landen has in this Mem. justified Mr. Simpson's solution, when the velocity of the revolving circle is very slow; and given expressions for the forces, let that velocity be what it will.

Mem. 9. Of the motion of a body in any variable plane.

To the 7th Mem. is here added the consideration of the *plane*, in which the body or projectile is always found, having also *itself* a rotatory motion about an immoveable axis.

In these three last Memoirs, in which the motion of a projectile is considered, Mr. L. says, the Reader will find some propositions that are in many authors; nevertheless I persuade myself, that what I have written respecting those propositions will not be deemed trite and uninstruative. There are moreover in them some new researches, which may possibly be not unworthy of regard. He continues, that the common doctrine of centripetal forces, will only determine the path of a projectile, when such force or forces continually urge the body towards or from the same certain centre; this deficiency he has endeavoured to supply in these three last Memoirs. And as a further application of the principal theorems in these Memoirs may be requisite to explain sufficiently the general doctrine of a projectile's motion, he purposes to make such application in some subsequent Memoirs respecting propositions too intricate to be considered among the examples, which he thought proper to be given in the Memoirs wherein those principal theorems are investigated. . . . But, Mr. Landen, facts, facts, in proof of the principles, are exceedingly desirable, as well as these abstracted reasonings.

sonings by velocities, and elements of velocities; it is therefore much to be wished for, that in these subsequent Memoirs that are mentioned, some endeavours will be used to point out, in a fair open manner, the agreement of these theoretic deductions, with experiments and observations.—We know that this is a very difficult task, but Mr. L. has before now surmounted many difficulties.—However, to speak a little more particularly, if the doing this in the lunar theory be too much to be hoped for, two at least of the present Memoirs owe their birth to the *theory of the procession and nutation*, it is therefore hoped at least that the agreement of *this* with observations will be attempted to be cleared up in the subsequent ones *. Till about the year 1747, what *Sir Isaac Newton* had done on the theory of projectiles was thought sufficient, and we are now well aware that it is much easier to raise objections against *what has been done since*, than instead thereof, to propose any thing better.

At the end of the Mém. is a copious Appendix, containing tables of theorems for the calculation of fluents, much more comprehensive than any thing of the kind that has yet been given to the Public: and indeed the Book is by far the most curious piece on mathematics that has appeared, in our language at least, for many years past.

* If this be too vague and uncertain on account of the unknown density of the moon, and interior strata of the earth, can no experimental contrivance be thought on, to ascertain the truth of the value given by the theory, for the effect of the force acting in direction perpendicular to the radius-vector, as it is called?

ART. VI. *A Letter from M. Christian Mayer, Astronomer to the ELECTOR PALATINE, to Mr. N. N. on the going of a new Pendulum Clock, made by Mr. John Arnold, and set up in the Elector's Observatory at Mannheim.* (Translated from the German.) 4to. 1s. 6d. Becket. 1781.

IN our Review for September last, we gave an account of the excellencies of a Pocket Chronometer made by this ingenious artist; and we have here another admirable specimen of his useful ingenuity. In the Preface we are told, Mr. Arnold considered that if the rod of the Pendulum was fastened to the lowest part of the ball, the centre of oscillation would ascend when the ball expanded; and that if it was fastened to the top, the centre would descend; he therefore concluded that there must be some intermediate point which is neither the centre of gravity nor oscillation, to which if the rod was fastened, the centre of oscillation would be stationary, whether the ball should expand or contract, and thus the pendulum be kept of the same length, under the different vicissitudes of heat and cold. The axis of the

the swing wheel turns in an hard ruby, not for ornament but from necessity; these stones in some measure supplying the place of oil, which is usually applied to clocks, to lessen the friction; but as part of the oil gradually hardens and becomes solid, thereby causing irregularities in the movement, the best way was to get rid of it in such parts of the machinery as are most liable to be affected by its variation or cohesion. This was the primary motive for substituting rubies; and it is doubtless in consequence of this, and other judicious alterations, such as cycloidal cheeks, that Mr. Arnold's time-keepers are so much superior to those of other artists. It has been found that agates are much too soft to answer the purpose of rubies; it is however to be wished, that something less costly could be found out to answer this purpose, and make the discovery more generally useful.

When I see, says M. Mayer, that in the course of a year, Mr. Arnold's clock will vary no more than 3 or 4 seconds, my expectations are raised, my pleasure is extreme; hereby astronomers will have opportunities of discovering some still unknown irregularities in the diurnal rotation of the earth round her axis, in whatever situation it may be through the whole year, at each distance from the sun.

It is greatly to be lamented, says the Translator, that the few observatories in Europe are not better provided with time-keepers, and instruments of the most exact construction. There are still many material points in astronomy to be settled, and irregularities among the celestial bodies whose causes are yet undiscovered, which probably might be investigated if greater exactness was employed in the observations. The variation of the places of several of the fixed stars, and the difference between the computed and observed longitudes of the moon and planets, notwithstanding the late improvements, make this more than conjectural; and it is much to be regretted, that astronomers have it not in their power to make farther and more accurate attempts, by being better provided with instruments. To furnish such additional encouragements to science, is beyond the ability of most private persons; but, when considered as a national expence, it is of all concerns the most trifling. Unfortunately the examples of our gracious Sovereign, and the *Bavarian* Elector, are more admired than imitated.

You well know, says M. Mayer, that, according to the experiments hitherto made, a change of 20 degrees in *Reaumur's* Thermometer makes an alteration of nearly 16 seconds in the daily going of common pendulum clocks; but in *this*, such alteration from the 1st of September, to the 16th of December, amounted only to 1", 119; and yet this was the greatest error that happened in 131 days: a thing almost incredible, and which does the highest honor to the *English* artist, *Arnold*!

ART.

ART. VII. *Continuation of the Account of Mr. Gibbon's History of the Decline and Fall of the Roman Empire.*

THE twenty-seventh chapter of this History (the first of Vol. 3d.) opens with an account of the character and conduct of the Emperor Gratian, whose fame, before he had accomplished the twentieth year of his age, was equal, Mr. Gibbon observes, to that of the most celebrated princes. His gentle and amiable disposition endeared him to his private friends, the graceful affability of his manners engaged the affection of the people: men of letters, who enjoyed the liberality, acknowledged the taste and eloquence of their sovereign; his valour and dexterity in arms were equally applauded by the soldiers; and the clergy considered the humble piety of Gratian as the first and most useful of his virtues.

The victory of Colmar, continues our Historian, had delivered the West from a formidable invasion; and the grateful provinces of the East ascribed the merits of Theodosius, to the author of *his* greatness, and of the public safety. Gratian survived those memorable events only four or five years; but he survived his reputation; and, before he fell a victim to rebellion, he had lost, in a great measure, the respect and confidence of the Roman world.

The remarkable alteration of his character or conduct, may not be imputed to the arts of flattery, which had besieged the son of Valentinian from his infancy; nor to the headstrong passions which that gentle youth appears to have escaped. A more attentive view of the life of Gratian, may perhaps suggest the true cause of the disappointment of the public hopes. His apparent virtues, instead of being the hardy productions of experience and adversity, were the premature and artificial fruits of a royal education. The anxious tenderness of his father was continually employed to bestow on him those advantages, which he might perhaps esteem the more highly, as he himself had been deprived of them; and the most skilful masters of every science, and of every art, had laboured to form the mind and body of the young prince. The knowledge which they painfully communicated was displayed with ostentation, and celebrated with lavish praise. His soft and tractable disposition received the fair impression of their judicious precepts, and the absence of passion might easily be mistaken for the strength of reason. His preceptors gradually rose to the rank and consequence of ministers of state; and, as they wisely dissembled their secret authority, he seemed to act with firmness, with propriety, and with judgment, on the most important occasions of his life and reign. But the influence of this elaborate instruction did not penetrate beyond the surface; and the skilful preceptors, who so accurately guided the steps of their royal pupil, could not infuse into his feeble and indolent character, the vigorous and independent principle of action, which renders the laborious pursuit of glory essentially necessary to the happiness, and almost to the existence, of the hero. As soon as time and accident had removed those faithful counsellors from the throne, the emperor of the West insensibly descended to the level
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of his natural genius; abandoned the reins of government to the ambitious hands which were stretched forwards to grasp them; and amused his leisure with the most frivolous gratifications. A public sale of favour and injustice was instituted, both in the court, and in the provinces, by the worthless delegates of his power, whose merit, it was made *sacrilège* to question. The conscience of the credulous prince was directed by saints and bishops; who procured an Imperial edict to punish, as a capital offence, the violation, the neglect, or even the ignorance, of the divine law. Among the various arts which had exercised the youth of Gratian, he had applied himself, with singular inclination and success, to manage the horse, to draw the bow, and to dart the javelin; and these qualifications, which might be useful to a soldier, were prostituted to the viler purposes of hunting. Large parks were inclosed for the Imperial pleasures, and plentifully stocked with every species of wild beasts; and Gratian neglected the duties, and even the dignity, of his rank, to consume whole days in the vain display of his dexterity and boldness in the chase. The pride and wish of the Roman emperor to excel in an art, in which he might be surpassed by the meanest of his slaves, reminded the numerous spectators of the examples of Nero and Commodus: but the chaste and temperate Gratian was a stranger to their monstrous vices; and his hands were stained only with the blood of animals.

The behaviour of Gratian, which degraded his character in the eyes of mankind, could not have disturbed the security of his reign, if the army had not been provoked to resent their peculiar injuries. As long as the young emperor was guided by the instructions of his masters, he professed himself the friend and pupil of the soldiers; many of his hours were spent in the familiar conversation of the camp; and the health, the comforts, the rewards, the honours, of his faithful troops, appeared to be the object of his attentive concern. But, after Gratian more freely indulged his prevailing taste for hunting and shooting, he naturally connected himself with the most dexterous ministers of his favourite amusement. A body of the Alani was received into the military and domestic service of the palace; and the admirable skill, which they were accustomed to display in the unbounded plains of Scythia, was exercised, on a more narrow theatre, in the parks and inclosures of Gaul. Gratian admired the talents and customs of these favourite guards, to whom alone he entrusted the defence of his person; and, as if he meant to insult the public opinion, he frequently shewed himself to the soldiers and people, with the dress and arms, the long bow, the sounding quiver, and the far garments, of a Scythian warrior. The unworthy spectacle of a Roman prince, who had renounced the dress and manners of his country, filled the minds of the legions with grief and indignation. Even the Germans, so strong and formidable in the armies of the empire, affected to disdain the strange and horrid appearance of the savages of the North, who, in the space of a few years, had wandered from the banks of the Volga to those of the Seine. A loud and licentious murmur was echoed through the camps and garrisons of the West; and as the mild indolence of Gratian neglected to extinguish the first symptoms of discontent, the want of love and respect was not supplied by the influence of fear. But the subversion of an established government is always a work

work of some real, and of much apparent, difficulty; and the throne of Gratian was protected by the sanctions of custom, law, religion, and the nice balance of the civil and military powers, which had been established by the policy of Constantine. It is not very important to inquire from what causes the revolt of Britain was produced. Accident is commonly the parent of disorder; the seeds of rebellion happened to fall on a soil which was supposed to be more fruitful than any other in tyrants and usurpers; the legions of that sequestered island had been long famous for a spirit of presumption and arrogance; and the name of Maximus was proclaimed by the tumultuary, but unanimous voice, both of the soldiers and of the provincials. The emperor, or the rebel, for his title was not yet ascertained by fortune, was a native of Spain, the countryman, the fellow-soldier, and the rival of Theodosius, whose elevation he had not seen without some emotions of envy and resentment: the events of his life had long since fixed him in Britain; and I should not be unwilling to find some evidence for the marriage, which he is said to have contracted with the daughter of a wealthy lord of Caernarvonshire. But this provincial rank might justly be considered as a state of exile and obscurity; and if Maximus had obtained any civil or military office, he was not invested with the authority either of governor or general. His abilities, and even his integrity, are acknowledged by the partial writers of the age; and the merit must indeed have been conspicuous, that could extort such a confession in favour of the vanquished enemy of Theodosius. The discontent of Maximus might incline him to censure the conduct of his sovereign, and to encourage, perhaps, without any views of ambition, the murmurs of the troops. But in the midst of the tumult, he artfully, or modestly, refused to ascend the throne; and some credit appears to have been given to his own positive declaration, that he was compelled to accept the dangerous present of the Imperial purple.'

In the remaining part of this chapter we have an account of the death of Gratian, the ruin of Arianism, the first civil war against Maximus, the character, administration, and penance of Theodosius, the death of Valentinian the second, the second civil war, against Eugenius, and the death of Theodosius.

The final destruction of paganism, and the introduction of the worship of saints and relics, among Christians, are the subjects of the twenty-eighth chapter. Mr. Gibbon introduces it with observing that the Christians, more especially the clergy, had impatiently supported the prudent delays of Constantine, and the equal toleration of the elder Valentinian, and that they could not deem their conquest perfect or secure, as long as their adversaries were permitted to exist. The influence, which Ambrose and his brethren had acquired over the youth of Gratian, and the piety of Theodosius, was employed to infuse the maxims of persecution into the breasts of their Imperial proteges. Two specious principles of religious jurisprudence were established, we are told, from whence they deduced a direct

rect and rigorous conclusion, against the subjects of the empire, who still adhered to the ceremonies of their ancestors; that the magistrate is, in some measure, guilty of the crimes which he neglects to prohibit, or to punish; and *that* the idolatrous worship of fabulous deities, and real dæmons, is the most abominable crime against the supreme majesty of the Creator. The laws of Moses, and the examples of Jewish history, were hastily, perhaps erroneously, (Mr. Gibbon says) applied by the clergy, to the mild and universal reign of Christianity. The zeal of the emperors was excited to vindicate their own honour, and that of the Deity; and the temples of the Roman world were subverted, about sixty years after the conversion of Constantine.

The philosophic reader will have peculiar satisfaction in an attentive perusal of this chapter. The historian's general reflections shew evidently that he has a clear and comprehensive view of his subject, and afford striking proofs of his sagacity and discernment.

The twenty-ninth chapter contains an account of the final division of the Roman empire between the sons of Theodosius, of the reign of Arcadius and Honorius, the administration of Rufinus and Stilicho, the revolt and defeat of Gildo in Africa.

The revolt of the Goths, the two great invasions of Italy by Alaric and Radagaisus, the usurpation of Constantine in the West, the disgrace and death of Stilicho, are the subjects of the thirtieth chapter.—In the thirty-first, we have an interesting and original picture of the manners of Rome from Ammianus Marcellinus, who prudently chose the capital of the empire, as the residence the best adapted to the historian of his own times, and who has mixed with the narrative of public events, a lively representation of the scenes with which he was familiarly conversant. The judicious reader, Mr. Gibbon observes, will not always approve the asperity of censure, the choice of circumstances, or the style of expression; he will perhaps detect the latent prejudices, and personal resentments, which soured the temper of Ammianus himself; but he will surely observe, with philosophic curiosity, the striking picture of the manners of Rome.

Our historian explains, in a note, the liberties he has taken with the text of Ammianus—he has melted down into one piece the sixth chapter of the fourteenth, and the fourth of the twenty-eighth book—he has given order and connexion to the confused mass of materials—he has softened *some* extravagant hyperboles, and pared away some superfluities of the original—he has developed some observations which were insinuated, rather than expressed. With these allowances, his version will be found, he thinks, not literal indeed, but faithful and exact.

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In regard to the populousness of Rome at this period, Mr. Gibbon tells us, that the total number of houses in the fourteen regions of the city, is accurately stated in the description of Rome, composed under the reign of Theodosius, and that they amount to forty-eight thousand three hundred and eighty-two. The two classes of *domus* and of *insulae*, into which they are divided, include all the habitations of the capital, of every rank and condition, from the marble palace of the Anicii, with a numerous establishment of freedmen and slaves, to the lofty and narrow lodging-house where the poet Codrus and his wife were permitted to hire a wretched garret immediately under the tiles. If we adopt the same average, which, under similar circumstances, has been found applicable to Paris, and indifferently allow about twenty-five persons for each house, of every degree; we may fairly estimate the inhabitants of Rome, Mr. Gibbon says, at twelve hundred thousand: a number which cannot be thought excessive for the capital of a mighty empire, though it exceeds the populousness of the greatest cities of modern Europe.

Having given a distinct and accurate view of the state of Rome under the reign of Honorius; our Historian proceeds, in the same chapter, to give an account of the first, second, and third siege of Rome by the Goths; part of what he says concerning the third siege we shall before our Readers.

‘The king of the Goths, who no longer dissimbled his appetite for plunder and revenge, appeared in arms under the walls of the capital; and the trembling senate, without any hopes of relief, prepared, by a desperate resistance, to delay the ruin of their country. But they were unable to guard against the secret conspiracy of their slaves and domestics; who, either from birth or interest, were attached to the cause of the enemy. At the hour of midnight, the Salarian gate was silently opened, and the inhabitants were awakened by the tremendous sound of the Gothic trumpet. Eleven hundred and sixty-three years after the foundation of Rome, the Imperial city, which had subdued and civilised so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia.

‘The proclamation of Alaric, when he forced his entrance into a vanquished city, discovered, however, some regard for the laws of humanity and religion. He encouraged his troops boldly to seize the rewards of valour, and to enrich themselves with the spoils of a wealthy and effeminate people: but he exhorted them, at the same time, to spare the lives of the unresisting citizens, and to respect the churches of the apostles St. Peter and St. Paul, as holy and inviolable sanctuaries. Amidst the horrors of a nocturnal tumult, several of the Christian Goths displayed the fervour of a recent conversion; and some instances of their uncommon piety and moderation are related, and perhaps adorned, by the zeal of ecclesiastical writers. While the Barbarians roamed through the city in quest of prey, the

humble dwelling of an aged virgin, who had devoted her life to the service of the altar, was forced open by one of the powerful Goths. He immediately demanded, though in civil language, all the gold and silver in her possession; and was astonished at the readiness with which she conducted him to a splendid hoard of massy plate, of the richest materials, and the most curious workmanship. The Barbarian viewed with wonder and delight this valuable acquisition, till he was interrupted by a serious admonition, addressed to him in the following words: "These, said she, are the consecrated vessels belonging to St. Peter; if you presume to touch them, the sacrilegious deed will remain on your conscience. For my part, I dare not keep what I am unable to defend." The Gothic captain, struck with reverential awe, dispatched a messenger to inform the king of the treasure which he had discovered; and received a peremptory order from Alaric, that all the consecrated plate and ornaments should be transported, without damage or delay, to the church of the apostle. From the extremity, perhaps, of the Quirinal hill, to the distant quarter of the Vatican, a numerous detachment of Goths, marching in order of battle through the principal streets, protected, with glittering arms, the long train of their devout companions, who bore aloft on their heads, the sacred vessels of gold and silver; and the martial shouts of the Barbarians were mingled with the sound of religious psalmody. From all the adjacent houses, a crowd of Christians hastened to join this edifying procession; and a multitude of fugitives, without distinction of age, or rank, or even of sect, had the good fortune to escape to the secure and hospitable sanctuary of the Vatican. The learned work, concerning the *City of God*, was professedly composed by St. Augustin, to justify the ways of Providence in the destruction of the Roman greatness. He celebrates, with peculiar satisfaction, this memorable triumph of Christ; and insults his adversaries, by challenging them to produce some similar example, of a town taken by storm, in which the fabulous gods of antiquity had been able to protect either themselves, or their deluded votaries.

In the sack of Rome, some rare and extraordinary examples of Barbarian virtue have been deservedly applauded. But the holy precincts of the Vatican, and the apostolic churches, could receive a very small proportion of the Roman people: many thousand warriors, more especially of the Huns, who served under the standard of Alaric, were strangers to the name, or at least to the faith, of Christ; and we may suspect, without any breach of charity or candour, that, in the hour of savage licence, when every passion was inflamed, and every restraint was removed, the precepts of the gospel seldom influenced the behaviour of the Gothic Christians. The writers, the best disposed to exaggerate their clemency, have freely confessed, that a cruel slaughter was made of the Romans; and that the streets of the city were filled with dead bodies, which remained without burial during the general consternation. The despair of the citizens was sometimes converted into fury; and whenever the Barbarians were provoked by opposition, they extended the promiscuous massacre, to the feeble, the innocent, and the helpless. The private revenge of forty thousand slaves was exercised without pity

or remorse; and the ignominious lashes, which they had formerly received, were washed away in the blood of the guilty, or obnoxious, families. The matrons and virgins of Rome were exposed to injuries more dreadful, in the apprehension of chastity, than death itself; and the ecclesiastical historian has selected an example of female virtue, for the admiration of future ages*. A Roman lady, of singular beauty and orthodox faith, had excited the impatient desires of a young Goth, who, according to the sagacious remark of Sozomen, was attached to the Arian heresy. Exasperated by her obdinate resistance, he drew his sword, and, with the anger of a lover, slightly wounded her neck. The bleeding heroine still continued to brave his resentment, and to repel his love, till the ravisher desisted from his unavailing efforts, respectfully conducted her to the sanctuary of the Vatican, and gave six pieces of gold to the guards of the church, on condition that they should restore her inviolate to the arms of her husband. Such instances of courage and generosity were not extremely common. The brutal soldiers satisfied their sensual appetites, without consulting either the inclination, or the duties, of their female captives: and a nice question of casuistry was seriously agitated, Whether those tender victims, who had inflexibly refused their consent to the violation which they sustained, had lost, by their misfortune, the glorious crown of virginity†. There were other losses indeed of a more substantial kind, and more general concern. It cannot be presumed, that all the Barbarians were at all times capable of perpetrating such amorous outrages; and the want of youth, or beauty, or chastity, protected the greatest part of the Roman women from the danger of a rape. But avarice is an insatiate and universal passion; since the enjoyment of almost every object that can afford pleasure to the different tastes and tempers of mankind, may be procured by the possession of wealth. In the pillage of Rome, a just preference was given to gold and jewels, which contain the greatest value in the smallest compass and weight:

* Sozomen, l. ix. c. 10. Augustin (*de Civitat. Dei*, l. i. 17.) intimates, that some virgins or matrons actually killed themselves to escape violation; and though he admires their spirit, he is obliged, by his theology, to condemn their rash presumption. Perhaps the good bishop of Hippo was too easy in the belief, as well as too rigid in the censure, of this act of female heroism. The twenty maidens (if they ever existed), who threw themselves into the Elbe, when Magdeburgh was taken by storm, have been multiplied to the number of twelve hundred. See Harte's *History of Gustavus Adolphus*, vol. i. p. 308.

† See Augustin, *de Civitat. Dei*, l. i. c. 16. 18. He treats the subject with remarkable accuracy; and after admitting that there cannot be any crime, where there is no consent, he adds, *Sed quia non solum quod ad dolorem, verum etiam quod ad libidinem, pertinet, in corpore alieno perpetrari potest; quicquid tale factum fuerit, est reitentam constantissimo animo pudicitiam non excutit, pudorem tamen incutit, ne credatur factum cum mentis etiam voluntate, quod fieri fortasse sine carnis aliqua voluptate non potuit.* In c. 18. he makes some curious distinctions between moral and physical virginity.

but, after these portable riches had been removed by the more diligent robbers, the palaces of Rome were rudely stripped of their splendid and costly furniture. The side-boards of massy plate, and the variegated wardrobes of silk and purple, were irregularly piled in the waggons, that always followed the march of a Gothic army. The most exquisite works of art were roughly handled, or wantonly destroyed: many a statue was melted for the sake of the precious materials; and many a vase, in the division of the spoil, was shivered into fragments by the stroke of a battle-axe. The acquisition of riches served only to stimulate the avarice of the rapacious Barbarians, who proceeded, by threats, by blows, and by tortures, to force from their prisoners the confession of hidden treasure. Visible splendour and expence were alleged as the proof of a plentiful fortune: the appearance of poverty was imputed to a parsimonious disposition; and the obstinacy of some misers, who endured the most cruel torments before they would discover the secret object of their affection, was fatal to many unhappy wretches, who expired under the lash, for refusing to reveal their imaginary treasures. The edifices of Rome, though the damage has been much exaggerated, received some injury from the violence of the Goths. At their entrance through the Salarian gate, they fired the adjacent houses to guide their march, and to distract the attention of the citizens: the flames, which encountered no obstacle in the disorder of the night, consumed many private and public buildings; and the ruins of the palace of Sallust remained, in the age of Justinian, a stately monument of the Gothic conflagration. Yet a contemporary historian has observed, that fire could scarcely consume the enormous beams of solid brass, and that the strength of man was insufficient to subvert the foundations of ancient structures. Some truth may possibly be concealed in his devout assertion, that the wrath of Heaven supplied the imperfections of hostile rage; and that the proud Forum of Rome, decorated with the statues of so many gods and heroes, was levelled in the dust by the stroke of lightning.

It will probably occur to many Readers of this extract, that chastity, in the opinion of our Historian, is not a very SUBSTANTIAL virtue, nor the violation of it a very SUBSTANTIAL crime. Be this, however, as it may; if the whole of what is advanced upon such a subject had been omitted, the dignity of history would certainly have lost nothing by the omission.

We shall conclude this article with what Mr. Gibbon says concerning the sack of Rome by the troops of Charles the Fifth.

‘ There exists in human nature a strong propensity to depreciate the advantages, and to magnify the evils, of the present times. Yet, when the first emotions had subsided, and a fair estimate was made of the real damage, the more learned and judicious contemporaries were forced to confess, that infant Rome had formerly received more essential injury from the Gauls, than she had now sustained from the Goths in her declining age. The experience of eleven centuries has enabled posterity to produce a much more singular parallel; and to affirm with confidence, that the ravages of the Barbarians, whom

Alaric had led from the banks of the Danube, were less destructive, than the hostilities exercised by the troops of Charles the Fifth, a Catholic prince, who styled himself Emperor of the Romans*. The Goths evacuated the city at the end of six days, but Rome remained above nine months in the possession of the Imperialists; and every hour was stained by some atrocious act of cruelty, lust, and rapine. The authority of Alaric preserved some order and moderation among the ferocious multitude, which acknowledged him for their leader and king: but the constable of Bourbon had gloriously fallen in the attack of the walls; and the death of the general removed every restraint of discipline, from an army which consisted of three independent nations, the Italians, the Spaniards, and the Germans. In the beginning of the sixteenth century, the manners of Italy exhibited a remarkable scene of the depravity of mankind. They united the sanguinary crimes that prevail in an unsettled state of society, with the polished vices which spring from the abuse of art and luxury: and the loose adventurers, who had violated every prejudice of patriotism and superstition to assault the palace of the Roman pontiff, must deserve to be considered as the most profligate of the *Italians*. At the same era, the *Spaniards* were the terror both of the Old and New World: but their high spirited valour was disgraced by gloomy pride, rapacious avarice, and unrelenting cruelty. Indefatigable in the pursuit of fame and riches, they had improved, by repeated practice, the most exquisite and effectual methods of torturing their prisoners: many of the *Castilians*, who pillaged Rome, were familiars of the holy inquisition; and some volunteers, perhaps, were lately returned from the conquest of Mexico. The *Germans* were less corrupt than the Italians, less cruel than the Spaniards; and the rustic, or even savage, aspect of those *Tramontane* warriors, often disguised a simple and merciful disposition. But they had imbibed, in the first fervour of the reformation, the spirit, as well as the principles, of Luther. It was their favourite amusement to insult, or destroy, the consecrated objects of Catholic superstition: they indulged, without pity or remorse, a devout hatred against the clergy of every denomination and degree, who form so considerable a part of the inhabitants of modern Rome; and their fanatic zeal might aspire to subvert the throne of Antichrist, to purify, with blood and fire, the abominations of the spiritual Babylon.

(To be concluded in our next.)

* • The reader who wishes to inform himself of the circumstances of this famous event, may peruse an admirable narrative in Dr. Robertson's *History of Charles V.* vol. ii. p. 283; or consult the *Annali d'Italia* of the learned Muratori, tom. xiv. p. 230—244. octavo edition. If he is desirous of examining the originals, he may have recourse to the eighteenth book of the great, but unfinished, history of Guicciardini. But the account which most truly deserves the name of authentic and original, is a little book, intitled, *Il Sacca de Roma*, composed, within less than a month after the assault of the city, by the brother of the historian Guicciardini, who appears to have been an able magistrate, and a dispassionate writer.

ART. VIII. *The Triumphs of Temper*; a Poem. In Six Cantos.
By William Hayley, Esq. 4to. 6s. sewed. Doddey. 1781.

IT seems to be a kind of duty,' says Mr. Hayley, 'incumbent on those who devote themselves to poetry, to raise, if possible, the dignity of a declining art, by making it as beneficial to life and manners as the limits of composition, and the character of modern times, will allow.' In conformity with this sentiment, this gallant Writer has taken the field against the most formidable enemy of domestic quiet that ever embittered life or brutalized our manners. And were it not that spleen is the deaf adder that refuseth to hear the voice of the charmer, the victory would be decisive. But though it is to be feared her diabolical empire is too firmly established to be shaken by any exertions short of miraculous, we are fully of opinion, that the poem before us, which is intended to promote the cultivation of good humour, will be of considerable service to society. Exclusive of that intellectual delight arising from the contemplation of works of ingenuity and taste, it is capable of being the source of still more lasting enjoyments, as it cannot fail of infusing some portion of that spirit which it recommends, and, where good temper is permitted to exert itself, of improving influence into habit.

There is a novelty in the nature and conduct of this poem which, as it requires explanation, will be best done in the Author's own words :

'The following production owes its existence to an incident in real life, very similar to the principal action of the last Canto; but in forming the general plan of the work, it seemed to me absolutely necessary to introduce both the agency and the abode of SPLEEN, notwithstanding the difficulty and the hazard of attempting a subject so happily executed by the masterly pencil of Pope. I considered his Cave of Spleen as a most exquisite cabinet picture; and to avoid the servility of imitation, I determined to sketch the mansion of this gloomy Power on a much wider canvas: happy, indeed, if the judgment of the Public may enable me to exclaim, with the honest vanity of the painter, who compared his own works to the divine productions of Raphael,

E son Pittore anch' Io !

'The celebrated Alessandro Tassoni, who is generally considered as the inventor of the modern Heroi-comic Poetry, was so proud of having extended the limits of his art by a new kind of composition, that he not only spoke of it with infinite exultation in one of his private letters, but even gave a MS. copy of his work to his native city of Modena, with an inscription, in which he styled it a new species of Poetry, invented by himself.

'A few partial friends have asserted, that the present performance has some degree of similar merit; but as I apprehend all the novelty it possesses, may rather require an apology, than entitle its Author to challenge

challenge commendation, I shall explain how far the conduct of the Poem differs from the most approved models in this mode of writing, and slightly mention the poetical effects, which such a variation appeared likely to produce.

It is well known, that the favourite Poems, which blend the serious and the comic, represent their principal characters in a satirical point of view: it was the intention of Tassoni (though prudence made him attempt to conceal it) to satirize a particular Italian nobleman, who happened to be the object of his resentment. Boileau openly ridicules the French Ecclesiastics in his *Lutrin*; Garth, our English Physicians, in his *Dispensary*; and the Rape of the Lock itself, that most excellent and enchanting Poem, which I never contemplate but with new idolatry; is denominated *the best Satire extant*, by the learned Dr. Warton, in his very elegant and ingenious, but severe Essay on Pope: a sentence which seems to be confirmed by the Poet himself, in his letter to Mrs. Fermor, where he says, "The character of Belinda, as it is now managed, resembles you in nothing but in beauty." Though I think, that no composition can surpass, or perhaps ever equal this most happy effort of Genius, as a sportive Satire, I imagined it might be possible to give a new Character to this mixed species of Poetry, and to render it by its object, though not in its execution, more noble than the most beautiful and refined Satire can be. We have seen it carried to inimitable perfection, in the most delicate railery on Female Foibles:—it remained to be tried, if it might not also aspire to delineate the more engaging features of Female Excellence. The idea appeared to me worth the experiment; for if it succeeded, it seemed to promise a double advantage; first, it would give an air of novelty to the Poem; and, secondly, what I thought of much greater importance, it would render it more interesting to the heart. On these principles, I have endeavoured to paint SERENA as a most lovely, engaging, and accomplished character; yet I hope the colouring is so faithfully copied from *general Nature*, that every man, who reads the Poem, may be happy enough to know many fair ones, who resemble my Heroine.

There is another point, in which I have also attempted to give this Poem an air of novelty: I mean, the manner of connecting the real and the visionary scenes, which compose it; by shifting these in alternate Cantos, I hoped to make familiar Incident and allegorical Picture afford a strong relief to each other, and keep the attention of the Reader alive, by an appearance particularly diversified. I wished, indeed (but I fear most ineffectually) for powers to unite some touches of the sportive wildness of Ariosto, and the more serious sublime painting of Dante, with some portion of the enchanting elegance, the refined imagination, and the moral graces of Pope; and to do this, if possible, without violating those rules of propriety, which Mr. Cambridge has illustrated, by example as well as precept, in *The Scribleriad*, and in his sensible Preface to that elegant and learned Poem.

All that we shall add will be two extracts from the different parts of this exquisite and enchanting poem, which may serve as specimens of Mr. Hayley's talent at 'familiar Incident and allegorical picture.'

' Ye radiant Nymphs! whose opening eyes convey
 Warmth to the world, and lustre to the day!
 Think what o'ershadowing clouds may cross your brain,
 Before those lovely lids shall close again!
 What funds of Patience twelve long hours may ask,
 When cold Discretion claims her daily task!
 Ah think besides! and, while your morning care
 Sheds foreign odors o'er your fragrant hair,
 Tinge your soft spirit with that mental sweet,
 Which may not be exhal'd by Passion's heat;
 But charm the sense, with undecaying power,
 Thro' every chance of each diurnal hour!
 O! might you all perceive your toilets crown'd
 With such cosmetics as SERENA found!
 For, to the warning vision fondly true,
 Now the quick Fair one to the toilet flew:
 With keen delight her ravish'd eye survey'd
 The mystic ribband on her mirror laid:
 Bright shone the azure, as Aurora's car,
 And every spangle seem'd a living star.
 With sportive grace the smiling damsel prest
 The guardian cincture to her snowy breast,
 More lovely far than Juno, when she strove
 To look most lovely in the eyes of Jove;
 And willing Venus lent her every power,
 That sheds enchantment o'er the amorous hour:
 For spells more potent on this band were thrown,
 Than Venus boasted in her beauteous zone.
 Her dazzling Cæstus could alone inspire
 The sudden impulse of short-liv'd desire:
 These finer threads with lasting charms are fraught,
 Here lies the tender, but unchanging thought,
 Silence, that wins, where eloquence is vain,
 And Tones, that harmonize the mad'ning brain,
 Soft Sighs, that Anger cannot hear, and live,
 And Smiles, that tell, how truly they forgive;
 And lively Grace, whose gay diffusive light
 Puts the black phantoms of the brain to flight,
 Whose cheering powers thro' every period last,
 And make the present happy as the past.
 ' Such secret charms this richer Zone possess,
 Whose flowers, now sparkling on SERENA's breast,
 Give, tho' unseen those swelling orbs they bind,
 Smiles to her face, and beauty to her mind:
 For now, observant of the Sprite's behest,
 The Nymph conceals them by her upper vest:
 Safe lies the spell, no mortal may descry,
 Not keen PENELOPE's all-piercing eye;
 Who constant, as the steps of morn advance,
 Surveys the household with a searching glance,
 And entering now, with all her usual care,
 Reviews the chamber of the youthful Fair.

Beneath

Beneath the pillow, not completely hid,
The Novel lay—She saw—she seiz'd—she chid:
With rage and glee her glaring eyeballs flash,
Ah wicked age! she cries, ah filthy trash!
From the first page my just abhorrence springs;
For modern anecdotes are monstrous things:
Yet will I see what dangerous poisons lurk,
To taint thy youth, in this licentious work.
She said: and rudely from the chamber rush'd,
Her pallid cheek with expectation flush'd,
With ardent hope her eager spirit shook,
Vain hope! to banquet on a luscious book.
So if a Priest, of the Arabian sect,
In Turkish hands forbidden wine detect,
The sacred Mussulman, with pious din,
Arraigns the culprit, and proclaims the sin,
Curfes with holy zeal th' inflaming juice,
But cursing takes it for his secret use.'

We shall next transport our Readers to *the region of Sensibility:*

'As thus she spoke, she pois'd her airy seat
High o'er a plain exhaling every sweet;
For round its precincts all the flowers that bloom
Fill'd the delicious air with rich perfume;
And in the midst a verdant throne appear'd,
In simplest form by graceful Fancy rear'd,
And deck'd with flowers; not such whose flaunting dyes
Strike with the strongest tint our dazzled eyes;
But those wild herbs that tenderest fibres bear,
And shun th' approaches of a damper air.
Here stood the lovely Ruler of the scene,
And Beauty, more than Pomp, announc'd the Queen.
The bending Snow-drop, and the Briar-rose,
The simple circle of her crown compose;
Roses of every hue her robe adorn,
Except th' insipid Rose without a thorn.
Thro' her thin vest her heighten'd beauties shine;
For earthly gauze was never half so fine.
Of that enchanting age her figure seems,
When smiling Nature with the vital beams
Of vivid Youth, and Pleasure's purple flame,
Gilds her accomplish'd work, the Female frame,
With rich luxuriance tender, sweetly wild,
And just between the Woman and the Child.
Her fair left arm around a vase she flings,
From which the tender plant Mimosa springs:
Towards its leaves, o'er which she fondly bends,
The youthful Fair her vacant hand extends
With gentle motion, anxious to survey
How far the feeling fibres own her sway:
The leaves, as conscious of their Queen's command,
Successive fall at her approaching hand;

While

While her soft breast with pity seems to pant,
And shrinks at every shrinking of the plant.

' Around their Sovereign, on the verdant ground,
Sweet airy Forms in mystic measures bound.
The mighty master of the revel, Love,
In notes more soothing than his mother's Dove,
Prompts the soft strain that melting virgins sing,
Or sportive trips around the frolic ring,
Coupling, with radiant wreaths of lambent fire,
Fair fluttering Hope and rapturous Desire.
Unnumber'd damsels different charms display,
Pensive with bliss, or in their pleasures gay ;
And the wide prospect yields one touching sight
Of tender, yet diversified delight.
But, the bright triumphs of their joy to check,
In the clear air there hangs a dusky speck ;
It swells—it spreads—and rapid, as it grows,
O'er the gay scene a chilling shadow throws.
The soft SERENA, who beheld its flight,
Suspects no evil from a cloud so light ;
For harmless round her the thin vapours wreath,
Not hiding from her view the scene beneath ;
But ah ! too soon, with Pity's tender pain,
She saw its dire effect o'er all the plain :
Sudden from thence the sounds of Anguish flow,
And Joy's sweet carols end in shrieks of woe :
The wither'd flowers are fall'n, that bloom'd so fair,
And poison all the pestilential air.
From the rent earth dark Demons force their way,
And make the sportive revellers their prey.
Here gloomy Terror, with a shadowy rope,
Seems, like a Turkish Mute, to strangle Hope ;
There jealous Fury drowns in blood the fire
That sparkled in the eye of young Desire ;
And lifeless Love lets merciless Despair
From his crush'd frame his bleeding pinions tear.
But pangs more cruel, more intensely keen,
Wound and distract their sympathetic Queen :
With fruitless tears she o'er their misery bends ;
From her sweet brow the thorny Rose she rends,
And, bow'd by Grief's insufferable weight,
Frantic she curses her immortal state :
The soft SERENA, as this curse she hears,
Feels her bright eye suffus'd with kindred tears ;
And her kind breast, where quick compassion swell'd,
Shar'd in each bitter suffering she beheld.

' The guardian Power survey'd her lovely grief,
And spoke in gentle terms of mild relief :
" For this soft tribe thy heaviest fear dismiss,
" And know their pains are transient as their bliss :
" Rapture and Agony, in Nature's loom,
" Have form'd the changing tissue of their doom ;

" Both

" Both interwoven with so nice an art,
 " No power can tear the twisted threads apart :
 " Yet happier these, to Nature's heart more dear,
 " Than the dull offspring in the torpid sphere,
 " Where her warm wishes, and affections kind,
 " Lose their bright current in the stagnant mind.
 " Here grief and joy to suddenly unite,
 " That anguish serves to sublimate delight."
 ' She spoke; and ere SERENA could reply,
 The vapour vanish'd from the lucid sky;
 The Nymphs revive, the shadowy Fiends are fled,
 The new-born flowers a richer fragrance shed;
 The gentle Ruler of the changeful land,
 Smiling, resum'd her symbol of command;
 Replac'd the roses of her regal wreath,
 Still trembling at the thorns that lurk beneath :
 But, to her wounded subjects quick to pay
 The tender duties of imperial sway,
 Their wants she succour'd, they her wish obey'd,
 And all recover'd by alternate aid ;
 While, on the lovely Queen's enchanting face,
 Departed Sorrow's faint and fainter trace,
 Gave to each touching charm a more attractive grace.
 Now, laughing Sport, from the enlightened plain,
 Clear'd with quick foot the vestiges of Pain ;
 The gay scene grows more beautifully bright,
 Than when it first allur'd SERENA's sight.
 Still her fond eyes o'er all the prospect range,
 Flashing sweet pleasure at the blissful change :
 Her curious thoughts with fond attachment burn,
 Yet more of this engaging land to learn.
 She finds the chief attendants of the Queen,
 Sweet Females, wafted from our human scene ;
 But, as it chanc'd, while all the realm reviv'd,
 A Spirit masculine from earth arriv'd :
 Two airy guides conduct the gentle shade ;
 Genius, in robes of braided flames array'd,
 And a fantastic Nymph, in manners nice,
 Profusely deck'd with many an odd device ;
 Sister of him, whose luminous attire
 Flashes with unextinguishable fire ;
 Like him in features, in her look as wild,
 And Singularity by mortals styl'd.
 The eager Queen, and all her smiling Court,
 Surround the welcome Shade in gentle sport;
 For in their new associate all rejoice,
 All pant to hear the accents of his voice.
 Tho' o'er his frame th' Armenian robe was flung,
 The pleasing Stranger spoke the Gallic tongue ;
 But in that language his enchanting art
 Inspir'd new energy, that seiz'd the heart ;

In terms so eloquent, so sweetly bold,
 A story of disastrous love he told,
 Convuls'd with sympathy, the list'ning train,
 At every pause, with dear delicious pain,
 Intreat him to renew the fascinating strain.
 And now SERENA, with suspended breath
 Listen'd, and caught the tale of JULIA's death;
 And quick she cries, ere tears had time to flow,
 "Blest be this hour! for now I see ROUSSEAU."
 Fondly she gaz'd, till the enchanting sound
 In such a potent spell her spirit bound,
 That, lost in sweet illusion, she forgot
 The promis'd scenes of the sublimer spot;
 Till now her mild Remembrancer, whose care
 Stray'd not a moment from the mortal Fair,
 Rous'd her rapt mind, preparing her to meet
 The brighter wonders of her blissful seat;
 While her instinctive ear's obedient frame
 Now upward rose, like undulating flame."

ART. IX. *Letters to the Right Honourable the Earl of Mansfield.*
 By Mr. Burtenshaw. 4to. 10s. 6d. K:arlsy. 1781.

THESE Letters contain a severe animadversion on the conduct and decision of the learned Chief Justice in a Cause that came on some time since in the Court of King's Bench, between Sir James Brown, the heir at law, and Lady Brown, the widow and devisee, of Sir Robert Brown deceased, and was determined in favour of the latter. Mr. Burtenshaw, it appears, sustained the whole expences of the litigation: not, we believe, from any propensity (as we have heard maliciously suggested) toward the hazardous and delusive amusement of *title-hunting*; but from motives of humanity and generosity to the unfortunate Baronet, whose inheritance was in dispute; and whose right and title to the estate must have appeared, to Mr. Burtenshaw at least, clear and incontrovertible. But it sometimes happens in law, as in criticism,

"A little learning is a dangerous thing;
 Drink deep, or taste not, the Pierian spring."

Mr. Burtenshaw seems to have studied law enough to puzzle himself, but not to convince others; enough to put him in the wrong, but not to set him right.

He assails the decision of the Court with a mixture of sarcasm and legal arguments, with a parade of diction, and a forced attempt at wit and humour, that altogether make this a very singular publication. As an author, Mr. B.'s talents are certainly above mediocrity. But, unfortunately, the work is spun out to so tiresome a length, that an admirer of his wit and humour, and

and a subscriber to his law, must be equally fatigued and disgusted. There is too much law for a humourist; and too much humour for a lawyer. The first will think the argument heavy, and the last the wit misplaced. Beside the *wounded spirit* too evidently appears throughout; and, while the Writer points the shafts of ridicule at the noble and learned Judge, it is easy to perceive the barbed arrow in his own side. "*Hæret lateri lethalis arundo.*"

To shew the odd compound of which this work consists, we shall just extract from the Table of *Contents* the heads of two or three of these Letters (out of nineteen in a similar strain) which will give the Reader some idea of the question of law, as well as of the Author's manner of treating it:

LETTER II.

‘ Circumstances of the Brown family stated.
‘ Mr. Attorney General's opening arguments in behalf of Lady Brown.

‘ A fallacy in his arguments pointed out.

‘ A noble Lord opens and consecrates; he is dangerous to Kings; seeks to pin Serjeant Davy down to more than he had admitted.

‘ Mr. Attorney General proceeds in his argument.

‘ The noble Lord represents Sir Robert's strict injunction concerning his name to be only a recommendation. He takes the reversion in fee to be left to the daughter.

‘ He abuses Sir James; observations thereon.

‘ Blowing hot and cold; Lord Somers and Dean Swift.

LETTER VI.

‘ The weight of the lightness of vanity. Whilst a juryman is out of Court, the noble Lord resolves the Cause into mere matter of law, with which the jury have nothing to do; with an observation thereon.

‘ He declares he will never leave the construction of a will to a jury; observations thereon, and on another decision of his.

‘ The urinary passage.

‘ Mr. Serjeant Davy's argument on the law point, in which he seeks to introduce matter of fact, concerning copyholds; but is repelled by the noble Lord.

LETTER XIX.

‘ Congratulation of the Kirk.

‘ The Author is terrified, and makes fresh auricular confession of new sins.

‘ Analogous reasoning from the kitchen axiom, that sauce for a goose is sauce for a gander.

‘ To lay down as a general position, that the declarations of dead persons shall never under any circumstances be received in evidence would be unjust; and why so.

‘ False

‘ False delicacy.

‘ The Author enters into an obligation for his future good behaviour, and binds himself over to appear at the Summer Assizes for Suffex in 1782.

‘ The duties of juries and distinctions between law and fact refused.

‘ A return to more preposterous idolatry than had been renounced.

‘ Of speculative and practical matters of law with respect to rules of descent, wherein the doctrine of the feudists, and of Littleton, Lord Coke, and Sir Martin Wright are considered.

‘ The noble Lord hangs the better half of Lord Coke, and saves the worst.

‘ A difficult law-question solved mathematically : knotting and splicing.

‘ A magical intail created by the noble Lord ; gaming harpies virtuous rivalry ; friendship ; leopards ; tantararara ; Nathan and the noble Lord.

‘ Gavelkind lands and petticoat law.

‘ Of proceedings before the Court since the trial, and how the noble Lord runs his hand in the Author's pocket, with observations.

‘ One motive which stimulated the Author to write a book.

‘ Of the apprehensions of the people of Suffex ; Mr. Whitfield and the Queen of France ; the Author is vexed at the noble Lord's slandering him, and proposes to him an alternative.

‘ Of the origin and continuance of evil, and of new Scrip.’

If our Readers should not be highly delighted with the union of the *humourist* and the *lawyer* here displayed ; still less as Reviewers have *we* any reason to rejoice at the union of the two characters of *litigant* and *author*. If every cause that is tried in the Courts of Law, where the question lies in so narrow a compass as it appeared to the Court of King's Bench to do in the present case, were to produce its quarto pamphlet of 297 pages, we should tremble at the commencement of every term in Westminster Hall, as being pregnant with new labours to us unfortunate Reviewers. The press would swarm with pamphlets,

“ Thick as autumnal leaves that strew the brooks

In Vallombrosa.”

MILTON.

It is natural for a man to think his own cause of great public importance. Every circumstance, however minute, acquires consequence in his mind ; every argument in his favour, however slight, rises to demonstration ; and every objection against him, however strong, is unwillingly received, and therefore willingly forgotten. At last the cause comes before a Court of Judicature :—he is astonished that the same effect is not produced in other minds : he is filled with indignation at the Judge,

the

the Jury, and the Counsel: resolves to appeal to the world: goes home:—and writes a pamphlet.

ART. X. *Chemical Essays*: By R. Watson, D. D. F. R. S. and Regius Professor of Divinity in the University of Cambridge. Two Volumes 12mo. 8s. sewed. Elmly, &c. 1781.

THE subjects of these *Essays*, to use the Author's own words, 'have been chosen, not so much with a view of giving a system of chemistry to the world, as with the humbler design of conveying, in a popular way, a general kind of knowledge, to persons not much versed in chemical inquiries.' He accordingly apologises to *Chemists*, 'for having explained common matters, with what will appear to them a disgusting minuteness;' and 'for having passed over in silence some of the most interesting questions,' such as those respecting the analysis of air and fire, &c. With much less propriety the learned Author apologises to *Divines*; whose forgiveness he solicits for having stolen a few hours from the studies of his profession, and employed them in the cultivation of natural philosophy: pleading *in his defence* 'the example of some of the greatest characters that ever adorned either the University of Cambridge, or the Church of England.'—For our parts, we earnestly wish that this University and Church furnished a greater number of members, than we yet find they possess, who employed their abundant leisure hours so very laudably.

In the two first of these *Essays*, the Author gives an historical account of the rise and progress of chemistry, and explains in a familiar manner the principal terms and operations used in that art. In the third, he treats of saline substances, such as acids, alcalis, and the neutral salts compounded of them. After relating some observations and experiments respecting alcalis, he observes, that it would be a great saving to the nation, if pot-ash could be made here in sufficient quantities; as it is supposed that we pay to Russia, and other foreign states, not less than 150,000 pounds annually for that article.

'We have,' says the Author, 'inexhaustible mines of rock salt, in this country, which the proprietors can afford at 10 shillings a ton. A ton of rock salt, as has been before observed of common salt, contains about half a ton of *mineral alcali*, which is for most purposes far preferable to pot-ash. If a method could be contrived of extracting this alkaline part from rock salt, it would be a most serviceable discovery.'—To those who may have leisure to prosecute this inquiry, the Author proposes this hint:—'whether the alkaline part of rock salt may not be obtained by calcining it in conjunction with charcoal in open fires?'—His reason for this conjecture is founded on the following experiment:

‘ Upon burning sea-wrack to a black coal, and stopping the process at that point, I have obtained great plenty of *common salt*, but no mineral alcali from the black ashes; though we are certain, that when the black ashes are thoroughly calcined, or reduced to white ashes, mineral alcali may be obtained from them. This makes it probable, that the common salt, contained in the black ashes of sea-wrack, is *decomposed*, and *changed into a mineral alcali*, during the burning of the black ashes.’—

We apprehend, however, that, if the Author had minutely attended to the different products resulting after the calcination of the black ashes above mentioned, he would have found that sea salt cannot so easily be decomposed by this calcination, as he seems to expect. In fact, a considerable share of attention has lately been bestowed on this very subject, by Messrs. *Macquer* and *Poulletier de la Salle*; who found the produce of mineral alcali, even from the white ashes, to be very small. It appears, for instance, that the saline matter obtained from sea-wrack, or *Varec*, as it is called by the French, calcined during the space of three hours, was a heterogeneous mass, consisting principally of *Glauber's salt*, together with *vitriolated tartar*, *sea salt*, *sal Sylvii*, *hepar sulphuris*, *Stahl's sulphureous salt*, *selenite*, and but a small quantity of *mineral alcali*; the production of a great part of which last may be naturally accounted for, from the decomposition of the *Glauber's salt*, and the production of a *hepar sulphuris* with an excess of alcali; which may be supposed to take place, by means of the *phlogiston*, or inflammable principle, of the plant, combining with the vitriolic acid in the *Glauber's salt*. Nor, considering the small quantity of mineral alcali obtained in their trials, is there any reason to suppose that any considerable portion of it had been procured in consequence of any *direct* decomposition of the *sea salt* contained in the *Varec*, by the action of the coal upon it.

It is rather surprising that, in the present extensive prosecution of chemical enquiries, no easy or cheap method has yet been discovered, or at least published, of procuring the fossil alcali, so abundantly contained in sea salt; by expelling the marine acid from it, without introducing another acid in its place. On this subject, however, we shall just stop to observe, that we are acquainted with a very simple process, not the result of design, but of accidental observation, in which this separation is effected; and in which sea salt, merely by lying in contact with a metallic body, exposed to the air, is in a short time wholly decomposed: the acid totally disappearing, and the alkaline basis of the sea salt being left in a pure state, and impregnated with fixed air. But we know not yet, whether this process, though it succeeds in small trials, can be prosecuted to advantage on a large scale.

In

In the fourth Essay are contained some general observations on *fire, sulphur, and phlogiston*; which are followed, in the next Essay, by others respecting the origin of subterraneous fires; and which are principally founded on the phenomena attending the decomposition of pyrites, and on Lemerî's well known experiment made with sulphur and iron filings formed into a paste with water.

In the sixth Essay, an account is given of the vitriols, and of the apparent *transmutation*, as it was at first supposed to be, of iron into copper, on the immersion of iron bars in water naturally impregnated with copper dissolved in the vitriolic acid.—In the seventh, the Author treats of nitre, and relates the well-known experiments made with its acid, in kindling oils, and freezing quicksilver when added to snow, &c.

In the eighth Essay, the Author treats of the manner of making saltpetre in Europe, and of its generation. This is indeed a curious subject, whether it be considered in a philosophical, or in an economical and political light. In the latter view, we find that it has lately so far excited the attention of the French ministry, on account of the successive diminution of the produce of the nitre-works which have been long established in that kingdom; that, in consequence of an application from M. Turgot to the Royal Academy of Sciences at Paris, a prize of 4000 livres, and two others of 1200 and 800, have been offered by the king for the best dissertation on the subject. And to give all those who should contend for this prize all the information possible relative to it, a large octavo volume has been published containing all the valuable essays or scattered observations respecting this subject, that have appeared since the time of Glauber.

'I do not know,' says the Author, 'that we have at present any saltpetre works established in England. There have been many projects proposed for making it, both in the last and present century; but they have all ended more to the disadvantage than the emolument of the undertakers. The society for the encouragement of arts and manufactures in vain proposed premiums for the making of saltpetre, from the year 1756 to 1764: these premiums were never claimed, and a saltpetre work, which was about that time established at the expence of above L. 6000, was at last abandoned; the proprietors having been experimentally convinced, that they could not afford to sell their saltpetre for less than four times the price of that imported from India.'—The causes of this constant failure in all attempts to make saltpetre with profit in England are, according to the Author, the high price of labour, and partly the unfavourableness of the climate; but principally the dearth of the wood ashes generally used in this manufacture.

The Author, however, questions how far a fixed alkali or wood ashes are, in all cases, necessary for the extraction of this salt from the earths which contain it. On this head he relates the following observation :

‘ From an old barn, belonging to the Dean and Chapter at Ely, I took some decayed mortar, which was full of those saline shoots frequently seen on old walls, and boiled it in a proper quantity of water. The water being filtered and evaporated, afforded, in great plenty, well formed crystals of salt-petre. The crystals were taken out and dried, and the remaining part of the solution was again evaporated, and it again yielded very good salt-petre ; but I could not observe that there was any occasion for wood ashes, to make any part of the solution crystalize ; or that there were formed any crystals either of sea-salt or of any other salt, except salt-petre.’——

The Reviewer of the present article can confirm this observation of the Author's from his own experience ; having some years ago collected a pretty large quantity of saline efflorescences from the walls of the ancient abbey at Castleacre in Norfolk ; some of which was indeed *calcareous nitre* ; but a considerable portion taken from another part of the building, was found to be true nitre, with an alkaline basis—(whether vegetable or fossil, he neglected to observe), as he ascertained by various trials ; particularly by deflagrating it with charcoal, &c. Since the late discovery of the method of obtaining a fixed alkali from putrid vegetable and animal substances *, it might be supposed, that the pure nitre, in the two cases above-mentioned, might derive its alkaline basis from mosses and other vegetables successively growing and rotting on the walls, or from the dung of birds left there : but perhaps the following observation may point out its real origin.

M. Pietsch, who several years ago obtained the prize given by the Royal Academy of Berlin, for the best dissertation on the production of salt-petre, and which is printed in the collection above-mentioned, observes, that on tasting some saline efflorescences, which appeared on a wall constructed only of stones and mortar, and which tasted like pure salt-petre, he examined them more particularly, and obtained from the solution genuine crystals of *cubic nitre*. The wall appears to have been one of those built in consequence of an ordinance of the King of Prussia, for the sole purpose of generating what is called crude salt-petre : and *M. Pietsch* supposes that through accident some sea-salt had been mixed with the mortar employed in the construction of it. He takes for granted that sea-salt, ‘ on being merely ex-

* See our account of Dr. Percival's Paper on this subject, in our Review for April last, p. 272.

posed to the air, changes its nature, and is converted into an alkaline salt.* We know not on what grounds *M. Pictet* founds this assertion: we should rather be inclined to suppose that, in the present case, calcareous nitre had first been formed; and that, in time, the two acids had respectively changed bases.

The Author seems to consider the question—‘How is salt-petre generated?’—as insoluble; or at least modestly confesses his own inability to answer it, in a manner satisfactory to himself. We too confess ourselves, perhaps equally, unable at present to solve this problem: though we are far from concurring with the Author in opinion, that ‘all that philosophy can say on the subject seems to be included in the answer of the Spaniard; who was asked if he knew how the salt-petre was yearly regenerated in his grounds?’——“I have two fields,” says he: “in the one I sow wheat, and it grows; in the other I collect salt-petre *.”

The accounts which we have yet received from Spain, as well as other countries, respecting the large crops of salt-petre produced from the same land annually, and without any addition of fixed alkali in the subsequent manufacture, have not been sufficiently numerous, nor have the particulars of the whole process, perhaps, been observed with the requisite attention, even by *M. Bowles*. It is true, as the Author observes, that the parts of matter are subjected to perpetual change, and forced to assume new arrangements: ‘and that the sweet, bitter, and aromatic juices of vegetables; the blood, bile, milk, urine, fat, and bones of animals, are all of them as different from the substances from which they are composed, as salt-petre is from the earth from which it is generated.’——A consideration of these great changes, however, operated in the organized bodies of animals and vegetables, possessed of the principle of life, will not, striking as they are, easily familiarize a chemist to the idea that inert, unorganized earth, which has had all its parts that are soluble in water previously extracted from it, can by mere exposure to the air be transmitted into true salt-petre. The changes here compared together by the Author are not strictly similar. The supposed annual transmutation of vegetable earth into fixed alkali, &c. is a process strictly chemical; whereas the various and wonderful changes which the food of living animals and vegetables undergoes, and which are principally effected by their various secretory organs, and by powers exercised only during life, are, in certain respects, at least, the effects of causes which by no means fall under the cognizance of chemistry.

* See *Bowles's histoire naturelle de l'Espagne*, p. 80; or our account of it in the Appendix to our 59th volume, July 1778. P. 539.

Before we quit this subject, we shall transcribe the following observation of the Author's; which, considering the tenure by which we hold our East India possessions, certainly deserves the attention of government.

' About the same period (1693) that the government of England bargained with the East-India Company for an annual supply of saltpetre, a much larger quantity was made in France; an author of good credit informing us that, in the year 1691, the saltpetre, which was made in the several districts of that kingdom, amounted to 3,647,767½ pounds. This is a vast quantity, being nearly equal to the average quantity annually imported by our East-India Company. *The French very wisely keep up their establishments for the making of saltpetre: the revolutions which have formerly taken place in India, render it not improbable that similar ones may take place again; and England would feel the distress which would attend the non-importation of saltpetre from the East-Indies, more sensibly than any other state in Europe.* This danger has not been adverted to by any minister; but if the prevention of it should ever engage the attention of the legislature; the methods of making saltpetre which are followed in France, would deserve to be considered. For my own part, I can have no doubt that a plan might be contrived for the making of saltpetre in every county of this kingdom, by the very moderate labour of those whose idleness is at present a burden to themselves, and a reproach to the police of the community, the *paupers* of the several parishes.'

With a view to this subject, the Author recommends to the Reader's perusal a very good paper of Mr. Henshaw's, in Bishop Sprat's History of the Royal Society—Newman's Chemistry translated and published by Dr. Lewis—Glauber's Prosperity of Germany—Clarke's Natural History of Saltpetre—and the account of the manner of preparing this salt, described in the Philosophical Transactions 1763. To second the Author's patriotic views, we shall add the title of the still more comprehensive and satisfactory collection of tracts relative to this subject, which, as we have already observed, has been compiled by the commissaries of the Academy of Sciences at Paris; where it was published in the year 1776, under the title of '*Recueil de Memoires et d'Observations sur la Formation et sur la Fabrication du sal-petre*, 8vo, Lacombe.'

In the ninth Essay, the contents of which we have in some measure anticipated, the Author treats of the manner of making saltpetre in the East-Indies; and in the tenth, which terminates the first volume, he discusses the questions, 'at what time gun-powder was discovered, and when it was first applied to the purposes of war.'

The

The first essay of the second volume contains some observations on the composition and analysis of gunpowder. In the next, '*On common Salt*,' the Author relates some experiments made by him, to discover the quantity of water evaporated from a wet cloth, of a given size, in a certain time; with a view to furnish hints which may be useful to those who may attempt the making of bay salt in this country. The third contains a few observations on common salt and nitre, considered as manures; and on the fertilizing quality ascribed to snow, which cannot justly be attributed to any nitre contained in it. In the fourth, the Author has collected, from various writers, several observations relative to the temperature and saltiness of the sea, and reasons upon them.

In the fifth Essay, the Author treats of fresh water procured from that of the sea, by the means either of congelation, or distillation. In the manufacturing of sea-salt, he proposes the freezing of sea-water; by which he estimates that one third of the water at least may be converted into ice; so that one third of the fuel may be saved, in boiling down the remaining brine into salt. An analysis is likewise given of some water distilled by Dr. Irvine from sea water; from which it appears that though the distilled sea water is not wholly free from saline particles, yet it probably contains them in so small a proportion, as not to render it unwholesome.

In the next Essay, which is more of an experimental nature than most of the others, the Author treats of '*Calcareous Earth, crude and calcined*.' As this subject is interesting both in a philosophical and æconomical light; and as we not long ago [in our Review for May, 1780, p. 361] gave the results of Dr. Higgins's experiments relating to it; we shall abridge the account which the Author gives of some of his trials respecting it.

Some philosophers have doubted whether lime, stone, and other calcareous substances really contained so very large a quantity of *fixed air*, as has been inferred from the loss of weight which they sustain on calcining them; or on applying acids to them, as in the original experiments on this subject made by Dr. Black. Some have supposed that a considerable part of the loss observed in these cases ought to be ascribed to the expulsion of the water which enters into the composition of these bodies. The Author appears to have made a considerable number of experiments, with the greatest accuracy, on a great variety of marbles, calcareous earths, and spars; the results of which confirm what had been affirmed by Dr. Black, and by others who have repeated his experiments.

In the course of thirty-two trials, in which were calcined a great number of calcareous substances of different kinds and countries, the medium quantity of lime that might be procured from a ton

(or twenty hundred weight) of these substances, was found to amount to 11 cwt. 25 pounds. Consequently they had sustained a loss of weight amounting to somewhat above 8 cwt. 3 quarters. That the whole, or nearly the whole of the substance thus lost was fixed air, seems to be satisfactorily evinced by some subsequent experiments, to be related hereafter.

It is well known that the calcareous stones thus converted into lime, on being exposed for a sufficient time to the atmosphere, attract from thence a considerable part of the same kind or kinds of matter which they had lost during their calcination; and that they are then found to be possessed of their former qualities, so as not to be sensibly distinguished from crude limestone, marble, &c. We have, in the article above referred to, given the results of some of Dr. Higgins's experiments relative to this subject; and shall here relate some of the Author's.

On February 10, 1779, he converted a piece of statuary marble, weighing 540 grains, into lime. While still warm, it was found to weigh only 304 grains. It was then laid on a piece of white paper, and put into the drawer of a table. On the 4th of next month, it weighed 515 grains; having then acquired its greatest increase of weight, as appeared from the weighing it two months afterwards. Another quantity of lime from statuary marble was examined in the same way; and it acquired its greatest increase of weight in 22 days. In one particular instance, in which the Author calcined 204 grains of dove marble, it was reduced to the weight of 116 grains; and on November 5, following, it had nearly acquired its original weight, as it was then found to weigh 203½ grains. Further, he has frequently observed pieces of new burned lime daily increasing at the rate of one hundred weight per ton, for the first five or six days.

One of the practical inferences which the Author deduces from these last experiments is, that, as a ton of fresh lime will, on exposure to the atmosphere, acquire an increase of weight amounting, in some cases, to half, and in others, to more than three quarters of a ton; it is obvious, that the person who purchases it by weight, will be a considerable loser in the article of weight as well as that of quality, if he buy it even a few days after the kiln has been drawn. The farmer too, who proposes to lime his land, should carry the lime out as soon as possible after it has been burned; as otherwise, for every ton, he may have the trouble of carrying a ton and a half, or more.

It follows likewise that the soil on which *fresh* lime spread acquires a very considerable increase of matter, attracted by the lime from the air; so that, according to a calculation of the Author's, founded on the actual trials of a gentleman in Derbyshire, each acre of land limed by him (at the rate of 1000 bushels per acre), would in time receive an increase of soil, by means of the substance

substance attracted from the air, equal to above 30 tons in weight beyond the original weight of the lime. We shall observe, however, that the lime will probably derive some of its increase from the contents of the soil in which a part of it is immersed, or from matters fermenting in it.

It now remains to examine whether the large quantity of substance which calcareous bodies lose on calcination, and which they recover on exposure to the air, consist wholly of fixed air; or whether a considerable part of it may not be water. The Author relates some experiments that do not seem to favour this last supposition; which has, nevertheless, been adopted by writers of distinguished reputation.—Crystallized spar distilled in a glass retort, with a heat which at length melted the glass, did not furnish so much aqueous vapour as was even sufficient to tarnish the sides of the receiver. This experiment, however, is not quite satisfactory, as we are not informed what was the loss of weight sustained by the spar, by the heat given to it; nor indeed are we informed that it had been converted into lime.—Another portion contained in an earthen retort, and exposed to a strong fire, so as to lose one-third of its weight, did not furnish a drop of water in the receiver; the retort, however, appeared to be cracked at the end of the process.—But a similar result attended a trial made with 720 grains of what the Author calls *Derbyshire Watrice*; though this substance was reduced, by means of the heat employed in the process, to 400 grains.

Objections may be made even to this last process, which is not related with sufficient minuteness. The only satisfactory method of ascertaining this matter, by *distillation*, would be that of receiving the products of the process in mercury. If, in the Author's processes, any vent was given to the fixed air let loose during the calcination, the aqueous vapours might and would pass through the same opening. On the other hand, as the Abbé Fontana has lately shewn, no vapours will rise and be condensed, even from boiling water, in vessels *perfectly close*; though the receiver be kept ever so cold, or even contain substances that attract water with the greatest avidity; such as dry salt of tartar, and concentrated vitriolic acid: though we do not think that the Abbé has divined the true cause of the *phenomenon*, which depends on other principles than the mere saturation of the confined air with humidity.

Accordingly, the most decisive proof, in our opinion, that the loss of weight above mentioned is solely, or almost wholly, occasioned by the dissipation of the fixed air expelled from calcareous substances, is deduced from some experiments made by the Author with the greatest care, and resembling those originally made by Dr. Black; with which they perfectly agree in the results. These clearly shew that calcareous substances lose as much weight

on the addition of *acids*, as by fire; and that therefore the matter expelled from them, in both cases, is the same, or fixed air.

The Author used a Florence flask, containing a small quantity of diluted marine acid, and weighed the whole in a nice balance. He then at intervals slowly dropped into it 20 grains of a calcareous substance; gently stopping the mouth of the flask with his finger. As the fixed air expelled from the calcareous matter is specifically heavier than the common air before contained in the flask; he either extracted it, after the effervescence had ceased, by sucking it through a tube, or blew it out by means of a pair of bellows. Then weighing the flask with its contents, he perceived a very considerable diminution of its weight; no sensible part of which loss could reasonably be ascribed to the evaporation of any of the aqueous particles contained in it. Six out of thirteen different calcareous earths or stones, treated in this manner, lost 8 parts in 20 during their solution in the acid; which is the very proportion originally assigned by Dr. Black, in his experiments made with chalk. It appears from some subsequent experiments made with the greatest attention, with some other, and probably more pure, calcareous substances, treated in the same manner, that they lost 54 parts in 120, that is, 9 parts in 20, of their former weight.

In the 7th Essay, the Author treats 'of *clay, marle, and gypsum alabaſter, or plaister-stone.*' He gives a short account of the composition of the *flint or white-stone-ware* made in Staffordshire, and of the *yellow, or queen's ware*; which last is made of the same materials as the former: though the proportions of clay and flint (of which they both consist), as well as the glazing, are different. Lead is the principal ingredient in the glazing of the queen's ware; whereas the white stone-ware receives its *harmless* glazing, by a very simple process, which was formerly executed in secret by two Dutchmen, who introduced the practice into Staffordshire about 80 years ago. The effect is produced solely by throwing into the furnace some sea-salt, which instantly produces a thick vapour, that attaches itself to the surface of the ware, and there forms that vitreous coat which is called its glaze.—This Essay likewise contains several observations relative to the component parts and nature of porcelain.

In the 8th and last Essay, are contained various observations on pit coal, particularly with regard to its analysis; from which it appears that its products, by distillation, resemble those obtained from wood. In particular, tar has for several years past been procured from it, in some parts of Germany; and considerable quantities are now obtained from the same substance in England; particularly at Bristol, where a person prepares it under the sanction of a patent. The Author suggests some improvements of the process, which he thinks might be successfully

executed, not only by those who *char* pitcoal, or convert it into cinder; but by those likewise who burn wood into charcoal: in both which operations, the oil which is now wasted in flame, or otherwise dissipated, might be saved and collected; so as to be manufactured into tar, at a trifling expence.

We should not omit to observe, that two other volumes, which include the whole of the Author's plan, are nearly ready for the press; but that the publication of them will in a great measure depend on the reception which the two present volumes may meet with from the Public.

ART. XI. THELYPHTHORA; or a *Treatise on Female Ruin, &c.*
Vol. III. 8vo. 5 s. Boards. Doddsley. 1781.

IN an undertaking so novel and singular as this, a more than common appearance of zeal for religion was requisite, in order to give the colour of sanctity to a system of lewdness, and to make the tyranny of the stronger sex consistent with the shew of affection for the weaker. To preserve this equivocal appearance—this * *covert and convenient* SEEMING—the Author had difficulties of a very serious and formidable nature to struggle with:—and to do him justice we must acknowledge his ingenuity; though such hath been his fate, that in spite of all the solemn professions he hath made—† *wrapt round and sanctified with* texts of Holy Writ!—there is scarcely one reader in a hundred but hath had the sense to see through his design, and the virtue to detest his principles.

Against these principles we early entered our protest; and it was our object, by exposing the design, to guard against the fatal delusion of his book.

Some have said that, we have kept no terms of civility with the Author:—and he himself, veiling his mortification beneath the masque of indifference, hath repeatedly insinuated, that his argument is hitherto secure, because, forsooth! it hath not hitherto had the good fortune to be understood.

As to the want of *civility*, with which we have been charged, we shall say but one word to elude the accusation. We adhered to TRUTH, as the main object of our criticism; and in attempting to secure *that*, we were not particularly solicitous about the *forms* and *ceremonials* of address. We must acknowledge, that we abhorred Mr. M.'s principles; but, though we were apprehensive of their pernicious tendency, yet we dreaded not the abilities which supported them. We were willing to shew the Public our undisguised sentiments, by a direct attack of the first and fundamental principles of his system; unawed by

* Shakspeare.

† Pope.

the importance and sanctity which he had assumed, and calm and collected amidst the profusion of authorities with which he had been furnished.

As to Mr. Madan's own charge against his numerous opponents, viz. that 'he hath not been understood;' we shall only reply, that the accusation, if true, reflects more on *himself* than on *them*. It rather betrays his own want of perspicuity, than their want of understanding. It shews—not that they have read his work carelessly—but that he hath penned it unfairly. If its good principles lurk in obscurity, and its pernicious ones appear in open day-light, who is most to be blamed—the Author or his answerers?—*he*, who hides what he thinks to be useful, or *they*, who oppose what they know to be prejudicial?

But the fact is, Mr. Madan's accusation is groundless. However cumbered his work may be with needless repetitions, and vague, impertinent digressions:—however debased by vulgar stories, and low, *unregenerate* wit, his main object is so perspicuous that *he who runs may read*. In short, his whole system may be reduced to two general heads: and it is for the support of these heads, that every subordinate division, digression, quotation, anecdote, tale, pun, and what not, were ultimately designed, and introduced into his elaborate performance:—viz. "that marriage is simply *nothing more* than copulation;—and "any married man copulating with *any single* woman, makes her "his own property and lawful wife, by that very act, in the "sight of God and conscience; and that such an union ought "to be ratified as sacred and indissoluble by the canons of every "ecclesiastical, and the laws and sanctions of every political, "establishment upon earth."

This is Mr. M.'s system of *marriage* and *polygamy*: and *this* is the very system which we, and all his other answerers, have opposed.

But *how* doth this Writer attempt to make good his charge? How doth he prove that he hath been misunderstood, and misrepresented? We are sorry to say, that he hath recourse to the most disingenuous subterfuge that the supporter of a bad cause can fly to, in the moment when truth, and the fairest deductions of the plainest arguments, press hard upon him.—It is this—"that the Author of *Thelyphthora* doth not, as his opponents would insinuate, recommend the *indiscriminate* practice of polygamy."—*Indiscriminate!* What a delusive *equivoque!* But how would he define the word? Where would he draw the line between lawful and unlawful polygamy? What limitations would he fix to the practice of it, without overthrowing the very authorities by which he labours to support it? When is it to be regarded as a duty: and when ought it to be avoided as a crime? and further,—*who* is to decide the point for individuals? with

where

whom is the appeal to be *ultimately* lodged?—Till he answers these questions, we shall not retract our assertion respecting the leading principle of this work; and that is—"the lawfulness of polygamy, *without restriction*." We say the *lawfulness* of it; for Mr. M. must be understood to mean this in the application of all his leading arguments from the Old Testament: and particularly from the celebrated case of David, where Nathan is represented as delivering him this message from God:—"I gave thee thy master's house, and *thy master's wives into thy bosom*, and I gave thee the house of Israel and Judah, and if that had been too little, I would moreover have given thee such and such things:" *i. e.* as some of the Rabbins interpret it, "If Saul's wives, together with those thou hadst before, had not been sufficient, the number should have been doubled, that thy wishes might have been gratified to their utmost extent."—

Now Mr. Madan, reasoning very gravely on this instance, asks, If 'we can suppose that God would have given *more wives than one* into David's *bosom*, who *already* had *more than one*, if it was a sin in David to take them?' Strenuously maintaining the negative, in opposition to all who have put a *more delicate* construction on this passage than it was for the interest of *Thelyphthora* to acquiesce in, the Rev. Author asserts with his usual decisiveness, that 'David's ingratitude to God, and to his worthy Uriah, were not so marked by Nathan, because David had a *number* of women whom he could *not* enjoy; but because *he might* have enjoyed them *whenever he pleased*.' In this very case, however, Mr. Madan finds a difficulty which a little checks the vanity of his triumph, by reducing him to the mortification of making a concession. Saul's wives were in too close an affinity with David, to admit of that *enjoyment* which Mr. Madan is so ready to grant him. They were the wives of his *own father-in-law*! But this circumstance is easily reconciled by Mr. Madan; 'I have carefully examined,' says he, 'the degrees of affinity and consanguinity wherein marriage is forbidden, and do find that a man must not marry his *own* mother-in-law; but as to his *wife's* mother-in-law, there is not a trace of *such* an impediment!' Then how shall we dispose of David's wife's *own* mother? Was *she* also to be given into David's bosom to be enjoyed whenever he pleased? No,—Mr. Madan finds *this* union forbidden in the *Table of Affinity and Consanguinity*, (Vid. Lev. xviii. 17.) 'She must (says Mr. M.) if living, be put out of the question!' Now, there is *no* exception made in the text: and this might have given Mr. M. some suspicion of the general comment he hath put upon it. But the man is at least consistent with himself. He takes matters literally and fully; or allegorically and restrictively, just as they best happen to suit the purpose of *Thelyphthora*!

From

From our Author's reasonings on this instance of David and the wives of Saul, we may justly infer that he doth not regard *indiscriminate* polygamy as a sin, either against the law of Revelation, or the rights of human nature:—if by *indiscriminate* he means as *many* wives as a man hath the capacity of providing for. Here then the matter that had been so artfully shaded grows perfectly clear; and equivocation itself vanishes. Mr. M. doth not recommend *indiscriminate* polygamy. Why?—not that it is sinful in *any*; but because it may be imprudent in *some*. The man who marries three wives, when he can support but two; or who marries two, when he can support but one, is at the utmost to be considered as indiscreet; and only to be blamed in the same proportion as we in these days blame a man for marrying one wife when he hath but barely the means of supporting himself. We tax his prudence, but we spare his principles. He may be a good man, though a bad economist. He hath brought no guilt upon his conscience: he hath only brought an incumbrance on his family; and if he can reconcile his conduct to the latter, he need be under no concern about the former.

This is the ultimate scope of Mr. M.'s reasonings; and in his remarks on the case of * Mahlon who refused to marry
Ruth,

* In commenting on this case, Mr. M. betrays a species of disingenuity for which we have no precise word, and can only express it by a *periphrasis*; for it is compounded of several qualities which carry with them both *imposition* and *insult*. The learned Dr. Delany had observed from Selden's *Uxor Hebr.* that "the Chaldee paraphrast, the Midrash, and Josephus agree, that this was the reason why Mahlon's next kinsman refused to redeem Ruth his widow, viz. *because it was not lawful for him to marry her, having a wife of his own.*" Now, says Mr. M. "I have looked into Bishop Patrick on Ruth, 4, 6, who mentions the passage alluded to in the *Chaldee Paraphrast* and the Midrash; and so far from their appearing to say what the Dean would make them, there is not a word of any such thing: they put a quite different sense upon the words."—We have nothing more to do than to produce the passage itself from Mr. Selden, and let our Readers judge for themselves whether our reflection be well or ill founded. "*Ego non possum uti jure propinquitatis seu redimendi; ne minuat seu corrumpam hereditatem meipsum.* Sed ibi paraphrastis Chaldaeus. *Ego non possum mihi recimere, quoniam jam ante mihi uxor. Neque licet mihi aliam ei superinducere, ne inde rixa in domo mea oriatur, ac ne laedam possessionem meam. Redime igitur tu, quoniam tu nunquam uxorem habes, et ego redimere nequeo.*" i. e. "I cannot redeem it for myself, lest I mar my own inheritance. (Ruth, 4, 6.) Or which passage the Chaldee Paraphrast thus comments,—It is out of my power to redeem it, because I have a wife already: nor would it be lawful for me to marry another, lest strife should arise in my family, and

Ruth, because he was unwilling to *mar his own inheritance*, he makes use of these reasonings without reserve; artfully applying to his purpose a text from St. Paul, which any bad man with equal justice might apply to any bad account:—"All things are lawful for me, but all things are not *expedient*."

In our former criticism on *Thelyphthora*, we have attempted to prove, not only that its position respecting the rites of marriage is *politically* dangerous, but *theologically* false. It is even false on the ground of the Levitical law—which is Mr. M.'s *dernier resort*.

We will add one remark to strengthen our preceding arguments, in opposition to the loose and pernicious maxims which Mr. M. hath laboured to establish. It is this. *Betrothment* constituted a woman the lawful *wife* of the man to whom she had pledged herself; and as his wife she was considered before consummation had taken place. She was expressly called his wife; and the violation of a betrothed woman was regarded in the same heinous light as *adultery*; and punished precisely in the same degree. Now *betrothment* must have been founded on some *formal agreement*: that agreement—*how* made or by *what* mode or ceremony ratified, is no part of the argument—but *that* agreement, however stipulated, gave marriage a sanction, and constituted the *right* which a man might claim to the woman as his own property, prior to, and independent of, the carnal knowledge of each other's persons. If the latter took place without the intervention of any previous stipulations, or without a compliance with the common and established forms, the law graciously condescended to provide a remedy for the sake of the woman. If she had been *seduced*, and inviegled by the professions and insinuating address of the man, she was allowed to claim him as her future husband; nor could he refuse to acknowledge the claim. But if a father's authority interfered, no marriage could take place. The woman dropt her claim; and the man, on paying a fine, as some compensation for his guilt, was released from the obligation of marriage. This single exception to the validity of a union that had *only* been ratified by what Mr. Madan gravely calls 'God's *holy* and *simple* ordinance,' overturns the whole system of *Thelyphthora* even to the foundation. We have already challenged Mr. M. with *this* exception; and would readily join issue with him on the ground it prepares. We have brought him to an unwilling concession

"and my possessions be injured. Do thou therefore redeem it, *since thou hast no wife*. I am unable to redeem it." Now this is the passage which doth not even appear to say one word favourable to Dr. Delany's representation; and even puts *quite a different sense* on the passage!—Oh, Mr. Madan! Mr. Madan!

in

in behalf of our argument; and have reduced him to this perplexing alternative, *viz.* either to give up the authority of the parent in the disposal of a child under the Mosaic law, as what might have been violated without any punishment, or the incurring of any extraordinary fine; or to renounce his own darling tenet, and consider *something* more than the *simple* act of carnal knowledge as necessary to constitute a legal, and a holy marriage. He cannot give up the former without breaking in on the first and fundamental principles of the Jewish polity: and if he renounces the latter, he abandons the *glorious work of reformation* which *Thelyphthora* was sent abroad to accomplish!

As a confirmation of our former remarks on Exod. xxii. 16, 17. ["If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins."] we will produce a passage from *Josephus* as explanatory of the text. Ο φθειρας παρθενον μηπω κατεγκυημενην αυτου γαμειτω. ην δε τω πατρι της κορης μη δοξη συνοικισειν αυτω, πενηκοντα σικλεις την τιμην της υβρεως, καταβαλλειτω. [*Orig. lib. 4. cap. 8.*] i. e. "If any man should debauch a virgin not espoused or betrothed to another, let him marry her. BUT if the father should not think it proper to give her to him for cohabitation, let him lay down fifty shekels, as a recompence for the injury he hath done her;" or more literally,—“as the reward of her disgrace.” Thus all the ancient Jews understood the text; and indeed every commentator on the Old Testament, till Mr. M. arose to make one part of it utterly disagree with the other; and the whole with the general system of the Mosaic law.

Now, in order to impress the Reader's mind afresh with Mr. Madan's absurdity, and to place his argument in a light that will fairly expose itself, we think it proper to give the *substance* of his comment on the above text. “If a man entice a maid, he, by the very act which he enticed her to, really and truly made her his wife; since NOTHING more was required in the sight of God than the act itself, to make her so. But what if her father should refuse to give her for a wife:—doth not his refusal disannul the union? By no means. She was a wife, independent of the father. What *had* been done, must for ever stand good. It is out of his power to vacate GOD'S SIMPLE ORDINANCE. But what becomes of the parent's authority?—That must yield to the higher obligation of the SIMPLE ORDINANCE. But is neither the man nor the woman to be punished? No. The dowry is to be paid. But was not THAT to have been paid in case the father's consent had been gained? Yes. Then where lies the difference in point of sin, or shame, or punishment, between obeying and disobeying the parent? There

"is no difference at all. It comes to the same thing in the conclusion. God's simple ordinance levels all distinctions!"—This is precisely Mr. M.'s argument: and his exposition of this text leads directly to these conclusions; nor is it in his power to avoid them without ruining his own cause.

We observed before, that the law hath made a wise and benevolent provision for virgins, *seduced* by the treachery of men. "The man SHALL surely endow that woman for his wife, whom he hath enticed, *because* he hath *humbled* her." It is not said—that *by* humbling, he HAD actually made her his wife; but it is said, that marriage—a lawful and proper marriage—SHALL take place, in consequence of, and as a reparation for, the injury done her. But, if the personal act had of *itself* been a sufficient marriage (as Mr. M. would have it) an expression would not have been used that denoted shame on the one hand, and punishment on the other. The *humbling* her (as the Scripture delicately expresses it) strongly denotes the dishonour that was brought on her character, by what Mr. M. profanely calls 'God's holy and simple ordinance.'

In short, this Writer's whole argument with respect to marriage is founded on a fallacy. He confounds the idea of *marriage itself* with the *remedy* that was ordained by the law of God to prevent the abuse and ruin of the sex. He makes no sort of distinction between what was *obligatory* to prevent an *injurious* and *disgraceful* connection, and that which was the *cause* of the obligation. He doth not see the difference, which every person not blinded by the prejudices of a system might see, between the man who is *compelled to marry* the woman whom he *hath* unlawfully enjoyed, and the man who *first marries* her, in order that he *may* lawfully enjoy her. The confusion of these two distinct circumstances hath occasioned some of the capital errors of *Thelyphthora*.

We have already taken notice of the confidence with which this Writer lays down his propositions; and the air of importance and superiority which he hath assumed through the whole of his former publication. In the present supplemental volume he hath raised his authoritative tone still higher; and hath added the bitterness of malice to the rudeness of insult. 'With regard to the Jews, says he, the light itself is not more clear and evident, than that, throughout the whole Law of Moses, there is not the least hint or trace of *nuptial ceremony* of a religious kind, or the interference of any minister of religion in the matter: therefore, the throwing marriage into the hands of *Christian Churchmen*, and pretending that a ceremonial to be administered by priests, *jure divino*, was necessary and essential, &c. &c. amounts to a demonstration that *Christian Churchmen* have been the greatest, and most errant and complete set of KNAVES that ever

ever infested the earth. None but *such* could, for their own profit and interest, have misinterpreted, perplexed, confounded, as they have done, the *holy and simple ordinance of God* with respect to marriage, and then throw the dust of priestly rites and ceremonies into the eyes of the laity to prevent a discovery of their *imposture*.

This Author seems to have copied his abuse of *Christian churchmen* from the Hickeringills and Woolstons of *apostate* memory. But those *churchmen*, if they are really *Christian*, can well bear contempt and slander from *such* a quarter. They can expect nothing better; and with abundant reason every Christian churchman, from the days of good old Clement of *apostolic* memory down to the present times, might very properly adopt the language of *Pythias* in the play, when speaking of a drunkard:—

Utinam sic fient, male qui mihi volunt!

TER. EUN.

“If all were such enemies, Religion hath little to fear.”

Mr. Madan's capital object in the present volume is to bring the authority of the ancient Fathers into suspicion; and, with a view to establish the credit of his own system, he attempts, not only to overthrow their authority, but to make even their *testimony* problematical. This was necessary for the support of a cause which every precept and doctrine of every Father of the ancient church directly militated against. He was obliged to make reprisals, not on one, but on ALL. He was obliged to advance his single word (unless, indeed, we except the authority of *Barnardinus Ochinus* and *John Lyserus*) against the full and united testimony of the most venerable confessors of the Christian faith from the age of the Apostles to the present times. If they stood, he must fall: and therefore, on the true principles of that species of charity which is vulgarly said, *to begin at home*, he makes no scruple of attacking them all with indiscriminate fury; and considers them universally as so many *Dagons* set up in opposition to Jehovah, which every good Israelite would assist to demolish, and triumph in their downfall. Mr. M. indeed doth not seem to consider himself as bound, by any principle of duty or love, to throw a mantle over the nakedness of the Fathers. He neither shades their infirmities, nor excuses their defects. He may not, indeed, consider himself as *related* to them. We think he is not; and therefore can more readily forgive his spite against them. Though, if he were a relation, perhaps he would, in his zeal for a cause for which he can find no patron amongst them, be ready to say with Tristram Shandy's father, in the case of his aunt *Dinah*, who was *humbled* by the coachman, “What is the support of a *family* to the support of an *hypothesis*?”

But

But if a Writer attempts to support an hypothesis by producing false witnesses, he gives so much to the contrary cause as he intended to produce in behalf of his own. Mr. M. is precisely in this predicament, in the very first instance which he quotes from antiquity.

We shall explain ourselves more largely and particularly in in the next Review:—in which Mr. Madan's ignorance of the Fathers will be amply exposed, and his disingenuity and false reasoning detected and confuted by a fair and direct appeal to ORIGINAL Authors.

[To be continued.]

ART. XII. *Letters between two Lovers, and their Friends.* By the Author of *Letters supposed to have been written by Yorick, and Eliza.* 12mo. 3 Vols. 7s. 6d. Bew. 1781.

WHEN we passed our censure on this Writer's former publication, we had been so nauseated with the large quantities of that insipid trash, called *Sentimental Letters, Sentimental Effusions, &c. &c.* which had been poured upon us, under the sanction of Yorick's name, or by an affectation of his light and desultory manner of writing, without one grain of his wit and acuteness; that we thought it our duty to attempt to check the progress of this new species of dulness, and to restore that esteem for good sense, learning, and simplicity, which a fondness for those frivolous and idle productions had a tendency to banish from our country. Every coxcomb who was versed in the *small talk* of love, and who had acquired the knack of writing without thinking, fancied himself to be *another YORICK!* and as it was exceedingly easy to assume the virtue of sentiment, and as easy to adopt its cant, the ELIZAS too, were very numerous! Here reclined a swain, so oppressed by his own gentle feelings, that he could only utter the tender tale of his heart in abrupt and broken sentences. There, on some soft bank, beside the murmuring stream, a nymph, half breathless, melting in her own sensibility, sat drooping—expiring in a soft and pathetic *Oh!*—Here old lovers conveyed their wishes in groans, and sentimental old maids (for want of better amusement!) echoed them back in sighs! Now *palsied* passion (feigning itself to be “tremblingly *alive* all o'er!”) shook itself into ***! Then poor sentiment, frittered by use, dwindled away, and was lost in a ———!

This was the most compendious method of supplying “each vacuity of sense;” and *stars* and *dashes*, which in reality mean nothing, were supposed to mean too much for language to express; and the Writer, swelling with unutterable feelings, and labouring with those *travels of the heart* which had no issue in birth,
REV. July 1781. F was

was compared to the painter of antiquity, who wisely threw a veil over the subject which he was not able to describe.

Time, however, hath in some measure corrected this folly. *Naturam expellas furca licet, tamen usque recurret.* The poor trick amused for a little while: but it was played so frequently, and by many, who, only taking it up at second-hand, made such bungling work of it, that it became contemptible, and lost all its power of imposition.

In justice, however, to the volumes before us, we readily acknowledge that they are freer from those objections than the Author's former publication. They are less affected, and much more interesting and entertaining. They have a story, or rather two or three stories interwoven very naturally with each other,—which excite curiosity, and keep the attention awake, on objects and events of some interest, both to the affections and understanding. A shade is thrown on the picture, by the melancholy history of Mr. Williams, and Leonora; but the artist hath shewn his skill by this arrangement, and the beauty of the piece is heightened by it. It affords exercise for compassion, and softens and improves the heart, by repressing the gaiety and confidence which prosperity is too apt to inspire.

In short, these Letters have a moral tendency that will make them acceptable to the lovers of virtue; and though they are not enlivened by the brilliance of wit, yet they are supported by good sense, and solid experience.

ART. XIII. *The Doctrine of philosophical Necessity briefly invalidated.*
8vo. 6d. Richardson and Urquhart. 1781.

THE attempt to 'invalidate' the Doctrine of philosophical Necessity in a small pamphlet of twenty-four pages, appeared, at first view, enterprising. The Author, however, hath acquitted himself with no small share of skill and dexterity; though he fails of impressing conviction. His principal argument is briefly this—"If the Doctrine of Necessity be true in itself, and thoroughly believed to be true, there could be no end proposed for our exertions, and consequently all motives would lose their influence." In order to illustrate this observation, the Author says, "Let us take one event in which we are all equally concerned, viz. the time and circumstances of our death. Supposing therefore, that, at or before my entrance into this world, the time of my leaving it was fixed, and that I entirely believed it to be so; no circumstance throughout life, no possible situation in which I could be placed, would operate as a motive, so as to make me use even the slightest endeavour, either to lengthen out, or shorten, the period of my existence. This must be allowed upon the supposition under consideration.

And

And if this be the case with regard to so momentous an event, it will certainly hold true of any other.' There is an obvious fallacy in this argument. The Author confounds the *belief* of the Doctrine of Necessity as a *general* principle, with the certain *forefight* of a *particular* event. Did a man know infallibly, not only that the period of his life was fixed by the secret decree of God, but that such or such a day would produce it, or such a circumstance would inevitably effect it in spite of all precaution, and every exertion possible; then we grant, the Author's reasoning would have some weight. But at present it hath none. Though an event be absolutely decreed, and as such totally unavoidable, yet if we are not aware *what* or *when* or *how* it may be, the whole business of ends and motives must in effect be precisely the same to us, as if it was not pre-ordained.

The next observation, the Author ingenuously acknowledges, hath no certain ground of proof; but he hopes, however, that the truth of it will not be denied. 'I suppose then, says he, that in a future state our faculties will be enlarged, our understandings enlightened, and our apprehensions quickened in such a degree that the truths which we now attain to with difficulty, and much study, will then appear as axioms to be classed amongst the first principles of our knowledge, and hence serve as a basis for making further discoveries by reason. This must be the case upon the natural supposition, that the righteous in another life make a continual progress in knowledge and happiness.

'If, therefore, as was supposed before, Philosophical Necessity be a *truth*, and likewise discoverable by human reason, in some future period of our existence; liberty, as opposed to this *truth*, must cease to operate as a practical principle, and give place to ideas of necessity, which, like all intuitive truths, will ever be present to the mind, and consequently, as hath been proved before, reduce us to a state entirely torpid.'

If we may judge of the future from the present (and the Author, for his own sake, must allow of the analogy) we should by no means adopt this conclusion. We know that the firmest belief of the doctrine of necessity doth *not* render the mind torpid and inactive. It doth not supersede the use of means, nor in the least abate the sense of their importance for the attainment of any end, either of knowledge or virtue. This is a fact which cannot be denied; and as one example of the truth of it, we refer the Author to the gentleman whose writings have occasioned his remarks, viz. Dr. Priestley.

The same general plan and constitution which is established in the present state, may be carried into a future; and the same provision made against the evil consequences that may be supposed to result from an unwavering belief of the doctrine of necessity.

cessity. Such is the admirable mechanism of the mind, that though it believes itself to be under the controul of necessity, yet it hath all the feelings, and all the enjoyments of what is called, liberty !

What should hinder, but that with the most advanced knowledge, there should exist the most perfect felicity in superior intelligences, even though they should be conscious that every sentiment and every action were but parts of one grand scheme, settled by the wisdom, and produced by the power, of the great Author of all ? We are now, like this Writer, reasoning only on the precarious grounds of *analogy* : and our object is, not to demonstrate the doctrine of necessity, but only to shew how futile and inconclusive this Writer's main argument against it is, and what little claim this pamphlet hath to the confident title it hath assumed.

The Author attempts to evade the force of the common argument of Christians in favour of necessity, arising from the *Divine Prescience*. The attempt is weak, and may be truly called an argument "*ab ignorantia*." The argument is of the *commodious* sort ; and is generally adopted in case of an insuperable difficulty. "Foreknowledge in God may not be of the same nature with foreknowledge in man ; therefore we cannot reason from the one to the other."—This point may be soon brought to a decisive issue. Doth the Divine Being foresee what will happen ? Is the event such as justifies the infallible certainty of his prescience ; or, in any case is that prescience baffled by a contrary event : or the knowledge of the Deity increased by the production of any thing new or accidental ? These are plain questions ; and every attempt to evade their force, by a recurrence to human ignorance, proves but the weakness of that cause which is necessitated to seek for a refuge in an equivocal hypothesis.

ART. XIV. *An Essay on the Distinction between the Soul and Body of Man*. By John Rotheram, M. A. Rector of Houghton-le-Spring, Vicar of Senham, and Chaplain to the Right Rev. John Lord Bishop of Durham. 8vo. 1s. Robson. 1781.

IF we were to speak of this Essay as a literary composition, we should pronounce it elegant : if as a philosophical disquisition, we should not hesitate to pronounce it futile. As a disclaimer, the Writer hath very considerable merit ; as a reasoner, scarcely any. He seems to be ignorant of some capital points of the controversy ; and in the management of those which he is acquainted with, he appears to be indebted to rhetoric more than to logic. The following quotation may serve as a specimen of the Author's skill in the arrangement of metaphors ; and if the Reader

Reader should say—"All this splendor of language leaves the argument still in the dark," he will at once pronounce our opinion, not only of this quotation, but of the whole Essay. 'All material objects in themselves, and to each other, are dark and naked: to the mind alone they are clothed in all the pleasing variety of sensible qualities. Mind, like a bride from a nobler family, enriches Matter by its union, and brings as a dower, possessions before unknown. Henceforth Matter appears clothed in a gayer and richer garment, and the fruits of this union are a new progeny, to which Matter confining its alliance to its own family, could never have given birth.' The marriage of *Matter* and *Spirit* is a pretty, poetical conceit; as much so, at least, as the celebrated hypothesis of *Valentinus* concerning the marriage of *Bythus* and *Sigé*, so gravely discussed (with the qualities of mother *Achamoth*) in the first 16 books of Irenæus, and so slipperily dispensed with in the two or three concluding lines of the 10th section of Dean Swift's Tale of a Tub*.

* That incomparable wit ludicrously instructs those who would become adepts in occult sciences, incomprehensible mysteries, the dreams of Cabbalists, Rosicrucians, &c. &c. to "beware of *Bythus* and *Sigé*, and not to forget the qualities of *Achamoth*: *A cuius lacrymis humella prodit substantia, a risu lucida, a tristitia solida, et a timore mobilis*." The editors of the *Tale of a Tub* confess themselves ignorant of the particular part of Irenæus from whence these words are transcribed; and "believe that one of the Author's designs was to set curious men a hunting through Indexes, and enquiring for books out of the common road." We were hunting after passages of more consequence, when we accidentally lighted on that which Swift hath quoted. To save all trouble for the future to those whose curiosity may chance to run this way, we will cite the book, chapter, and section where this strange passage is found; viz. B. i. C. iv. § 2. Απο γαρ των δακρυων αυτης γηγονηται πασαι ενυγροι ουσιαι. απο δε του γιλαρος της φαινης. απο δε της λυτης και της εκπληξης τα συμβαικα του κοσμου γιγνηται.

For a more particular account of the properties of *Achamoth*, we must refer the learned and curious Reader to the book and chapter above quoted, where he will be informed of very surprising marriages, births, &c. &c. and what it was "that thickened an incorporeal affection into a bodily substance; or so fitted the one for the use of the other, that though they were two distinct essences, yet their powers met and acted in one common centre" *Sed segregantem separatim commiscuisse & coagulasse, & de incorporali passione in corporalem materiam transfussisse, &c. &c.* Vid. § ult.

MONTHLY CATALOGUE,

For JULY, 1781.

POLITICAL.

Art. 15. *Considerations on the proposed Renewal of the Bank Charter.* By David Hartley, Esq. 8vo. 1s. Stockdale. 1781.

MR. Hartley maintains, that the present worth of a new charter to the Bank Company for twenty-five years, together with the value this renewal will add to the unexpired term of five years in their present charter, should, in the agreement for renewal, be divided between the Company and the Public. To this he states, that the offer of the Bank, accepted by the Minister, bears no proportion; and hence he reproaches the latter for unnecessary precipitation in bringing this important negotiation before the Public at the close of a session, merely to ratify a clandestine bargain by the sanction of empty forms in empty houses.

Art. 16. *A Plan for the Consideration of Parliament; with most necessary Instructions for the trading Part of the Community, against the various Frauds daily committing by that pernicious Set of Men called Swindlers, &c.* By a Gentleman of Lincoln's-Inn. 8vo. 1s. Stockdale, &c. 1781.

This Writer considers pawn-brokers as the chief encouragers of swindling, by the facility they afford of raising money on goods of all kinds, when the fraudulent could not otherwise find so ready a market for absolute sale. He therefore wishes wholly to extirpate the race of pawn brokers, or at least to reduce their numbers under such restrictions, as to prevent any one person pledging the property of another. He also proposes some regulations for brokers and auctioneers, to check the practice called [we know not why] *swindling*, on a larger scale: and there is certainly more policy as well as humanity, in preventing as much as possible, the perpetrating of crimes, than in adding punishment to punishment on offenders.

Art. 17. *Observations on the Bill now depending in Parliament for the Relief of Debtors, &c.* In a Series of Letters, addressed to Lord Beauchamp. 8vo. 1s. Millidge.

These Letters seem to have been intended for insertion, and we presume actually made their appearance, in some of the daily papers at the time when the bill to which they relate, was depending before parliament. Though that particular bill was dropt, the subject did not drop with it, but has since been much agitated by men of great name; and on one hand the inconveniences of commerce, and on the other the rights of humanity, have been strongly urged, and very warmly and perhaps erroneously contrasted to each other. The Letters before us are not unworthy of being rescued from the fate that attends an obsolete newspaper, and of that further state of existence which (*utcuque brevem*) the size and form of a *pamphlet* can bestow on them.—They contain a sensible amplification of a certain old text that may be found among our proverbs, though not yet in its due extent among our laws, viz. *that a gaol pays no debts.*

EAST-

E A S T - I N D I E S.

Art. 18. *The History and Management of the East India Company, from its Origin in 1100, to the present Times.* Volume the First; containing the Affairs of the Carnatic, in which the Rights of the Nabob are explained, and the Injustice of the Company proved. The whole compiled from authentic Records. 4to. 8s. sewed. Cadell.

The professed object of this publication is to expose and condemn the conduct of the East-India company, particularly with respect to the restoration of Tanjore. For this purpose, the Author has collected, with much industry, a long detail of facts drawn from the original papers, published under the inspection of the directors, and from other papers of equal authority, which a gentleman employed by the crown for some years in a public capacity on the coast, put into his hands. He professes to have weighed his facts and authorities with the most scrupulous attention to truth, and impartial justice; and assures himself, that his charges against the Company are established, beyond the reach of any just reply.

How far this is in reality the case, it is not our province to determine. Nor indeed is it in our power, consistently with our other engagements, to lay before our Readers the long and intricate details, which must necessarily be gone through in judging of affairs of this kind. On such questions, each party ought to be heard, in the full extent of their evidence and pleadings, before a decisive sentence be passed. Despairing, therefore, of being able to afford our Readers any satisfaction on points on which so much, not only *may*, but *must* be said on both sides, we must refer them to the work at large; after informing them, that the Author *promises* to lay open the *Secret Intrigues of Leadenhall-Street*, in a second volume, speedily to be published.

Art. 19. *The Origin and authentic Narrative of the Murratta War;* and also the late Rohilla War, in 1773, and 1774; whereby the East-India Company's Troops (*as Mercenaries*) exterminated that brave Nation) and openly drove them for Asylum and Existence into the Dominions of their former most inveterate Enemies. To which is added, the *unaccountable* Proceedings in the Military Store Keeper's Office in Bengal. 8vo. 2s. 6d. Almon. 1781.

This accusing Narrative seems to come from the Author of the *Abstract of Minutes in the Supreme Council of Bengal*, mentioned in our Cat. for May, Art. 20. The Author continues his attack on Governor Hastings, and in course gives a very favourable account of the conduct of Messrs. Francis and Wheeler, Gentlemen in the minority of that council. This performance abounds with information, but we wish it had not been anonymous. We wish too, that we saw let's apparent reason for applying to some of our leading men in the East, an observation quoted by this indignant Writer, from another * publication relative to the Company's affairs, viz. that "*A thirst for plunder, and an avidity for power, have ever been motives of hostility and injustice to avaricious men!*" HISTORY AND MANAGEMENT OF THE EAST-INDIA COMPANY.

* *Vid.* the preceding Article.

M I S C E L L A N E O U S.

- Art. 20.** *The Siege of Penobscot by the Rebels*; containing a Journal of the proceedings of his Majesty's Forces, &c. when besieged by the Rebels, in July 1779. By J. C. * Volunteer. 8vo. 2s. 6d. Kearsly.

This appears to be a very correct and proper journal of a memorable siege, in which 70 British troops repelled the attacks of 3000 land forces of the American party, under the command of Brigadier General Lovell, aided by 18 rebel ships and vessels of war, beside 20 transports, and obliged them to raise the siege, with the loss of their whole fleet. The commander of the victorious troops was Brigadier General Francis Maclean, in conjunction with Captain Mowat, who had the command of three of the King's sloops. The siege lasted 31 days. — The Author has illustrated his narrative by a large chart of the peninsula of Penobscot, and another of the river, &c. To the whole is added a description of the country, which is but little known here. It is a large district of the province of Massachusetts bay; having above 40 towns, and about 16,000 inhabitants; mostly in the British interest.

- Art. 21.** *A Letter to the King, on the Subject of a new proposed Institution in the Medical Department.* 4to. 1s. 6d. Becker, &c. 1781.

This Writer has very considerably guarded against the loss of time of the royal personage to whom his letter is addressed, and of his other readers, by informing them, that the substance of his epistle is contained in an abstract annexed. Using, therefore, his implied permission of skimming over all that matter which has given his address the bulk and form of a quarto pamphlet, we find in the abstract a proposal for founding a public professorship of anatomy and surgery, the lectures of which should be free to all persons who had served an apprenticeship to a regular surgeon, and were acquainted with the Latin tongue. The whole annual expence of this institution, the letter-writer calculates at £. 500; and we cannot but be of his opinion, that the public advantages resulting from it in the education of army and navy surgeons, would much more than compensate such a moderate expence to the Public.

- Art. 22.** *An affectionate Tribute to the Memory of the late Dr. John Fothergill.* By W. Hird, M. D. 4to, 1s. Philips, 1781.

The character of the truly great and excellent man whose loss is lamented by so many in common with the Writer before us, must excite such sentiments of regard and veneration in all who knew him, that an attempt, though hasty and inadequate, to commemorate his virtues, cannot fail of being received with candour and good-will. While, therefore, we express our wish that some memoirs, more methodically arranged, and judiciously selected, of Dr. Fothergill's public and private life, may hereafter be offered to the world; we cannot but declare our obligations to Dr. Hird for a piece which agreeably coincided with our feelings on a recent loss. The future biographer will also be probably indebted to this slight sketch for some valuable information.

* Probably Mr. John Calef, agent for the inhabitants of Penobscot; this name being subscribed to the chart.

Art. 23. *A Letter to the Jury who convicted Mr. Shelly the Silversmith, of receiving Plate, knowing it to have been stolen; dedicated to the Right Honourable Sir Watkin Lewis, Knight, Lord Mayor of the City of London.* By Robert Holloway, Attorney at Law. 8vo. 1s. Brewman.

After a dedication of an odd complexion, so mysteriously expressed that we are obliged to give it credit for more than we can comprehend, the writer endeavours to shew, from the circumstances of the transaction, that Mr. Shelly met with hard treatment in being convicted of the crime for which he was indicted.

Art. 24. *A candid Defence of the Character and Conduct of Sir Hugh Palliser, Bart. Vice Admiral of the White.* 8vo. 2s. Nicoll, 1781.

A dispassionate state of facts, which might perhaps contribute to lessen the odium that so eagerly pursued the gentleman in question; were it not that the subject is now superseded in the public notice by others of more recent date, and that there are few who are disposed to undergo the trouble of examining opinions they have once positively maintained.

Art. 25. *The Defence of the Rev. Reginald Bligh, of Queen's College, Cambridge, A. B. against the President and Fellows of that Society, who rejected him as an improper Person for a Fellow, on the 12th of January 1780, upon the pretence of his want of sufficient learning to qualify him for that station.* 8vo. 1s. 6d. Almon.

Mr. Bligh's appeal not lying properly before our court, we shall not offer to enter into its merits, any farther than to observe, that it furnishes no *internal* evidence to call in question the decision against which he so loudly complains, being ill written, scurrilous, and vulgar.

Art. 26. *Remarks on Prints intended to be published, relative to the Manners, Customs, &c. of the present inhabitants of Egypt; from drawings made on the spot, A. D. 1749.* By Richard Dalton, Esq. 8vo. 1s. Elmsly, &c. 1781.

In this tract Mr. D. gives an account of the causes which conspired to prevent his publication of "Twelve Historical designs of Raphael, and the *Museum Græcum et Egyptiacum*," illustrated by prints intended to be published from his drawings.—That undertaking was announced to the lovers of antiquity and the polite arts, in the year 1752, by a small pamphlet, entitled *Remarks, &c.* of which we gave some account in the 6th volume of our Review, number for February in the same year. We refer our Readers to these *new* Remarks for the ingenious Author's reasons for having relinquished that design, as well as for the particulars relative to his present undertaking. We have only to add, on *this* occasion, that the Public may hope for great satisfaction and entertainment from the inspection of Mr. Dalton's intended prints; the drawings for which are made from sketches taken on the spot, at the time above mentioned; and in which they will meet with much that is new, and nothing but what may be safely depended on, in point of authenticity. We must not omit to mention, that the present pamphlet is rendered peculiarly amusing, by a
number

number of anecdotes, and circumstances, descriptive and historical, relative to Egypt, Arabia, &c. &c.

NOVELS.

Art. 27. *Masquerades*; or what you will. By the Author of *Eliza Warwick*, &c. Small 8vo. 4 Vols. 12 s. bound. Bcw, 1780.

We have already had the honour of paying our respects to the Writer of this Novel. The praise we formerly bestowed, is still more copiously merited.

The story, on which the present work is founded, is too long and too complicated to admit of an abridgment in our Journal. Perhaps it will be deemed tedious and prolix; and here and there the tautology of love may disgust the cold and more critical reader. But with all its redundancies and imperfections, we think this is a very interesting and entertaining Novel: and we sincerely wish that all who love like *Osmond* and *Julia* may share in the bliss which, after a thousand vicissitudes and perplexities (the best trials of love!) crowned their sincerity; while to treachery we can wish no severer punishment than *Lady Somerville* met with, when, instead of gaining the object of her licentious desires, she only hastened the consummation of a rival's happiness, and stood detected to the world as a compound of the most detestable vices.

After this encomium on the general merit of these volumes, the Author will excuse us if we point out a great defect in its moral tendency.—Dissimulation, and even downright falsehood, are, in several places, charged to the account of the best characters of the story, without any marked disapprobation, from their own consciences, or the Writer's pen. We know the common apology that is made on these occasions. But *truth* is too sacred to be dispensed with, on such slight accounts—if it be even warrantable, on what may be deemed, the most important and pressing occurrence of human life. Even here, truth should not be so sported with as to make it crouch to necessity, without strong reluctance or deep repentance. We admire the delicacy and fine address of *Fielding* on this subject. The virtuous and amiable *Sophia* is represented as miserable through the whole night, because her modesty had tempted her to deny, to the jealous *Lady Bellafton*, that she had any knowledge of *Tom Jones*. The refined texture of her soul was so shocked by this inroad on her moral principles, that no excuses or arguments that self-love could make use of, availed to reconcile her conduct to her conscience.

We have another objection to the morality of this performance. The writer represents the virtuous *Julia*, who is the finest and best character in this Novel, as not only indifferent to the *sanctity* of the Sabbath, but as pleading for a breach of its *common decorum*. In a letter, dated *Sunday morning* three o'clock, she is represented as delivering her sentiments on Sunday-amusements, in the following vain, and, we think, irreligious manner. * For the sake of decency, perhaps, you think I ought to suppress this date, as it too plainly tells, we have suffered the Sabbath to shine in upon our revels. The French make no account of such encroachments; nay, their balls, plays, &c. are in preference given on Sundays: and from my having lived some years amongst them, I am so far reconciled to the customs,

as to imagine there can be no harm in enjoying on that day innocent amusements. I am by no means singular in the opinion; for every dancer was inspired with more life and spirit *after* twelve than before; and testified no scruples in indulging themselves in their recreations.

We affect no puritanical airs of unrelaxed formality and stiffness. But, putting the positive ordinance of God out of the question, we view the institution of the Sabbath, as an object of great political consequence; and are convinced from observation and reading, that in proportion as a nation relaxes into indifference with respect to the Sabbath, so proportionably it degenerates into every species of vice and immorality which are the curse and disgrace of a country!

Art. 28. *Distressed Virtue*, or the History of Miss Harriet Nelson; in which is included the unhappy Story of Miss Caroline Lennox. In a Series of Letters, 12mo, 3 Vols. 9s. Noble, 1781.

'I am aware (says the Author), that many, on reading this little Work, will throw it aside with much disdain.' We are very much of the Author's opinion.

M E D I C A L.

Art. 29. *Observations, Medical and Political*, on the Small-pox and Inoculation; and on the Decree of Mankind at every Age, with a comparative View of the Diseases most fatal to London during Ninety Years. Including an Attempt to demonstrate in what manner London may save near 2000, Great Britain and Ireland between 20,000 and 30,000, and Europe about 390,000 lives annually. By W. Black, M. D. 8vo. 2s. d. Johnson, 1781.

This Author begins his work with a short account of the origin of the small-pox and measles; their early treatment, the introduction of inoculation, and its success; and the proportions dying in the natural and inoculated small-pox. He then pretty much at length enters into the controversy between Baron Dimsdale and the patrons of the inoculating dispensary in London, very warmly taking part with the latter, and animadverting on the Baron with more strength than liberality. As we have already declared our opinion on this head, and shown in how small a compass the stress of the argument lies, we may excuse ourselves from taking further notice of this new disputant. We are obliged, however, by our duty to the Readers of the Review, to apprise them, that they will be much disappointed with the conclusion of this chapter, so ostentatiously held forth in the title-page as a project for saving such multitudes of lives; as it is nothing more than a crude hint, thrown out in a sentence or two, of the advantages which would result from universal inoculation at an early age, or a total extermination of the small-pox. This is so obvious a matter, that unless the Author had some probable scheme to offer for effecting these great purposes, he might as well have said nothing about it.

The remainder of the work consists of extracts from bills of mortality, with various observations, some of the Author's own, but the greater part taken from other writers. A commentary of some length is given upon all the diseases returned in the London bills; but the Author himself appears sufficiently aware of the little dependence to be placed upon lists formed in so careless and inaccurate a manner.

Art.

Art. 30. *A Treatise of Midwifery*, comprehending the Management of Female Complaints, and the Treatment of Children in early Infancy. To which are added, Prescriptions for Women and Children, and Directions for preparing a variety of Food and Drinks, adapted to the circumstances of lying-in Women. Divested of technical terms and abstruse theories. By Alexander Hamilton, Professor of Midwifery in the University of Edinburgh, and Member of the Royal College of Surgeons. 8vo, 6s. boards, Murray, 1781.

This is a very complete system of every thing necessary to be learned by female practitioners in the obstetric art. It is sufficiently plain and intelligible for a reader of any tolerable education, and appears in general founded on the most rational principles and approved practice. If the venerable sisterhood were all capable of studying such a work as this, and unprejudiced enough to be directed by it, we would venture to promise them, that they would regain a great part of what they complain of having lost by the usurpations of the other sex.

Art. 31. *A short Enquiry into the Merit of Solvents*, so far as may be necessary to compare them with the operation of Lithotomy. By Jere Whitaker Newman, Member of the Corporation of Surgeons, London. 8vo, 1s. 6d. Dodsley, 1781.

We do not imagine that at present any great reliance is placed on the proposed solvents for the stone; at the same time we cannot be surprised that such an operation as that of lithotomy is not submitted to without delay and reluctance. The present Writer's remarks on this subject are sensible enough, but, we apprehend, they will not be thought new.

Art. 32. *Some Observations on the Origin and Progress of the Atrabilious Constitution and Gout*. Chap. 4. containing the regular cardinal Fit. By William Grant, M. D. 8vo. 1s. 6d. Cadell, 1781.

This ingenious physician, whose former tract on this subject* we perused with considerable satisfaction, proceeds, in that before us, in his plan of giving a plain and practical treatise on the gout. He judiciously takes Sydenham for his guide in the present part, quoting largely from that admirable Writer, and subjoining his own remarks by way of commentary. We find no particular observations which it seems important to point out to our medical readers; but we do not hesitate to recommend the whole to the perusal of those who wish to acquire such a knowledge of this disease as may enable them to direct themselves or others in the safest and most judicious method of managing it.

Art. 33. *An Essay on Culinary Poisons*; containing Cautions relative to the Use of Laurel Leaves, Hemlock, Mushrooms, Copper Vessels, Earthen Jars, &c. with Observations on the Adulteration of Bread and Flour, and the Nature and Properties of Water. 8vo, 1s. Kearsly, 1781.

A plain concise treatise, designed for the use of good housewives, who may derive from it some valuable instruction.

* See Review for July 1780, p. 60.

RELIGIOUS.

Art. 34. *Orthodoxy and Charity united*: Three Conferences, between a rigidly Orthodox, and a Moderate Man, on the Importance of any Human Explication of the Doctrine of the Trinity; being an Attempt towards putting an End to the Trinitarian Controversy. To which is now prefixed, a New Introduction, obviating some Objections, and an Abstract of an Essay against Uncharitableness. By the late Rev. J. Watts, D. D. 8vo. 1s. Exeter, printed for the Author; sold by Buckland, London.

We have here a new edition of a tract first published about two years ago, entitled, *The Importance of Truth*, &c. it was commended in our Review for May 1779; and it is now republished with the above mentioned *Introduction*. To the whole is prefixed the following

‘ APOLOGY to the PUBLIC:’

‘ More than enough has doubtless been written, by persons in all the various sentiments, on the doctrine of the Trinity; so that the world is almost weary of the subject, and every fresh publication is likely to be received with disgust.

‘ It is hoped, however, that an attempt towards putting an end to the controversy, by reconciling the contending parties, may claim from all, and will find from the candid, some peculiar indulgence.

‘ *The following introduction has a reference to another Essay, as well as this, proper to be bound with this, and published by the same author, viz. Christian Catholicism defended* *: *being a vindication of Mr. Fawcett's Candid Reflections, &c.*’

The following Extract from p. 3, of the new Introduction may be given as honestly expressive of the worthy Author's leading view, in the two tracts already referred to, *viz.* ‘ That after all the warm contentions in which Christians have for so many centuries engaged on this point of doctrine, they do do not really differ so widely in their opinions about what is most material in it, as they are generally supposed to do: and that those who are commonly censured as unsound in their principles, and by some even thought of with abhorrence, for their supposed denial of the DEITY OF OUR BLESSED REDEEMER, *do not in fact deny that doctrine, any more than those who are called ORTHODOX.* If this can be proved, I apprehend it will contribute more towards the promoting of charity, than any other argument.’

In page 11, the Author makes the following declaration, which we recommend to such of our Readers who pay particular attention to theological investigations, *viz.* ‘ If any of my honoured brethren or fathers in the ministry are still dissatisfied with what I have written, and think that it has a dangerous tendency, I now invite any one of them to make his remarks, either in writing or in print, and promise to pay them all due attention. I do most earnestly wish to see the subject of these papers fairly and impartially investigated, and should be glad to carry on a correspondence with any calm opponent, in the manner of Dr. Price and Dr. Priestley on another subject, having no object in view but the discovery of truth, which cannot suffer by a free discussion.’

* See Monthly Review for October 1780, p. 316.

Art. 35. *The Protestant Preacher*, being a select Collection of Sermons and Discourses, by the most distinguished British Divines, from the Reformation to the present Period, on the most important and interesting Subjects, to the Exclusion of all Speculation and Controversy: with several valuable Originals now first published: the Whole comprehending a complete system of Practical Divinity. 8vo. 2 Vols. Richardson and Urquhart. 12 s. bound. 1780.

In the present collection, the sermons are given without methodical arrangement, and at full length. The Authors from which these two volumes are extracted are, *Clark, Sherlock, Tillotson, Doddridge, Butler, Atterbury, Evans, Foster, Swift, Blackall, Seed, Sterne, Farquhar, Price, Leechman, Jennings, Leighton, Fleetwood, Willis*. From this list of names the Reader will easily perceive, that little care has been taken, in the selection, to preserve a consistency of character either respecting doctrine, sentiment, or style in these Discourses. The *valuable originals* announced in the title will, we suppose, appear in some future volumes.

Art. 36. *Sermons sur divers Textes de l'Ecriture sainte: par feu Monsieur Cesar de Missy un des Chapelains Francois de sa Majesté Britannique*. 8vo. 3 Tom. Imprimés à Londres en 1780.—Sermons on several Texts of Scripture, by the late Rev. Cesar de Missy, one of his Majesty's French Chaplains. In 3 Vols. 8vo. 15 s. boards. Sold by Sewel, Elmsly, and the Printing Society in St. James's Street, 1780.

Most of these discourses were delivered by the Author *extemporé*, and are preserved by one of his hearers, who copied them from his memory, immediately after he had heard them. The manuscripts came afterwards into the hands of the Preacher, who was so well satisfied with the judgment and fidelity with which they had been taken down, that he formed the design of reviewing them for the press. This design he in part executed, but was prevented from completing it by illness and death. In this present imperfect state, however, they are a faithful transcript of the Author's sentiments and manner. They every where abound with that animation which the French writers style *onction*, and bear evident marks of a ready invention, lively feelings, and an honest heart. But those who have formed their taste for sermons on the English model, will probably think them too diffuse and declamatory, and perhaps too much tinged with enthusiasm. There are in the collection nine sermons on *Evil-speaking*, drawn up at length by the Author, which discover much ingenuity and knowledge of the world.

CORRESPONDENCE.

WE have been honoured with a Letter of considerable length from Mr. Capel Lofft, concerning the account we gave in the last month's Review of his *Principia Juris Universalis*. That Gentleman, we hope, will not impute to us any want of respect for him, or for the subject, if we beg leave to decline entering into a controversy relating to it: nor will he imagine it is a matter of great surprise to us, if our opinion of the merits of a publication (either as to the plan or the execution), and the opinion of the Author himself, do not always happen

happen exactly to coincide. — Of a work like Mr. Lofft's, not aspiring to originality, but extracted from other writers, the principal merit must arise from the judgment that is shewn in the selection, and the order observed in the disposition of the materials. In the latter of these articles Mr. Lofft appears to us to have failed, and to have failed considerably; and we doubt not that, in a little time, when the paternal tenderness of an author has abated, Mr. Lofft himself will contemplate his *Principia* with less complacency than he seems to do at present. He has indeed gotten together much good stone from the quarry, but we find no traces of the skill of an architect; nothing of that *lucidus ordo*; of that masterly arrangement, which casts light and grace on the different parts of a system, while it strengthens the force and impression of the whole. If this be thought full as much an object of taste as of judgment, we answer that they may both have their share. Except the elegant Commentator on the Laws of England, few writers of Mr. Lofft's profession have attended to this point, and though Mr. Lofft has adopted Sir William Blackstone's arrangement in one part of his work (which perhaps was sufficiently extensive for the *whole*), yet he has crowded together such a variety of other general titles and divisions, and all are so strangely connected by their slender relation to an alphabetical distribution (which is in some letters strictly, in others very laxly pursued), that the whole appears to be a most confused and embarrassed system, if it has any pretensions to the name of one (for it looks more like four or five systems inartificially pieced together), or at best it comes forth under a very awkward and ungainly shape,

“ If shape it may be called, that shape has none

“ Distinguishable in member, joint, or limb.” MILT.

Mr. Lofft's allusion to the method observed in Cyclopædias where the systematic and alphabetical arrangements are blended, is certainly very inapplicable, unless he can show that in a dictionary of that sort, all that relates to the sciences is comprized under the letter S (verbo SCIENTIAE), or all that relates to the arts under the letter A (verbo ARTES), in the same manner, as he hath allotted full two-thirds of his work to the word *REGULÆ* under the letter R, and to the word *JUS* under the letter I. There is this further defect in Mr. Lofft's arrangement, that all that appears under each of these titles might change places without any apparent confusion: for all that comes within the scope of the former, or *Regulæ*, might be referred to the latter as *Regulæ JURIS*; or *vice versa*, the latter might, as far as they are really connected with a work of *jurisprudence*, be included under the word *JUS*: and both titles have been absorbed in the letter P, in verbo *PRINCIPIA*, as being *Principia JURIS*. So loose and ill compacted is this same alphabetical order! of which Mr. Lofft was too fond, totally to reject, even when he felt its inconveniences; or must we repeat our insinuation, that the business of *new modelling* his work, was too mortifying to be submitted to; and yet it might not have been beneath his abilities, any more than the humble and dull office of superintending the press in its progress to publication, which would have saved the necessity of subjoining one of the longest lists of *Errata* we ever remember to have seen in a work of this size. — We were perhaps guilty of a little inaccuracy in applying the phrase

of

of an *heap* of maxims to Mr. Lofft's book, if considered in respect of its bulk; but we did it (with some impropriety we confess) in respect of the *confusion* in which they were presented to the Reader, without any lights to shew their dependance upon each other, or any friendly aid to reconcile disagreeing, or any test to decide between contradictory, positions.

Mr. Lofft appears to be equally indignant at our commendations and our censure. When we used the epithets of *learned* and *laborious*, we had none of those insidious meanings which Mr. Lofft has discovered by the help of his own ingenuity. We rather described (if we held up any description) a student of the laws eager in his pursuit of letters, resorting, with a generous enthusiasm, to the principles of jurisprudence; and laying up in his common-place-book the shining or useful passages he meets with, for future service. Did this imply censure? or where is the ridicule? But it is certainly advancing a step further, when the fruits of these studies are to be made the materials of publication; and we apprehend some skill is necessary to bring these splendid fragments into one *uniform, coherent system*, where the relation and dependence of the parts is to be observed, what is obscure is to be illustrated; and what is defective supplied: for this, we insinuated more time is necessary than Mr. Lofft seems to have employed; not greater abilities than he appears to possess. He himself best knows, "quid ferre reculent, quid valeant humeri."

We pronounced the work was protracted in a state of *immaturity*, and we had his own authority for saying it was unfinished, and that he meant to complete his design in a future work. — We have no intention to depreciate Mr. Lofft's merit: we are not conscious of mentioning him with disrespect: we only wish he would not defraud himself of the reputation he might otherwise acquire, by precipitating his writings too hastily into the world.

. Mr. Roberts's Letter concerning *the rot in sheep*, must, in course, be referred to the Gentleman who reviewed the agricultural papers of the Bath Society, who is at present at so great a distance from the capital, that his opinion of Mr. Roberts's observations could not be obtained soon enough for a more particular acknowledgment of this correspondent's favour in this month's Review.

††† The Volunteer Review of Mr. H.'s book did not arrive soon enough to prevent an account of that well-approved work from being drawn up by one of our associates, who had been applied to for that purpose. We are, nevertheless, obliged to *Impartialis* (for so this correspondent styles himself) for his very proper remarks. — Our article, on the subject here referred to, is intended for the next Number of the Review.



THE
MONTHLY REVIEW,

For AUGUST, 1781.



ART. I. *Elements of Elocution*; being the Substance of a Course of Lectures on the Art of Reading, delivered at several Colleges in the University of Oxford. By J. Walker, Author of the Rhyming and Pronouncing Dictionary, &c. &c. 8vo. 2 Vols. 12s. bound. Printed for the Author, and sold by Becket, &c. 1781.

IT seems to be a prevalent idea among those who have not paid a particular attention to the subject of elocution, that speech is of too fleeting and unsettled a nature, to be capable of being subjected to rule; and that, therefore, all attempts to teach the art of speaking by other means than imitation, must be ineffectual. Some difficulty, it must be confessed, there is in conveying ideas of vocal sound by written characters, with such distinctness and precision as shall be necessary to form useful rules for practice. Yet this has been done with so much success in music, that there appears to be some ground for supposing, that it may be done in elocution. And if the thing be practicable, it is certainly desirable; since, without this, elocution can never be reduced to any settled principles as an art; and since general rules (such, for instance, as, that the reader or speaker should follow nature, or imitate the tones of conversation) can be but of little use, without some certain method of applying them to particular cases.

For these reasons we cannot but approve of the pains which those who have lately written on this subject have taken, to teach the art of elocution by plain practical rules, delivered in a methodical form. The Author of these *Elements* appears to us, to have been particularly successful in his attempt to reduce the principles and rules of elocution into a system; and, in the course of his work, to have advanced many things, which merit attention on account of their originality as well as their utility.

Considering it as the first object in the art of reading, to convey the sense of the writer, Mr. Walker begins his Elements with some observations on punctuation, as it is intended to elucidate the meaning of what is written, and as it may direct to such pauses, elevations, and depressions of the voice as shall communicate that meaning, with clearness, in speaking. In explaining the nature of punctuation, he nearly follows the judicious theory of Dr. Lowth in his English grammar, and gives examples of the use of the several points in simple and complex sentences. He then remarks, that simple sentences, or clauses of sentences, are often so long, that it is impossible to pronounce them with force and ease without drawing in the breath; and that therefore a pause is often necessary in speaking, when the grammatical construction does not require or admit of a point. In order to determine where such pauses may be best introduced, he lays down this general rule; That the only kinds of words which seem too intimately connected to admit a pause are, the *article* and *substantive*, the *substantive* and *adjective* in their natural order, and the *preposition* and the noun it governs: thus, a pause may be introduced after the several words marked with Italics in the following sentence:

“A violent passion for universal *admiration* produces the most ridiculous *circumstances* in the general behaviour of *women* of the most excellent understandings.”

But no pause can be admitted after the words *universal, the, of*.

Farther, to explain the principles of pause in speaking, our Author says,

“It may be observed, that pausing is regulated by two circumstances, one is, conveying ideas distinctly, by separating such as are distinct, and uniting such as are associated; the other is, forming the words that convey these ideas into such classes, or portions, as may be forcibly and easily pronounced; for this reason, when the words, from their signification, require to be distinctly pointed out, that is, to convey objects distinguished from each other, however frequent and numerous the pauses may be, they are necessary; but if words connected in sense, continue to a greater extent than can be easily pronounced together, and at the same time have no such distinct parts as immediately suggest where we ought to pause, the only rule that can be given is, not to separate such words as are more united than those we do not separate.

“But it may be demanded, how shall we know the several degrees of union between words, so as to enable us to divide them properly?—To this it may be answered, that all words may be distinguished into those that modify, and those that are modified*; the words that are modified are the nominative, and the verb it governs; every other word may be said to be a modifier of these words; the noun and

* Buffier Grammaire, p. 10.

verb being thus distinguished from every other, may be one reason, that, when modified, they so readily admit a pause between them; because words that are separately modified may be presumed to be more separable from each other than the words that modify, and the words modified. The modifying words are themselves modified by other words, and thus become divisible into superior and subordinate classes, each class being composed of words more united among themselves than the several classes are with each other. Thus in the sentence, *The passion for praise produces excellent effects in women of sense.*

* The noun *passion*, and the verb *produces*, with their several adjuncts, form the two principal portions, or classes, or words in this sentence, and between the classes a pause is more readily admitted than between any other words: if the latter class may be thought too long to be pronounced without a pause, we may more easily place one at *effects* than between any other words, because, though *produces* is modified by every one of the succeeding words, taken all together, yet it is more immediately modified by *excellent effects*, as this portion is also modified by *in women of sense*; all the words of which phrase are more immediately modified by each other than the preceding phrase, *produces excellent effects*, is by them.*

After pursuing these ideas into their consequences, and illustrating them by further examples, Mr. W. takes pains to fix an accurate distinction between a period and a loose sentence. A period he defines, 'an assemblage of such words or members as do not form sense independent on each other, or if they do, the former modify the latter, or inversely: a loose sentence he defines, an assemblage of such words or members as *do* form sense independent on those that follow, and at the same time are not modified by them. On the foundation of these definitions, he proceeds to form such rules for dividing sentences by pauses, as will, he apprehends reduce punctuation to steady principles. In these rules he makes use of three degrees of pause, the smaller, the greater, the greatest. As these rules appear to us to be in general exceedingly just, we shall lay them before our Readers, with a single example of each, referring them to their own sagacity, or to the work itself, for the reasons on which each rule is founded.

N. B. The pause referred to in each rule, is found in its example *after* the word printed in *Italics*.

Rule I. Every direct period consisting of two principal constructive parts, between these parts the greater pause must be inserted. *Ex.* As we cannot discern the shadow moving along the *dial-plate*, so the advances we make in knowledge are only perceived by the distance gone over.

Rule II. Every inverted period consisting of two principal constructive parts, the latter of which modifies the former, between these parts the greater pause must be inserted. *Ex.* Every one that speaks and reasons is a grammarian and a *logician*,

though he may be utterly unacquainted with the rules of grammar or logic.

Rule III. Every loose sentence requires a pause between the principal constructive parts of the period, and between the period and the additional member. *Ex.* Persons of taste expect to be *pleased*, at the same time that they are *informed*; and think that the best sense always deserves the best language.

Rule IV. When a nominative consists of more than one word, it is necessary to make a short pause after it. *Ex.* The great and invincible *Alexander* wept for the fate of Darius.

Rule V. When a clause intervenes between the nominative case and the verb, it is of the nature of a parenthesis, and requires a short pause before and after it. *Ex.* When the Romans and Sabines were at war, and just upon the point of giving battle, the *women*, who were allied to both of *them*, interposed.

Rule VI. Whatever member intervenes between the verb and accusative case, must be separated from both by a short pause. *Ex.* A man of fine taste in writing will *distinguish*; after the same *manner*, the beauties and imperfections of an author.

Rule VII. When two verbs come together, and the latter is in the infinitive mood, if any words come between, they must be separated from the *latter* verb by a short pause. *Ex.* Because our inward passions and inclinations can never make themselves visible, it is impossible for a jealous *man* to be thoroughly cured of his suspicions.—Without such intervening words, the rule holds good when the verb *to be* is followed by a verb in the infinitive mood. *Ex.* Their first step *was*, to possess themselves of Cæsar's papers and money.

Rule VIII. If several subjects belong in the same manner to one verb, or several verbs to one subject, each should have a short pause after it. *Ex.* *Riches*, *pleasure*, and *health* become evils to those who do not know how to use them.

Rule IX. If several adjectives belong in the same manner to one substantive, or several substantives to one adjective, every adjective coming after its substantive, and every adjective coming before the substantive, except the last, must be separated by a short pause. *Ex.* A *polite*, an *active*, and a supple behaviour is necessary to success in life.—A behaviour *polite*, *active*, and supple, is necessary to success in life.

Rule X. If several adverbs belong in the same manner to one verb, or several verbs to one adverb, the adverbs coming after the verb are each of them to be separated by a short pause, before the verb, all but the last. *Ex.* To love *wisely*, *rationally*, and *prudently*, is, in the opinion of lovers, not to love at all.—*Wisely*, *rationally*, and *prudently* to love, is, &c.

Rule XI. Words put into the case absolute, must be separated from the rest by a short pause before and after it. *Ex.* If
a man

a man borrow ought of his neighbour, and it be hurt or die, the owner thereof not being with *it*, he shall surely make it good.

Rule XII. Nouns in apposition, or words in the same case where the latter is explanatory of the former, have a short pause between them. *Ex.* Cæsar has himself given a detail of them in his *Commentaries*, a *work* which does as much honour to his abilities as a writer, as his conduct did to his talents as a general.

Rule XIII. *Who*, *which*, *that* used as a pronoun, when in the nominative case, require a short pause before them. *Ex.* A man can never be obliged to submit to any power, unless he can be *satisfied*, who is the *person*, who has a right to exercise it.

Rule XIV. When *that* is used as a causal conjunction it ought always to be preceded by a short pause. *Ex.* Forgive *me*; *that* I thus your patience wrong.

Rule XV. A short pause should commonly precede, and not follow, prepositions and conjunctions. *Ex.* I will not let thee *go*, except thou bless me.

Rule XVI. Words placed in opposition to, or apposition with each other, should be separated by a short pause. *Ex.* The pleasures of the imagination, taken in their full extent, are neither so *gross* as those of sense, nor so *refined* as those of the understanding.—To suppose the planets to be efficient *of*, and antecedent *to*, themselves, would be absurd.

The length of the pauses is relative and variable, and the length of the principal pause is generally greater or less, according to the simple or complex structure of the sentence. This head is concluded with the following remark:

‘I doubt not but many will be displeased at the number of pauses I have added to those already in use; but I can with confidence affirm, that not half the pauses are found in printing which are heard in the pronunciation of a good reader, or speaker; and that, if we would read or speak well, we must pause upon an average at every fifth or sixth word. It must also be observed, that public reading or speaking requires pausing much oftener than reading and conversing in private; as the parts of a picture which is to be viewed at a distance, must be more distinctly and strongly marked, than those of an object which are nearer to the eye, and understood at the first inspection.’

Our Author next treats of the inflexions of the voice, a subject hitherto little regarded by writers on elocution, and he advances many things in this part of his work which merit particular attention. His leading ideas on this head we shall give in his own words:

‘All vocal sounds may be divided into two kinds, namely, speaking-sounds, and musical sounds. Musical sounds are such as continue a given time, on one precise point of the musical scale, and leap, as

it were, from one note to another; while speaking sounds, instead of dwelling on the note they begin with, slide * either upwards, or downwards, to the neighbouring notes, without any perceptible rest on any; so that speaking and musical sounds are essentially distinct; the former being constantly in motion from the moment they commence; the latter being at rest for some given time in one precise note.

* The continual motion of speaking sounds makes it almost as impossible for the ear to mark their several differences, as it would be for the eye to define an object that is swiftly passing before it, and continually vanishing away: the difficulty of arresting speaking sounds for examination, has made almost all authors suppose it impossible to give any such distinct account of them, as to be of use in speaking and reading; and, indeed, the vast variety of tone which a good reader or speaker throws into delivery, and of which it is impossible to convey any idea but by imitation, has led us easily to suppose, that nothing at all of this variety can be defined and reduced to rule: but when we consider, that, whether words are pronounced in a high or low, in a loud or a soft tone; whether they are pronounced swiftly or slowly, forcibly or feebly, with the tone of the passion or without it; they must necessarily be pronounced either sliding upwards or downwards, or else go into a monotone or song; when we consider this, I say, we shall find, that the primary division of speaking sounds is into the upward and the downward slide of the voice, and that whatever other diversity of time, tone, or force, is added to speaking, it must necessarily be conveyed by these two slides.

These two slides, or inflexions of voice, therefore, are the axes, as it were, on which the force, variety, and harmony of speaking turn. They may be considered as the great outlines of pronunciation; and if these outlines can be tolerably conveyed to a reader, they must be of nearly the same use to him, as the rough draught of a picture is to a pupil in painting. This then we shall attempt to accomplish, by adducing some of the most familiar phrases in the language, and pointing out the inflexions which every ear, however unpractised, will naturally adopt in pronouncing them. These phrases, which are in every body's mouth, will become a kind of *data*, or principles, to which the reader must constantly be referred, when he is at a loss for the precise sound that is understood by these different inflexions; and these familiar sounds, it is presumed, will sufficiently instruct him.

* Much of that force, variety, and harmony which we hear in speaking, arises from two different modes of uttering the words of which a sentence is composed; the one, that which terminates the word with an inflexion of voice that rises, and the other, that which terminates the word with an inflexion of voice that falls. By rising, or falling, is not meant the pitch of voice in which the whole word is pronounced, or that loudness or softness which may accompany any pitch; but that upward or downward slide which the voice makes when the pronunciation of a word is finishing; and which may, therefore, not improperly be called the rising and falling inflexion.

* So important is a just mixture of these two inflexions, that the moment they are neglected, our pronunciation becomes forceless and

* Smith's Harmonics, p. 3. Note (c).

monotonous; if the sense of a sentence requires the voice to adopt the rising inflexion on any particular word, either in the middle, or at the end of a phrase, variety and harmony demand the falling inflexion on one of the preceding words; and on the other hand, if emphasis, harmony, or a completion of sense requires the falling inflexion on any word, the word immediately preceding almost always demands the rising inflexion; so that these inflexions of voice are in an order nearly alternate.

* This is very observable in reading a sentence, when we have mistaken the connexion between the members, either by supposing the sense to be continued, when it finishes, or supposing it finished when it is really to be continued: for in either of these cases, before we have pronounced the last word, we find it necessary to return pretty far back to some of the preceding words, in order to give them such inflexions as are suitable to those which the sense requires on the succeeding words. Thus in pronouncing the speech of Portius in Cato, which is generally mispointed, as in the following example:

Remember what our father oft has told us,
 'The ways of Heav'n are dark and intricate,
 Puzzl'd in mazes and perplex'd in errors;
 Our understanding traces them in vain,
 Lost and bewilder'd in the fruitless search:
 Nor sees with how much art the windings turn,
 Nor where the regular confusion ends.

* If, I say, from not having considered this passage, we run the second line into the third, by suspending the voice at *intricate*, and dropping it at *errors*, we find a very improper meaning conveyed; and if, in recovering ourselves from this improper pronunciation, we take notice of the different manner in which we pronounce the second and third lines, we shall find, that not only the last word of these lines, but that every word alters its inflexion; for, when we perceive, that by mistaking the pause, we have misconceived the sense, we find it necessary to begin the line again, and pronounce every word differently, in order to make it harmonious.

* But though these two inflexions of voice run through almost every word of which a sentence is composed, they are no where so perceptible as at a long pause, or where the sense of the words requires an emphasis: in this case, if we do but attend nicely to that turn of the voice, which finishes this emphatical word, or that member of a sentence where we pause, we shall soon perceive the different inflexion with which these words are pronounced.

* In order to make this different inflexion of voice more easily apprehended; it may not, perhaps, be useless to attend to the following directions. Let us suppose we are to pronounce the following sentence:

Does Cæsar deserve fame or blame?

* This sentence, it is presumed, will, at first sight, be pronounced with the proper inflexions of voice, by every one that can barely read; and if the reader will but narrowly watch the sounds of the words *fame* and *blame*, he will have an example of the two inflexions here spoken of: *fame* will have the rising, and *blame* the falling inflexion: but

but to make this distinction still clearer, if, instead of pronouncing the word *fame* slightly, he does but give it a strong emphatic force, and let it draw off the tongue for some time before the sound finishes, he will find it slide upwards and end in a rising tone; if he makes the same experiment on the word *blame*, he will find the sound slide downwards, and end in a falling tone; and this drawing pronunciation, though it lengthens the sounds beyond their proper duration, does not alter them essentially; the same inflexions are preserved as in the common pronunciation; and the distinction is as real in one mode of pronouncing as in the other, though not so perceptible.

Every pause, of whatever kind, must necessarily adopt one of these two inflexions, or continue in a monotone: thus when we ask a question without the interrogative words, we naturally adopt the rising inflexion on the last word; as,

Can Cæsar deserve blame? Impossible!

Here *blame*, the last word of the question, has the rising inflexion, and *impossible*, with the note of admiration, the falling: the comma, or that suspension of voice generally annexed to it, which marks a continuation of the sense, is most frequently accompanied by the rising inflexion, as in the following sentence:

If Cæsar deserves blame, he ought to have no fame.

Here we find the word *blame*, marked with the comma, has exactly the same inflexion of voice as the same word in the interrogative sentence immediately preceding; the only difference is, that the rising inflexion slides higher at the interrogation than at the comma; especially if it is pronounced with emphasis.

The three other points, namely, the semicolon, colon, and period, adopt either the rising or falling inflexion as the sense or harmony requires, though in different degrees of elevation and depression. But these different degrees of rising or falling on the slide which ends the word, are by no means so essential as the kind of slide we adopt. Thus in the following:

As we cannot discern the shadow moving along the dial-plate, so the advances we make in knowledge are only perceived by the distance gone over.

As we perceive the shadow to have moved, but did not perceive it moving; so our advances in learning, consisting of insensible steps, are only perceivable by the distance.

As we perceive the shadow to have moved along the dial, but did not perceive it moving; and it appears that the grass has grown, though nobody ever saw it grow: so the advances we make in knowledge, as they consist of such minute steps, are only perceivable by the distance.

Here, I say, the words *dial-plate*, *moving*, and *grow*, marked with the comma, semicolon, and colon, must necessarily end with the upward slide; and provided this slide is adopted, it is not of any very great consequence to the sense whether the slide is raised much or little; but if the downward slide is given to any of these words, though in the smallest degree, the sense will be materially affected.

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‘ The same points, when the sentence is differently constructed, adopt the other inflexion.

‘ Thus the inflexion of voice which is adopted in a series of emphatic particulars, for the sake of force and precision, though these particulars are marked by commas only, is the falling inflexion: we have an example of this in the true pronunciation of the following sentence :

I tell you though you, though all the world, though an angel from heaven were to affirm the truth of it, I could not believe it.

‘ That this is the proper inflexion on each of these particulars will more evidently appear by repeating them with the opposite inflexion of voice, or that suspension usually given to the comma.

I tell you though you, though all the world, though an angel from heaven were to affirm the truth of it I could not believe it.

‘ In pronouncing this sentence, therefore, in order to give force and precision to every portion, the falling inflexion ought to be adopted on *you*, *world*, and *heaven*; and for the sake of conveying what is meant by this inflexion, we may call each of these words emphatical, and print them in Italics, not that all emphasis necessarily adopts the falling inflexion, but because this inflexion is generally annexed to emphasis for want of a just idea of the distinction of inflexion here laid down.

I tell you, though *you*, though all the *world*, though an angel from *heaven*, were to affirm the truth of it, I could not believe it.

‘ The falling inflexion annexed to members of sentences generally marked with the semicolon and colon, may be seen in the following example :

Persons of good taste expect to be pleased, at the same time they are informed; and think that the best sense always deserves the best language: but still the chief regard is to be had to perspicuity.

‘ In this example, the word *informed* is marked with the semicolon, and the word *language* with the colon, and from the sense and structure of the sentence both require the falling inflexion, contrary to that annexed to the same points in the preceding sentences. The period in each sentence has the falling inflexion, and in the last sentence is pronounced in a lower tone of voice than the same inflexion on the colon and semicolon.’

Farther to explain this doctrine of Inflexions, the Author makes use of engraved lines, rising and falling with the rising and falling inflexions of the words annexed to them; but, we apprehend, with little advantage to the learner. The preceding explanation will be sufficiently clear to those whose ears are capable of an accurate distinction of sounds; to others, no visible helps will be sufficient to answer the purpose.

The Author's application of this ingenious theory in particular rules of inflexion, with some of the principal of his observations on the remaining branches of Elocution, shall be laid before our Readers in a future Article.

[To be concluded in our next.]

ART.

ART. II. *A critical Essay on Oil-Painting*; proving that the Art of Painting in Oil was known before the pretended Discovery of John and Hubert Van Eyck; to which are added, *THEOPHILUS de Arte Pingendi*, *ERACLIUS de Artibus Romanorum*, and a Review of *Farrinator's Lumen Animæ*. By R. E. Raspe. 4to. 7 s. 6 d. sewed. Cadell. 1781.

IT is always with pleasure that we peruse any performance which tends to throw a light on the history of the arts, or to correct the public opinion, when it has been misled by fallacious stories, and groundless reports: on both these accounts the present work merits our attention.

That *John Van Eyck of Bruges* was the inventor of oil-painting, has been so long received as an uncontroverted truth, that a man who attempts to disprove it must appear, at first sight, to the generality of readers, to engage in an undertaking, in which they will hardly expect him to succeed. This, nevertheless, is done entirely to our satisfaction, in the Essay before us. To enable our Readers to judge of this work, we shall, as briefly as may be, state the Author's arguments, in the following manner:

Vasari, a Florentine, published the first edition of his lives of the painters in the year 1566. In this work he speaks of the invention of oil-painting in two different places, in each of which he gives the honour of it to *John Van Eyck*. Before *Vasari's* time (our Author observes), no Flemish or Dutch Historian has ascribed this invention to their countryman, although 150 years had elapsed, between the time of the pretended discovery, and the appearance of *Vasari's* book. But since that period, every chronicle, or other Flemish or Dutch historical compilation, is observed to mention Van Eyck's invention, and very often to puff and sound it with the most extravagant praises.

'*Aubertus Miræus** seems to have been the first, who looked upon the accounts of *John Van Eyck's* invention as very exceptionable. He mentions some Flemish oil-paintings, done before his period. *Malvasia*† described some of the same kind which are preserved at Bologna in Italy; and Mr. *Horace Walpole*‡ has lately favoured the Public with some unquestionable facts, which prove to the unbiassed, that oil painting was known and practised in this kingdom long before the times in which *John Van Eyck* is reported and supposed to have invented it in Flanders.'—

'Mr. *Lessing*, first librarian to the Duke of Brunswick at Wolfenbützel, has lately published an excellent German pamphlet on this

* In Chron. Belgico ad ann. 1410.

† In Pelsina Pittrice, Tom. 1. p. 27.

‡ Anecdotes of Painting in England. Strawberry Hill. 1762. Vol. 1. p. 6—23.

subject, § and it is partly with his arguments that I shall endeavour to treat of it in a satisfactory manner. He says, "That scarce any thing can be answered to these questions, that the newest and best authors on the art of painting have referred him from one to another, and lastly to *Vasari*, as the only evidence in behalf of *Van Eyck*."—

All then depends on *Vasari*'s word and evidence. Let us see therefore, who *Vasari* was, and whether his evidence be admissible, and sufficient.

As to the first, he is known to have been neither a countryman of *John Van Eyck*, nor to have lived at the same time. He wrote and published his book about 150 years after *Van Eyck*; he wrote and published it in Italy, at a great distance from the country and place in which *Van Eyck*'s invention is reported to have been made, and at a great distance from the monuments, which might have ascertained the truth, or pointed out the falsehood of his assertion. Yet, how strange! he speaks of *John Van Eyck*'s discovery with the confidence of an eye-witness, and gives us no authorities, except his own word, and the names of some pictures pretended to have been the first done in oil.*

Many other arguments and facts are alleged by Mr. Raspe, to set aside the claim of the *Van Eyck*'s to the honour of this invention, and invalidate the testimony of *Vasari*; among others, he observes, that in the epitaph of *John Van Eyck*, in the church of St. Donat, at Bruges, although his excellencies as a painter are celebrated with the highest encomiums, no mention is made of his having invented oil-painting, a topic which we cannot believe his panegyrist would have overlooked, or neglected, had there been any truth in *Vasari*'s story.

The same silence on this subject prevails in the epitaph on the tomb of his brother *Hubert*, in St John's church at Ghent.

Mr. Raspe afterward informs us, that two celebrated antiquaries, J. F. Reimman, and Count Caylus, have disbelieved this story: the former, indeed, contents himself with doubting; but the latter, says, We have, it is true, the custom of mixing our colours with oil, and making it the basis of the greatest part of our operations; "but it is likely the ancients were less ignorant of its use, than we imagine. They knew of many preparations and mixtures, and that we are speaking of is certainly the simplest of any."—

But let us see rather, and candidly examine, what Count *Caylus*, or any other fond and partial admirer of the higher antiquity, might have said in favour of the Egyptians, the Grecians, and the Romans, and in support of their knowledge of oil colours. He and other Antiquaries have left us the task to try their monuments and their written accounts; and I shall attempt it to the best of my knowledge, and to the utmost of my powers.

* § Vom Alter der Oelmahlercy. Braunschweig. 1774. 8vo.

* I must

' I must first then speak of the Egyptian paintings, as being supposed to be in point of time anterior to those of the Grecians and Romans. There are many remaining, some on walls, some on wood, some on cloth, and some perhaps of a different kind, burnt-in by fire, or laid-in as Mosaic. Of the latter kind are some enamelled figures, which are now and then found in the cabinets of the curious, and that celebrated *Isiac table* in the cabinet of the King of Sardinia, which is of brass, inlaid with silver and other metals *. They cannot give us any light in respect to the subject and method we are speaking of here. The Egyptian pictures on walls, preserved in the ruins of Thebes, and in other parts of Egypt, have not been sufficiently examined by the learned travellers, who saw and noticed them, as very remarkable on account of the brightness of their unimpaired colours. Therefore no inference can be drawn from their accounts †. But the pictures on the Mummies will enable us to trace some mechanical practices of painting to the remotest antiquity. I have examined some of them, preserved in the *British Museum*, in Dr. *William Hunter's* cabinet here in London, and in the public library of the university at *Cambridge*, with that attention and respect to several arts, which these monuments of the earlier antiquity deserve; and if the result of my observations should prove satisfactory to the antiquaries and dilettanti, they are indebted for it to the neglect of other observers, and to the liberality of those gentlemen who indulged my inquisitiveness, even so far as to allow me to try some experiments.

' Dr. *Hunter's* mummy is rather in a state of decay, which proved an advantage to my enquiries; for the coffin or box of sycamore wood is almost entirely deprived of the paintings, which formerly embellished its outside, but the chalk or plaister-ground, on which they were executed, remains in many parts, and appears to be laid immediately on the wood. It is loose and friable; and does not for that reason appear to have been applied, mixed, or much saturated with any gum or any oil.

' The same chalk-ground appears on the painted cloth, in which the mummy itself is wrapt up. It appears every where on the wood as well as the cloth in the thickness of a sixpence or a shilling; in short, it has in every respect the appearance and nature of the chalk-ground, which is prepared with size, and has been used by many painters of the modern schools for distemper painting, as well as for oil colours.

' I have observed the same chalk-ground under the paintings of the coffin and mummy at *Cambridge*, and under the paintings of those which are preserved in the *British Museum*.

' Here then we have traced a mechanical practice of the art to a very remote antiquity, not by any written account, but by unquestionable monuments.

* * Laur. Pignorii Tab. Isiacæ, and Keysser's Travels through Italy; but especially Recherches philosophiques sur les Chinois, par Mr. de Pauw, Vol. I. where the Isiac table is proved to be a work of the second century, done in Italy.

† See Pocock's, Shaw's, Norden's, Maillet's, and other modern travels to Egypt.

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* The Greeks and Romans were certainly acquainted with the same, for *Pliny* speaks of it and distinguishes it from the lime or fresco-ground. He calls it *Creta* or *Cretula*, and describes it as a dry ground, fit to receive and to imbibe certain colours, which cannot be easily laid on the wet lime or fresco-ground †. He might have recommended it as being the fittest for boards, whether designed for distemper or oil painting, and as being better calculated for oil-painting than any other harder ground, since imbibing the oil it naturally prevents its forming a skin over the colours, and accordingly keeps them clearer and brighter.

* The whiteness of its colour, and the smoothness which it takes by polishing, are two other advantages of some consequence. It is for very good reasons then, that the Egyptians, the Greeks, and Romans used it, that the practice has been handed down to us uninterrupted and unforgetten. The old Gothic paintings on boards are constantly laid on this ground; and the first and modern masters of the Roman and Venetian schools, *Raphael*, *Paul Veronese*, and many others have recommended it by their example to the latest posterity.

This curious and learned enquiry concerning the painting of the ancients, is continued through several pages, in which it is shown, that the use of chalk or whiting grounds, and the application of varnishes on pictures, are practices of the highest antiquity *, and were continued from the remote ages, in which mummies were made by the Egyptians, down to the times of *Raphael*, *Titian*, &c. Though from what *Mr. R.* has collected, it seems impossible to prove that either the Egyptians, or the ancient Greeks and Romans, ever made use of oil as a vehicle for their pigments.

And here we may observe, that whoever discovers the vehicle used by the ancient painters, will perform a grateful and important service to the art, since it certainly gave their works an advantage over those of the most celebrated moderns in point of duration. *Pausanias* describes the paintings in the *Poikile* at Athens, without using any expression that can occasion a surmise of their being in the least decayed or faded, yet *Pausanias* must have written upwards of 600 years after these paintings were finished; and the ancient picture, generally called the *Aldo-brandine marriage*, now to be seen in the palace of that name at Rome, continues to this day a fine picture, though probably painted 2000 years ago. Another advantage which it possessed, was, that it did not change or corrupt the pigments tempered

* † *Ufus in Creta, calcis impariens, Plin. H. Nat. xxxiii. c. xiii. ex omnibus coloribus Cretulum amant, utroque illini recofant purpurisum, &c. Ibid. xxxv. c. vii.*

* Vide what has been said by us concerning the varnish used by *Apelles*, in our account of *Mr. Bardwell's Practice of Painting, &c.* Rev. vol. xv. p. 168. No. for Aug. 1756.

with it, witness the *Aldobrandine* picture already mentioned, and those found at *Herculaneum*. The best judges of this art, who have seen them, agree, that their vehicle (to express ourselves in technical terms) covered well, and wrought freely.

Our Author afterward pursuing his enquiries concerning the painting of the ancients, proceeds to treat of paintings in wax. He remarks, that both Vitruvius * and Pliny †, in the passages quoted by him, mention the propriety of mixing oil with the wax employed in painting on walls. He then observes, that it may be doubted, whether, in the practice of this art, the methods of employing wax recommended by Count Caylus, M. Muntz, Fratrell, or Kablo, were the same with those the ancients used. The three first named of these gentlemen, have given to the Public their different processes, but that of M. Kablo is a composition, which we are informed by a note at the bottom of page 34, was advertised to be sold by the inventor M. Kablo at Berlin. The wax prepared by this ingenious artist, we are told, had the property of dissolving in water, as well as in oil, and since this secret is supposed likely to prove of great use to the art of painting, and many of our Readers may wish to be acquainted with it, we shall here give the entire process of making this composition, as communicated to us, by a gentleman who has made many experiments relative to the practical part of the art of painting; it is as follows:

Salt of Tartar, one ounce;

Pure white wax—————six ounces;

Fair water, the softer and clearer the better, twelve ounces.

Dissolve the salt over the fire, in the water, in a clean, or rather a new, earthen pipkin; then, by little and little, add the wax; which will incorporate with the water and salt; and make a composition as white as snow, with which colours ground either in oil or water may be mixt, and used with a pencil.

Note, the pipkin should be capable of containing two quarts of water; as the composition, when it boils, rises up surprisingly.

Having finished these disquisitions, our Author gives an account of a curious old manuscript of *Theophilus Monachus on the Art of Painting*, which he discovered in the library of Trinity College Cambridge, it was bound up in the same volume with another, equally curious, *Eraclius de coloribus et artibus Romanorum*; they are written in vellum, both by the same hand, full of abbreviations such as were used in the thirteenth century, though from some circumstances Mr. R. is of opinion with Mr. Lessing, that the author, *Theophilus*, lived in the tenth or eleventh century.

* B. vii. c. 9.

† Nat. Hist. xxiii. c. 7.

What scanty remains of ancient art and literature were preserved in those most barbarous ages, were in the possession of priests and friars; the language of their liturgy obliged them to maintain some little acquaintance with the Latin language, and the decorating their churches occasioned them to preserve some documents relating to painting, varnishing, gilding, &c. A monkish treatise on architecture would be a desirable curiosity, as we observe much ingenuity in the construction of old Gothic churches.

The Treatise of *Theophilus* on Painting, in the barbarous Latin of the original; that of *Eraclius*, and an Appendix containing a Review of the *Lumen animæ* of Farinator, another Monkish production, conclude this singular publication.

Amongst other interesting particulars in *Theophilus*, we find the method of making linseed oil for the use of painters, and two receipts for making oil varnish, which complete the evidence against the claim set up by *Vasari* in favour of *John Van Eyck*, and form an article in the history of painting, which had long been consigned to oblivion.

ART. III. *Anecdotes of Olave the Black, King of Man, and the Hebridian Princes of the Somerled Family.* To which are added, Eighteen Euloges on Hacco, King of Norway; by Snorro Sturluson, Poet to that Monarch: now first published in the original Islandic, from the Flateyan, and other Manuscripts; with a literal Version and Notes. By the Rev. James Johnstone, A. M. Chaplain to his Britannic Majesty's Envoy Extraordinary at the Court of Denmark. Small 8vo. 2 s. large Paper. Small Paper 1 s. Printed for the Author. Sold by Cadell in London. 1780.

THIS curious fragment of ancient northern history, will be a most acceptable present to the antiquary; while the critic in philology will find some amusement from the little poetical Eulogies of the Islandic Bard.

The Editor informs us, that the work from whence this Fragment was taken, was the composition of *Thordr*, an Islandic writer of the thirteenth century. The original is extant in the celebrated manuscript of *Flatey*, now in his Danish Majesty's library; where the poems of *Snorro* are likewise preserved.

The events recorded in this Fragment bear date 1229, and 1230. The relation is simple, unembellished, and wholly confined to facts. We will give the Reader a brief view of them.

Allan, a Scottish Earl of Galloway, had made great havock in the *Sudereys* (or Western isles of Scotland), and committed many ravages in Ireland. Olave, the son of Godred, was at that time King of Man. That island was subject to Haco, the Norwegian king. The princes of the *Sudereys* were not attached to Haco—especially those who were of the Somerled family;

mily; but Olave preserved his allegiance with unshaken fidelity: and arriving in Norway, acquainted Haco with the hostilities of Allan, and of his threats of carrying them on still further. On this an armament was fitted out to check his proceedings, and the command was given to *Upsac*, who, though a Sudereyan, and of the Somerled family, was nevertheless confided in by the King of Norway. At the arrival of the forces in *Ila-Sound*, a dissention arose between the Sudereyans and the Norwegians, which was fomented by mutual jealousies, and a skirmish ensued, which ended in the death of the chieftain of *Illa*, and the imprisonment of Dugal, *Upsac*'s brother. *Upsac*, however, was totally blameless, and by his prudence and conduct reconciled the contending parties. After the Norwegians had collected troops from the Islands, and got themselves equipped with eighty ships, they sailed South, to the *Mull of Kintire*, and from thence proceeded to the Isle of BUTE. Here the Scots had fortified themselves in a castle, under the command of a STEWARD of Scotland [*Enn STIVARDR af Skotum*], who behaved with much gallantry; but was afterwards killed by an arrow, as he was leaping on the ramparts of the fortress. The Scots bore the fierce assault of the Norwegians with great bravery, and threw down upon them pitch * and lead. To avoid this annoyance, the assailants erected over their heads, a covering of wood, and then hewed down the wall (for the stone was very soft), -so that the ramparts fell down, and the very foundation of the castle was razed.

The Norwegians (as the Fragment farther relates) now heard that Earl Allan was South, at the *Nesses*, and had drawn together an hundred and fifty ships, intended against them; wherefore they sailed under Kintire, lay there for some time, and made several descents. *Upsac* the king now caught a disorder, and lay a little while, and died, and was much lamented by his men. Upon this King Olave was made commander over all the armies, and going to the Merchant-Isles, remained there a great part of the winter. They next went South, against the *Manksmen* (the inhabitants of the Isle of Man), who were led by a person called *Thorkel*, the son of *Niel*. But the Manksmen would not fight against Olave, and they broke up their confederacy (*i. e.* dispersed) in the presence of *Thorkel*, and the Norwegians took him into their hands, and held him in fetters some time. They laid as a tribute on the Manksmen, three *English pennies* for every cow, and also maintainance for the whole army through winter.

Afterwards, the Norwegians steered their course away from Man, though King Olave remained behind. They sailed North

* *Melred*, we take it for granted.

under Kintire, and there went on shore; but the Scotch came to meet them, and fought with them, and darting too and fro, were very irregular in battle, and many fell on either side; and when the Norwegians came to their ships, then had the Scotch killed all the servants that were on land preparing of victuals, and all the flesh-kettles were carried away. They next made many descents in Kintire, and proceeded thence North to the Orkney Islands.

Soon after, most of the Norwegians sailed East to Norway, having, in this expedition to the Western Isles, won great renown for their King. And when they came into his presence, he thanked them well for their voyage.—Here ended the acts of the Sudereyans.

This little Fragment is a strong confirmation of the authenticity of the “Chronicle of the Kings of Man,” supposed to have been written by the Monks of *Ruffin-Abbey*, the most distinguished monastery in that island, and preserved by Camden in his *Britannia*, as a very curious and valuable Memoir. After relating some particulars omitted in this Islandic Fragment, respecting the depredations of Allan and Reginald (Olave’s brother) on the Island, the *Chronicle* gives this brief account of the occurrences now more circumstantially related in the Fragment. “Olave after this (viz. about the year 1229) went to the King of Norway: but before his arrival, Haco King of Norway had appointed a certain nobleman, called *Husbac* [Upsac Islander] the son of Owmund to be King of the Sodorian Islands, and gave him his own name, Haco. This Haco, accompanied with Olave, Godred Don, the son of Renigald, and many Norwegians, came to the Isles; but in taking a certain castle in the Isle of *Bote*, he was killed with a stone, and buried in Iona.

“1230. Olave came with Godred Don, and Norwegians to Man, and they divided the kingdom. Olave was to have Man. Godred being gone to the Isles, was slain in Lodhus. So Olave came to be sole King of the Isles.”

Of Olave, the *Chronicle* further says, that “he died on the 14th of the calends of June, in St. Patrick’s Isle, and was buried in the Abbey of Ruffin.”

The principal difference in the *Fragment* and the *Chronicle*, lies in the account of the death of Upsac, surnamed Haco, after the Norwegian monarch. In the former, it is said that he fell sick at Kintire, after the expedition to the Isle of Bute, and died there. In the latter, he is said to have been killed at the assault on the castle of Bute. Perhaps the apparent contradiction may be reconciled, by admitting, that the wound he received at the last mentioned place was the occasion of his death; which, however, did not happen, till after the arrival of the army at

the Mull of Kintire.—[For further particulars relating to the Somerled family, Allan of Galloway, &c. see Buchanan's History of Scotland, Book VII.]

The Editor hath illustrated these Anecdotes by some useful Notes, in which the names of the several personages who figure in this Fragment are explained very satisfactorily, and some circumstances are related which tend to throw a light on the general narrative. We shall present the Reader with two or three, which are the most curious; leaving the critic in antiquity to determine their justness.

‘THE NESSES mean the Mulls of Galloway. This word is primitively derived from the Greek *νῆσος* to swim: hence was formed a noun *νῆσος*, which antiently denoted, either capes or islands, from their appearing at a distance to float on the water. The Doric colonies which settled in Italy, changed *νῆσος* into *Nafus*, and losing sight entirely of the original meaning, used it metaphorically to signify the nose. From *nafus*, the Scandinavians formed their *nas*, but used it in the same extent as the Greeks did their *πῶς* which primitively signified the nose, but afterwards a cape. From *πῶς*, the Welsh borrowed their *rhyw* of the same import.’

‘SOMERLED: the summer-foldier: from *fumar* (islandic) summer; and *lið* a body of troops. *Wetterled*, or the winter-foldier, was also a proper name among the Norwegians. From *Somerled* I. the Earl of Antrim, Lord M'Donald, and the other branches of that family: the M'Jans, M'Dugals, and several other tribes are descended.’

‘SUDUREYS. The southern division of the Isles of Scotland: from *judr* Ist. South, and *ey* an island. They formed a diocese, the Bishop of which, was called the Bishop of *Sodor*, i. e. the Bishop of the Sudureys.’

This ingenious derivation of the word *Sodor*, was (if we mistake not) first noticed by Dr. John Macpherson. The former writers on British antiquities were divided, not only about the derivation of *Sodor*, but what was of more consequence in a topographical history, the situation of it. Camden, in his account of Iona, or I-Colem-Kill, says, ‘that a bishop's see was erected in this island, and (as some report) was called the Bishoprick of *Sodor*, from a little village there:’ whereas Buchanan places *Sodor* in the Isle of Man. This confusion arises from considering the ancient bishoprick of *Sodor* as the same with that of Man, because they are now united; though at present, the bishoprick of *Sodor* is merely titular and nominal. Formerly they were two distinct dioceses. The original bishoprick of *Sodor* was instituted by Pope Gregory the Fourth, towards the middle of the 9th century; and the see was established in Iona, a little island of the *Sudureys*, which afterwards

wards became celebrated for its sanctity; and in point of learning, as well as piety, was the great luminary of the Picts and Scots, as well as the Hebridians. In the 11th century, the Norwegians having conquered the Western Islands, and the Isle of Man, united the two bishopricks. This union continued till the year 1333, when the English were fully possessed of Man. In after-times, the Bishop of the Sudureys was called *Episcopus Insulanus*; and in the 15th century the Bishop of the Isles submitted to the jurisdiction of the See of Dunkeld.

The Editor ingeniously derives the ancient name of the *Argyle* family *Gil-espie*, from *Gil* and *Upsac*, i. e. the sons of Upsac. The family may have assumed this appellation from another *Upsac*, father to Somerled, whose daughter *Thora*, about the year 1064, was married into the family of the Earl of Orkney [*Sigard*], who was son-in-law to *Maol-Choluimb II.* King of Scotland.—Others have supposed that *Gil-espie* meant the sons of the *Bishop*. Mr. Johnstone's derivation is most probable.

The little Eulogies by Snorro Sturlson, are printed from the originals in the Islandic language (as well as the Fragment), and translated into literal English with a most scrupulous exactness. One object of the Author was, to shew the affinity of the English language with the most pure and original dialect of the Teutonic, and to assist those who are studying the Islandic.

The poetical specimens are designed to give the Reader an idea of the various modes of versification, which were adopted by the ancient Scalds of Iceland and Scandinavia. Some of them are in rhyme, and in the measure frequently fanciful and childish. Witness the following:

Ræfir glæfir
Rökkva dökva
Huitom ritom
Hreina reina
Skreytir hreytir
Hrafna stafna
Hringa ftinga
Hiörtum svörtum.

In English.—*The King richly clothes his rustic warriors. Our bounteous Prince adorns them, neat and expert; with bright armour, to provide transfix'd heaps of black hearts for the ravens.*

The description of a Norwegian battle has something of the rapidity and wildness of the Galic bards.

The strife begins. Fields redden. Javelins are hurled. The din increases. Ground is gained. The blade grows warm. Shields are bent. The hero, foe to peace, pants with ardor, &c. &c.

The curious in antiquity would, we doubt not, receive still further entertainment, if the Editor would pursue his researches into the Norwegian and Islandic records, in order to illustrate the Scottish history.

ART. IV. *Prefaces, Biographical and Critical, to the Works of the English Poets.* By Samuel Johnson 12mo. Vols. V, VI, VII, VIII, IX, and X*. Cadell, &c. 1781

IT is observed by Dr. Johnson, that the promises of authors are like the vows of lovers. Happy for the republic of letters he has not, by his own conduct, exemplified the observation. In the six additional volumes of his *Biographical Prefaces*, which we are now entering upon, he has amply fulfilled his engagements to the Public. Of these, the first contains the lives of Addison, Blackmore, and Sheffield: the second, those of Granville, Rowe, Tickel, Congreve, Fenton, and Prior: the third is dedicated entirely to Pope: the fourth belongs to Swift, Gay, Broome, Pitt, Parnell, A. Philips, and Watts: the fifth to Savage, Somerville, Thomson, Hammond, and Collins: in the concluding volume are the lives of Young, Dyer, Mallet, Shenstone, Akenfide, Lyttelton, West, and Gray.

Addison's life and personal character are well known, and his present Biographer, concurring with those who have preceded him, bears testimony to the goodness of both. Of his literary character there are parts on which the critics have been divided. Our Readers will not be displeased to see what Dr. Johnson's sentiments are on this agitated question.

' Addison, in his life, and for some time afterwards, was considered by the greater part of readers as supremely excelling both in poetry and criticism. Part of his reputation may be probably ascribed to the advancement of his fortune; when, as Swift observes, he became a statesman, and saw poets waiting at his levee, it is no wonder that praise was accumulated upon him. Much likewise may be more honourably ascribed to his personal character; he who, if he had claimed it, might have obtained the diadem, was not likely to be denied the laurel.

' But time quickly puts an end to artificial and accidental fame, and Addison is to pass through futurity protected only by his genius. Every name which kindness or interest once raised too high, is in danger, lest the next age should, by the vengeance of criticism, sink it in the same proportion. A great writer has lately styled him *an indifferent poet, and a worse critic.*

' His poetry is first to be considered; of which it must be confessed that it has not often those felicities of diction which give lustre to sentiments, or that vigour of sentiment that animates diction: there is little of ardour, vehemence, or transport; there is very rarely the awfulness of grandeur, and not very often the splendour of elegance. He thinks justly; but he thinks faintly. This is his general character, to which, doubtless, many single passages will furnish exceptions.

' Yet if he seldom reaches supreme excellence, he rarely sinks into dulness, and is still more rarely entangled in absurdity. He did not trust his powers enough to be negligent. There is in most of his

* With these are likewise published a comprehensive poetical Index, in two volumes, of the same size with the Poets.

compositions a calmness and equability deliberate and cautious, sometimes with little that delights, but seldom with any thing that offends.

Of this kind seem to be his poems to Dryden, to Somers, and to the King. His ode on St. Cecilia has been imitated by Pope, and has something in it of Dryden's vigour. Of his Account of the English Poets, he used to speak as a *poor thing**; but it is not worse than his usual strain. He has said, not very judiciously, in his character of Waller:

Thy verse could shew ev'n Cromwell's innocence,
And compliment the storms that bore him hence.
O! had thy Muse not come an age too soon,
But seen great Nassau on the British throne,
How had his triumph glitter'd in thy page.—

What is this but to say that he who could compliment Cromwell had been the proper poet for King William? Addison however never printed the piece.

The Letter from Italy has been always praised, but has never been praised beyond its merit. It is more correct, with less appearance of labour, and more elegant, with less ambition of ornament, than any other of his poems. There is however one broken metaphor, of which notice may properly be taken:

 Fir'd with that name—

I bridle in my struggling Muse with pain,
That longs to launch into a nobler strain.

To *bridle* a *goadess* is no very delicate idea; but why must she be *bridled*? because the *longs to launch*; an act which was never hindered by a *bridle*: and whither will she *launch*? into a *nobler strain*. She is in the first line a *horse*, in the second a *boat*; and the care of the poet is to keep his *horse* or his *boat* from *singing*.

The next composition is the far-famed Campaign, which Dr. Warton has termed a *Gazette in Rhyme*, with harshness not often used by the good-nature of his criticism. Before a censure so severe is admitted, let us consider that War is a frequent subject of Poetry, and then enquire who has described it with more justness and force. Many of our own writers tried their powers upon this year of victory, yet Addison's is confessedly the best performance; his poem is the work of a man not blinded by the dust of learning: his images are not borrowed merely from books. The superiority which he confers upon his hero is not personal prowess, and *mighty bone*, but deliberate intrepidity, a calm command of his passions, and the power of consulting his own mind in the midst of danger. The rejection and contempt of fiction is rational and manly.—

The tragedy of Cato, which, contrarily to the rule observed in selecting the works of other poets, has by the weight of its character forced its way into this collection, is unquestionably the noblest production of Addison's genius. Of a work so much read, it is difficult to say any thing new. About things on which the Public thinks long, it commonly attains to think right; and of Cato it has been not unjustly determined, that it is rather a poem in dialogue than a drama, rather a succession of just sentiments in elegant language

than a representation of natural affections, or of any state probable or possible in human life. Nothing here *excites or assuages emotion*; here is *no magical power of raising phantastic terror or wild anxiety*. The events are expected without solicitude, and are remembered without joy or sorrow. Of the agents we have no care: we consider not what they are doing, or what they are suffering; we wish only to know what they have to say. Cato is a being above our solicitude; a man of whom the gods take care, and whom we leave to their care with heedless confidence. To the rest neither gods nor men can have much attention; for there is not one amongst them that strongly attracts either affection or esteem. But they are made the vehicles of such sentiments and such expression, that there is scarcely a scene in the play which the reader does not wish to impress upon his memory.

* When Cato was shewn to Pope *, he advised the author to print it without any theatrical exhibition, supposing that it would be read more favourably than heard. Addison declared himself of the same opinion; but urged the importunity of his friends for its appearance on the stage. The emulation of parties made it successful beyond expectation, and its success has introduced or confirmed among us the use of dialogue too declamatory, of unaffecting elegance, and chill philosophy.

* The universality of applause, however it might quell the censure of common mortals, had no other effect than to harden Dennis in fixed dislike; but his dislike was not merely capricious. He found and shewed many faults: he shewed them indeed with anger, but he found them with acuteness, such as ought to rescue his criticism from oblivion; though, at last, it will have no other life than it derives from the work which it endeavours to oppress. —

* Of Addison's smaller poems, no particular mention is necessary; they have little that can employ or require a critic. The parallel of the Princes and Gods, in his verses to Kneller, is often happy, but is too well known to be quoted.

* His translations, so far as I have compared them, want the exactness of a scholar. That he understood his authors cannot be doubted; but his versions will not teach others to understand them, being too licentiously paraphrastical. They are, however, for the most part, smooth and easy; and, what is the first excellence of a translator, such as may be read with pleasure by those who do not know the originals.

* His poetry is polished and pure; the product of a mind too judicious to commit faults, but not sufficiently vigorous to attain excellence. He has sometimes a striking line, or a shining paragraph; but in the whole he is warm rather than fervid, and shews more dexterity than strength. He was however one of our earliest examples of correctness.

* The versification which he had learned from Dryden, he debased rather than refined. His rhymes are often dissonant; in his Georgic he admits broken lines. He uses both triplets and alexandrines; but triplets more frequently in his translations than his other works.

The mere structure of verses seems never to have engaged much of his care. But his lines are very smooth in *Rosalind*, and too smooth in *Cato*.

Addison is now to be considered as a Critic; a name which the present generation is scarcely willing to allow him. His criticism is condemned as tentative or experimental, rather than scientific, and he is considered as deciding by taste rather than by principles.

It is not uncommon for those who have grown wise by the labour of others to add a little of their own, and overlook their masters. Addison is now despised by some, who perhaps would never have seen his defects but by the lights which he afforded them. That he always wrote as he would think it necessary to write now, cannot be affirmed; his instructions were such as the character of his readers made proper. That general knowledge which now circulates in common talk was in his time rarely to be found. Men not professing learning were not ashamed of ignorance; and in the female world any acquaintance with books was distinguished only to be censured. His purpose was to insuse literary curiosity, by gentle and unsuspected conveyance, into the gay, the idle, and the wealthy; he therefore presented knowledge in the most alluring form, not lofty and austere, but accessible and familiar. When he shewed them their defects, he shewed them likewise that they might be easily supplied. His attempt succeeded; enquiry was awakened, and comprehension expanded. An emulation of intellectual elegance was excited, and from his time to our own life has been gradually exalted, and conversation purified and enlarged.

Dryden had, not many years before, scattered criticism over his Prefaces with very little parsimony; but, though he sometimes condescended to be somewhat familiar, his manner was in general too scholastic for those who had yet their rudiments to learn, and found it not easy to understand their master. His observations were framed rather for those that were learning to write, than for those that read only to talk.

An instructor like Addison was now wanting, whose remarks being superficial, might be easily understood, and being just, might prepare the mind for more attainments. Had he presented *Paradise Lost* to the public with all the pomp of system and severity of science, he would perhaps have been admired, and the book still have been neglected; but by the blandishments of gentleness and facility, he has made Milton an universal favourite, with whom readers of every class think it necessary to be pleased.

He descended now and then to lower disquisitions, and by a serious display of the beauties of *Cherry Chase* exposed himself to the ridicule of Wagstaff, who bestowed a like pompous character on *Tom Thumb*; and to the contempt of Dennis, who, considering the fundamental position of his criticism, that *Cherry Chase* pleases, and ought to please, because it is natural, observes, "that there is a way of deviating from nature by bombast or tumour, which soars above nature, and enlarges images beyond their real bulk; by affectation, which forsakes nature in quest of something unsuitable; and by imbecility, which degrades nature by faintness and diminution, by obscuring images, and weakening effects. In *Cherry Chase* there is not

much of either bombast or affectation; but there is chill and lifeless imbecility. The story cannot possibly be told in a manner that shall make less impression on the mind."

"Before the profound observers of the present race repose too securely on the consciousness of their superiority to Addison, let them consider his Remarks on Ovid, in which may be found specimens of criticism sufficiently subtle and refined; let them peruse likewise his Essays on *Wit*, and on the *Pleasures of Imagination*, in which he sounds art on the base of nature, and draws the principles of invention from dispositions inherent in the mind of man, with skill and elegance, such as his contemporaries will not easily attain.

"As a describer of life and manners, he must be allowed to stand perhaps the first of the first rank. His humour, which, as Steele observes, is peculiar to himself, is so happily diffused, as to give the grace of novelty to domestic scenes and daily occurrences. He never *outruns the modesty of nature*, nor raises merriment or wonder by the violation of truth. His figures neither divert by distortion, nor amaze by aggravation. He copies life with so much fidelity, that he can be hardly said to invent; yet his exhibitions have an air so much original, that it is difficult to suppose them not merely the product of imagination.

"As a teacher of wisdom he may be confidently followed. His religion has nothing in it enthusiastic or superstitious: he appears neither weakly credulous nor wantonly sceptical; his morality is neither dangerously lax, nor impracticably rigid. All the enchantment of fancy, and all the cogency of argument, are employed to recommend to the reader his real interest, the care of pleasing the Author of his being. Truth is shewn sometimes as the phantom of a vision, sometimes appears half-veiled in an allegory; sometimes attracts regard in the robes of fancy, and sometimes steps forth in the confidence of reason. She wears a thousand dresses, and in all is pleasing.

Mille habet ornatus, mille decenter habet.

"His prose is the model of the middle stile; on grave subjects not formal, on light occasions not grovelling; pure without scrupulosity, and exact without apparent elaboration; always equable, and always easy, without glowing words or pointed sentences. Addison never deviates from his track to snatch a grace; he seeks no ambitious ornaments, and tries no hazardous innovations. His page is always luminous, but never blazes in unexpected splendor.

"It seems to have been his principal endeavour to avoid all harshness and severity of diction; he is therefore sometimes verbose in his transitions and connections, and sometimes descends too much to the language of conversation; yet if his language had been less idiomatical, it might have lost somewhat of its genuine Anglicism. What he attempted, he performed; he is never feeble, and he did not wish to be energetic; he is never rapid, and he never stagnates. His sentences have neither studied amplitude, nor affected brevity: his periods, though not diligently rounded, are voluble and easy. Whoever wishes to attain an English stile, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison."

Those

Those who know nothing of Blackmore's poetical accomplishments but what is to be collected from the ludicrous representations of cotemporary wits, will wonder how he obtained his present exalted station among the English poets. But if the opinion of Dr. Johnson, the rescuer of his fame, may be trusted to, that wonder will cease.

In the former part of his life Blackmore was a physician of high eminence and extensive practice, and therefore was made a poet not by necessity, but inclination. He does not appear to have been known as a maker of verses till he was seven or eight and forty. His first publication was *Prince Arthur*, an heroic poem in ten books. This work must have been very generally read, as it ran through three editions in two years; 'a very uncommon instance of favourable reception, it is remarked, at a time when literary curiosity was yet confined to particular classes of the nation.' In two years afterwards, he fabricated another heroic poem, under the title of *King Arthur*, in twelve books. Besides these, and other poems of considerable length, he produced two more heroic poems, in which he attempted to immortalize *Queen Elizabeth* and *King Alfred*. 'Of his four epic poems,' we are told, 'that the first had such reputation and popularity as enraged the critics; the second was at least known enough to be ridiculed; the two last had neither friends nor enemies.'

His labours were not solely confined to poetry; he was equally voluminous in physic and theology. As a writer, whatever other praise might be denied him, he certainly was entitled to that of great diligence, or wonderful facility.

The poem that has gained him admittance into this Collection, is *Creation*; which, if he had written nothing else, would, in the opinion of his Biographer, have transmitted him to posterity among the first favourites of the English Muse. What its particular merits are, we are told in the course of Sir Richard's poetical character, which, if not justly, is at least very ingeniously drawn.

Blackmore, by the unremitted enmity of the wits, whom he provoked more by his virtue than his dulness, has been exposed to worse treatment than he deserved; his name was so long used to point every epigram upon dull writers, that it became at last a by-word of contempt: but it deserves observation, that malignity takes hold only of his writings, and that his life passed without reproach, even when his boldness of reprehension naturally turned upon him many eyes desirous to espy faults, which many tongues would have made haste to publish. But those who could not blame, could at least forbear to praise; and therefore of his private life and domestic character there are no memorials.

As an Author he may justly claim the honours of magnanimity. The incessant attacks of his enemies, whether serious or merry, are
never

never discovered to have disturbed his quiet, or to have lessened his confidence in himself; they neither awed him to silence nor to caution; they neither provoked him to petulance, nor depressed him to complaint. While the distributors of literary fame were endeavouring to depreciate and degrade him, he either despised or defied them, wrote on as he had written before, and never turned aside to quiet them by civility, or repress them by confutation.

‘He depended with great security on his own powers, and perhaps was for that reason less diligent in perusing books. His literature, was, I think, but small. What he knew of antiquity, I suspect him to have gathered from modern compilers; but though he could not boast of much critical knowledge, his mind was stored with general principles, and he left minute researches to those whom he considered as little minds.

‘With this disposition he wrote most of his poems. Having formed a magnificent design, he was careless of particular and subordinate elegancies; he studied no niceties of versification; he waited for no felicities of fancy; but caught his first thoughts in the first words in which they were presented: nor does it appear that he saw beyond his own performances, or had ever elevated his views to that ideal perfection, which every genius born to excel is condemned always to pursue, and never overtake. In the first suggestions of his imagination he acquiesced; he thought them good, and did not seek for better.

‘The poem on *Creation* has, however, the appearance of more circumspection; it wants neither harmony of numbers, accuracy of thought, nor elegance of diction: it has either been written with great care, or, what cannot be imagined of so long a work, with such felicity as made care less necessary.

‘Its two constituent parts are ratiocination and description. To reason in verse is allowed to be difficult; but Blackmore not only reasons in verse, but very often reasons poetically; and finds the art of uniting ornament with strength, and ease with closeness. This is a skill which Pope might have condescended to learn from him, when he needed it so much in his *Moral Essays*.

‘In his descriptions, both of life and nature, the poet and the philosopher happily co-operate; truth is recommended by elegance, and elegance sustained by truth.

‘In the structure and order of the poem, not only the greater parts are properly consecutive, but the didactic and illustrative paragraphs are so happily mingled, that labour is relieved by pleasure, and the attention is led on through a long succession of varied excellence to the original position, the fundamental principle of wisdom and of virtue.’

The most remarkable circumstance in the life of Sheffield, Duke of Buckinghamshire, is, that ‘at an age not exceeding twelve years he resolved to educate himself. Such a purpose, formed at such an age, and successfully prosecuted, delights as it is strange, and instructs as it is real.’ And his biographer adds, his literary acquisitions are ‘more wonderful, as the years in which they

they are commonly made were spent in the tumult of a military life, or the gaiety of a court.'

As a poet he might have been excluded from this Collection without much injury to his claims. He is a writer, says Dr. Johnson (and we agree with him) that 'sometimes glimmers, but rarely shines, feebly laborious, and at best but pretty. His songs are upon common topics; he hopes, and grieves, and repents, and despairs, and rejoices, like any other maker of little stanzas; to be great he hardly tries; to be gay is hardly in his power.'

As little does the noble author who comes next to him seem to merit his present elevation.

Granville was a man illustrious by his birth, and therefore attracted notice: since he is by Pope styled *the polite*, he must be supposed elegant in his manners, and generally loved: he was, in times of contest and turbulence, steady to his party, and obtained that esteem which is always conferred upon firmness and consistency. With those advantages, having learned the art of versifying, he declared himself a poet; and his claim to the laurel was allowed.

But by a critic of a later generation, who takes up his book without any favourable prejudices, the praise already received will be thought sufficient; for his works do not shew him to have had much comprehension from nature, or illumination from learning. He seems to have had no ambition above the imitation of Waller, of whom he has copied the faults, and very little more. He is for ever amusing himself with the puerilities of mythology; his King is Jupiter, who, if the Queen brings no children, has a barren Juno. The Queen is compounded of Juno, Venus, and Minerva. His poem on the Duchess of Grafton's law-suit, after having rattled awhile with Juno and Pallas, Mars and Alcides, Cassiope, Niobe, and the Propeptides, Hercules, Minos, and Rhadamanthus, at last concludes its folly with profaneness.

His verses to Mira, which are most frequently mentioned, have little in them of either art or nature, of the sentiments of a lover, or the language of a poet: there may be found, now-and-then, a happier effort; but they are commonly feeble and unaffecting, or forced and extravagant.

His little pieces are seldom either spritely or elegant, keen or weighty. They are trifles, written by idleness, and published by vanity. But his Prologues and Epilogues have a just claim to praise.

The *Progress of Beauty* seems one of his most elaborate pieces, and is not deficient in splendor and gaiety; but the merit of original thought is wanting. Its highest praise is the spirit with which he celebrates King James's consort, when she was a Queen no longer.

The *Essay on unnatural Flights in Poetry*, is not inelegant nor injudicious, and has something of vigour beyond most of his other performances: his precepts are just, and his cautions proper; they are indeed not new, but in a didactic poem novelty is to be expected only in the ornaments and illustrations. His poetical precepts are accom-

panied with agreeable and instructive notes, which ought not to have been omitted in this edition.

'The *Masque of Peleus and Thetis* has here and there a pretty line; but it is not always melodious, and the conclusion is wretched.

'In his *British Enchanters* he has bidden defiance to all chronology, by confounding the inconsistent manners of different ages; but the dialogue has often the air of Dryden's rhyming plays; and the songs are lively, though not very correct. This is, I think, far the best of his works; for, if it has many faults, it has likewise passages which are at least pretty, though they do not rise to any high degree of excellence.'

We come now to a more respectable name. In the life of Rowe, the only part that can be expected to interest us is that which relates to his literary character. The anecdotes that are known of him are few, and those few are such as give little scope for amplification or embellishment.

His merits as a writer are estimated with judgment and candour.

'Rowe is chiefly to be considered as a tragic writer, and a translator. In his attempt at comedy he failed so ignominiously, that his *Biter* is not inserted in his works; and his occasional poems and short compositions are rarely worthy of either praise or censure; for they seem the casual sports of a mind seeking rather to amuse its leisure than to exercise its powers.

'In the construction of his dramas, there is not much art; he is not a nice observer of the Unities. He extends time and varies place as his convenience requires. To vary the place is not, in my opinion, any violation of Nature, if the change be made between the acts; for it is no less easy for the spectator to suppose himself at Athens in the second act, than at Thebes in the first; but to change the scene, as is done by Rowe in the middle of an act, is to add more acts to the play, since an act is so much of the business as is transacted without interruption. Rowe, by this licence, easily extricates himself from difficulties; as in *Jane Grey*, when we have been terrified with all the dreadful pomp of public execution, and are wondering how the heroine or the poet will proceed, no sooner has *Jane* pronounced some prophetic rhymes, than—pass and be gone—the scene closes, and *Pembroke* and *Gardiner* are turned out upon the stage.

'I know not that there can be found in his plays any deep search into nature, any accurate discriminations of kindred qualities, or nice display of passion in its progress; all is general and undefined. Nor does he much interest or affect the auditor, except in *Jane Shore*, who is always seen and heard with pity. *Alicia* is a character of empty noise, with no resemblance to real sorrow, or to natural madness.

'Whence, then, has Rowe his reputation? From the reasonableness and propriety of some of his scenes, from the elegance of his diction, and the suavity of his verse. He seldom moves either pity or terror, but he often elevates the sentiments; he seldom pierces the breast, but he always delights the ear, and often improves the understanding.

' His translation of the *Golden Verses*, and of the first book of *Quiller's Poem*, have nothing in them remarkable. The *Golden Verses* are tedious. The version of *Lucan* is one of the greatest productions of English poetry; for there is, perhaps, none that so completely exhibits the genius and spirit of the original. *Lucan* is distinguished by a kind of dictatorial or philosophic dignity, rather, as Quintilian observes, declamatory than poetical; full of ambitious morality and pointed sentences, comprised in vigorous and animated lines. This character Rowe has very diligently and successfully preserved. His versification, which is such as his contemporaries practised, without any attempt at innovation or improvement, seldom wants either melody or force. His author's sense is sometimes a little diluted by additional infusions, and sometimes weakened by too much expansion. But such faults are to be expected in all translations, from the constraint of measures and dissimilitude of languages. The *Pharsalia* of Rowe deserves more notice than it obtains, and as it is more read will be more esteemed.'

To Tickel, the celebrated friend of Addison, cannot be refused, as Dr. Johnson justly observes, a high place among the minor poets. From him, however, we must pass on to a more popular name.

Of the four first dramas of Congreve, it is observed, that ' whatever objections may be made either to his comic or tragic excellence, they are lost at once in the blaze of admiration, when it is remembered, that he had produced these four plays before he had passed his twenty-fifth year; before other men, even such as are some time to shine in eminence, have passed their probation of literature, or presume to hope for any other notice than such as is bestowed on diligence and inquiry. Among all the efforts of early genius which literary history records, I doubt whether any one can be produced, that more surpasses the common limits of nature than the plays of Congreve.'

In the course of this narrative, Dr. Johnson introduces a lively and entertaining account of the celebrated controversy on the immorality and prophaneness of the English stage. If the merit of an action be estimated by the arduousness of the attempt, or the importance of the object, the man who, in opposition to wit, ridicule, and the depraved passions of mankind, is able to reform one article of the national taste, is certainly entitled to high praise. This praise is Collier's.

About this time began the long-continued controversy between Collier and the poets. In the reign of Charles the First the Puritans had raised a violent clamour against the drama, which they considered as an entertainment not lawful to Christians, an opinion held by them in common with the church of Rome; and Prynne published *Histrionastix*, a huge volume, in which stage-plays were censured. The outrages and crimes of the Puritans brought afterwards their whole system of doctrine into disrepute, and from the Restoration the poets and the players were left at quiet; for to have molested them would have had the appearance of tendency to puritanical malignity.

' This

‘ This danger, however, was worn away by time; and Collier, a fierce and implacable Nonjuror, knew that an attack upon the theatre would never make him suspected for a Puritan; he therefore (1688) published *A Short View of the Immorality and Profaneness of the English Stage*, I believe with no other motive than religious zeal and honest indignation. He was formed for a controvertist; with sufficient learning; with diction vehement and pointed, though often vulgar and incorrect; with unconquerable pertinacity; with wit in the highest degree keen and sarcastic; and with all those powers, exalted and invigorated by just confidence in his cause.

‘ Thus qualified, and thus incited, he walked out to battle, and assailed at once most of the living writers, from Dryden to Dursley. His onset was violent: those passages, which while they stood single had passed with little notice, when they were accumulated and exposed together, excited horror; the wise and the pious caught the alarm, and the nation wondered why it had so long suffered irreligion and licentiousness to be openly taught at the public charge.

‘ Nothing now remained for the poets but to resist or fly. Dryden’s conscience, or his prudence, angry as he was, withheld him from the conflict; Congreve and Vanbrugh attempted answers. Congreve, a very young man, elated with success, and impatient of censure, assumed an air of confidence and security. His chief artifice of controversy is to retort upon his adversary his own words; he is very angry, and hoping to conquer Collier with his own weapons, allows himself in the use of every term of contumely and contempt; but he has the sword without the arm of Scanderbeg; he has his antagonist’s coarseness, but not his strength. Collier replied; for contest was his delight, he was not to be frightened from his purpose or his prey.

‘ The cause of Congreve was not tenable: whatever glosses he might use for the defence or palliation of single passages, the general tenour and tendency of his plays must always be condemned. It is acknowledged, with universal conviction, that the perusal of his works will make no man better; and that their ultimate effect is, to represent pleasure in alliance with vice, and to relax those obligations by which life ought to be regulated.

‘ The stage found other advocates, and the dispute was protracted through ten years; but at last Comedy grew more modest, and Collier lived to see the reward of his labour in the reformation of the theatre.’

Time, that determines all things, has settled the character of Congreve as a dramatist; and Dr. Johnson concurs with the general opinion. But when he speaks of his miscellaneous poetry, he observes, that ‘ the powers of Congreve seem to desert him when he leaves the stage, as Antæus was no longer strong than he could touch the ground. It cannot be observed without wonder, that a mind so vigorous and fertile in dramatic compositions should on any other occasion discover nothing but impotence and poverty. He has in these little pieces neither elevation of fancy, selection of language, nor skill in versification: yet if I were required to select from the whole mass of English poetry the most poetical paragraph, I know not what I could prefer to an exclamation in *The Mourning Bride*:

Almeria.

Almeria. It was a fancy'd noise; for all is hush'd.

Leonora. It bore the accent of a human voice.

Almeria. It was thy fear, or else some transient wind
Whistling thro' hollows of this vaulted isle:
We'll listen—

Leonora. Hark!

Almeria. No, all is hush'd, and still as death.—'Tis dreadful!
How reverend is the face of this tall pile;
Whose ancient pillars rear their marble heads,
To bear aloft its arch'd and pond'rous roof,
By its own weight made steadfast and immovable,
Looking tranquillity! It strikes an awe
And terror on my aching sight; the tombs
And monumental caves of death look cold,
And shoot a chill to my trembling heart.
Give me thy hand, and let me hear thy voice;
Nay, quickly speak to me, and let me hear
Thy voice—my own affrights me with its echoes.

* He who reads those lines enjoys for a moment the powers of a poet; he feels what he remembers to have felt before, but he feels it with great increase of sensibility; he recognizes a familiar image, but meets it again amplified and expanded, embellished with beauty, and enlarged with majesty.

* Yet could the author, who appears here to have enjoyed the confidence of Nature, lament the death of Queen Mary in lines like these:

The rocks are cleft, and new descending rills
Furrow the brows of all th' impending hills.
The water-gods to floods their rivulets turn,
And each, with streaming eyes, supplies his wanting urn,
The Fawns forsake the woods, the Nymphs the grove,
And round the plain in sad distractions rove;
In prickly brakes their tender limbs they tear,
And leave on thorns their locks of golden hair.
With their sharp nails themselves the Satyrs wound,
And tug their shaggy beards, and bite with grief the ground.
Lo Pan himself, beneath a blasted oak,
Dejected lies, his pipe in pieces broke.
See Pales weeping too, in wild despair,
And to the piercing winds her bosom bare.
And see yon fading myrtle, where appears
The Queen of Love, all bath'd in flowing tears;
See how she wrings her hands, and beats her breast,
And tears her useless girdle from her waist:
Hear the sad murmurs of her sighing doves!
For grief they sigh, forgetful of their loves.

And many years after he gave no proof that time had improved his wisdom or his wit; for on the death of the Marquis of Blandford this was his song:

And now the winds, which had so long been still,
Began the swelling air with sighs to fill:

The

The water-nymphs, who motionless remain'd,
Like images of ice, while she complain'd,
Now loos'd their streams; as when descending rains
Roll the steep torrents headlong o'er the plains.
The prone creation, who so long had gaz'd,
Charm'd with her cries, and at her griefs amaz'd,
Began to roar and howl with horrid yell,
Dismal to hear, and terrible to tell;
Nothing but groans and sighs were heard around,
And Echo multiplied each mournful sound.

In both these funeral poems, when he has *yelled* out many *syllables* of senseless *delour*, he dismisses his reader with senseless consolation: from the grave of *Pastora* rises a light that forms a star; and where *Amaryllis* wept for *Amyntas*, from every tear sprung up a violet.—

While comedy, or while tragedy is regarded, his plays are likely to be read; but, except what relates to the stage, I know not that he has ever written a stanza that is sung, or a couplet that is quoted. The general character of his *Miscellanies* is, that they shew little wit, and little virtue.

Yet to him it must be confessed that we are indebted for the correction of a national error, and the cure of our *Pindaric* madness. He first taught the English writers that *Pindar's* odes were regular; and though certainly he had not the fire requisite for the higher species of lyric poetry, he has shewn us that enthusiasm has it rules, and that in mere confusion there is neither grace nor greatness.

We are next introduced to the amiable *Fenton*, one of the coadjutors of *Pope* in translating the *Odyssey*. The books which fell to *Fenton's* share were the first, the fourth, the nineteenth, and the twentieth. How he and his associate *Broome* performed their parts is, as this Biographer remarks, well known to the Readers of poetry, who have never been able to distinguish their books from those of *Pope*. From his share in this work, and his tragedy of *Mariamne*, he chiefly derives his poetical fame. He was an inoffensive, indolent man; an excellent versifier, and a good poet.

[To be continued.]

ART. V. *Homer's Hymn to Ceres*, translated into English Verse, by Richard Hole, L.L. B. 8vo. 2s. Dilly. 1781.

OUR very ingenious Correspondent, who furnished the learned and interesting Article on *Homer's Hymn to Ceres*, which appeared in the Appendix to our Sixty-third volume, has laid an additional obligation on the Public, in procuring the present translation of that curious and valuable poem; it being undertaken, as is acknowledged in the Preface, at his particular request.

After the ample and satisfactory account of the original which is already before the Public, little remains but to consider the merit of the translation. The Translator's wish is, and he has generally

generally obtained it, to avoid the extremes of a servile version and a diffuse imitation. The difficulties, which it is obvious he must have had to encounter with, were such as required considerable ingenuity as well as learning to surmount. As a proof of this, and as a specimen of the spirit of his translation, we shall give the following passage, together with the very curious Note that is subjoined to the two last lines :

* Ceres, to thee belongs the * votive lay,
Whose locks in radiance round thy temples play,
And Proserpine, whom, distant from thy sight,
Fierce Pluto bore to realms of endless night.
For thus decreed the god, whose piercing eyes
Trace every act, whose thunder shakes the skies,
That she, whose hands the golden sickle bear,
And choicest product of the circling year,
Rich fruits, and fragrant-breathing flowers, should know
The tender conflicts of maternal woe.

In Nyſia's vale, with nymphs a lovely train,
Sprung from the hoary father of the main,
Fair Proserpine consum'd the fleeting hours
In pleasing sports, and pluck'd the gaudy flowers.

Around them wide the flamy crocus glows,
Thro' leaves of verdure blooms the opening rose ;
The hyacinth declines his fragrant head,
And purple violets deck th' enamell'd mead.

The fair NARCISUS far above the rest,
By magic form'd, in beauty rose confest.
So Jove, t' ensnare the virgin's thoughtless mind,
And please the ruler of the shades design'd ;
He caus'd it from the opening earth to rise,
Sweet to the scent, alluring to the eyes.
Never did mortal, or celestial power
Behold such vivid tints adorn a flower.
From the deep root an hundred branches sprung,
And to the winds ambrosial odours flung ;
Which lightly wafted on the wings of air,
The gladden'd earth, and heaven's wide circuit share.
The joy-dispensing fragrance spreads around,
And ocean's briny swell with smiles is crown'd.

Pleas'd at the sight, nor deeming danger nigh,
The fair beheld it with desiring eye :
Her eager hand she stretch'd to seize the flower,
(Beauteous illusion of th' ethereal power !)
When, dreadful to behold, the rocking ground
Disparted—widely yawn'd a gulf profound !—

* The Hymns to Ceres and Proserpine were called *Juli*. *As δὲ ἱεροὶ καθήμεναι*, &c. Vid. Athenæi Deip. L. 14.—It was a harvest song, and was sung by the Initiated. Vid. Hescl. in vocem ἱεροί, & Casaub. Animad. in Athen. p. 563.

Forth-rushing from the black abyss, arose
The gloomy monarch of the realm of woes,
P' uto, from Saturn sprung—the trembling maid
He seiz'd, and to his golden car convey'd.
Borne by immortal steeds the chariot flies :
And thus she pours her supplicating cries——

Assist, protect me, thou who reign'st above
Supreme, and best of Gods, paternal Jove !
But ah ! in vain the hapless virgin rears
Her wild complaint—nor od nor mortal hears !——
Nor to the *white arm'd nymphs* with beauty crown'd,
Her lov'd *companions*, reach'd the mournful sound.'——

' The original is, *ὃδ' ἀγλαοκαρποὶ θάλαιαι* ; " neither did the beautiful-fruited olives hear her." This passage Ruhnkenius gives up as unintelligible. Probably *ταῖρας* should be read instead of *θάλαιαι*, and in that case it would signify ; " Neither did her beautiful-wristed (white-arm'd companions hear her voice." *Αγλαοκαρπος* is used by Pindar in that sense, and applied to Thetis in his third Numæan Ode.'

Conjectural criticism hardly ever supplied a happier emendation.

Before we conclude this Article, we shall lay before our Readers another extract, which, we imagine, will meet their approbation :

' And now th' all-seeing god, whose thunders shake
Th' ærial regions, thus to Rhea spake :
Around whose form her robes in darkness flew ;
From whom her birth the queen of seasons drew——
Let Ceres hasten to th' ethereal plain,
And every honour she desires, obtain.
Her Proserpine, with heavenly powers, shall share
In joy, two parts of the revolving year,
The rest in realms of night.—The thunderer said :
The willing goddess his commands obey'd ;
And from Olympus, cloud-encircled height
Bends to Callicorus her lofty flight :
O'er the drear region desolation frown'd,
So late with fruits, and waving verdure crown'd.

But soon the earth its wonted power regains ;
Again the harvest cloaths th' extended plains ;
Increasing ploughshares turn the grateful soil,
And weighty sheaves reward the lab'rer's toil.

Through air's ungenial void the goddess bends
Her flight sublime, and now on earth descends.
Each kindred power to hail the other flies,
Joy rules their hearts, and sparkles in their eyes.
At length sage Rhea, 'round whose awful head
The wreath of splendor glow'd, to Ceres said :

Jove calls my daughter to th' ethereal plain ;
Such honours as thy soul desires, obtain.
He wills, two parts of the revolving year
Thy Proserpine shall heavenly pleasures share ;

The rest in realms of night.—His sacred nod
Confirm'd the promise of th' all-ruling god.
Haste then—no more oppose with wrathful mind
Heaven's mighty lord; mid' dark'ning clouds enshrin'd;
But thy kind influence to the earth impart,
And with thy blessings cheer man's drooping heart.

The power, whose brow the flowery wreath entwines,
Obeys her word—her anger she resigns.

Th' extended plains with fruits and flowers are crown'd,
And plenty reigns, and nature smiles around.

Then to the chiefs, who o'er Eleusis sway'd,
Whose righteous laws the grateful realm obey'd,
Eumolpus, and Triptolemus the sage,
Diocles skill'd to tame the courser's rage,
Kind Polyxenus, and the King who reign'd
Supreme, great Cereus, she her rites explain'd;
Those sacred mysteries, for the vulgar ear
Unmeet; and known, most impious to declare!
Oh! let due reverence for the gods restrain
Discourses rash, and check enquiries vain!

Thrice happy he among the favour'd few,
To whom 'tis given those glorious rites to view!
A fate far different the rejected share;
Unblest, unworthy her protecting care,
They'll perish; and with chains of darkness bound,
Be plung'd for ever in the gulf profound!

Her laws establish'd, to the realms of light,
With Proserpine she wings her towering flight:
The sacred powers assume their seat on high,
Beside the god, whose thunders shake the sky.

Happy, thrice happy he of human race,
Who proves deserving their benignant grace!
Plutus, who from his unexhausted stores
To favour'd mortals boundless treasure pours,
Th' auspicious Deities to him shall send;
And prosperous fortune shall his steps attend.

And now, O Ceres! at thy hallow'd shrine
Submissive bow the Eleusinian line:
Antron's dark rocks re-echo with thy praise,
And sea-surrounded Paros thee obeys.
Goddess! thro' whom the season's circling flight
Successive blessings pours, and new delight;
And thou, O lovely Proserpine, reward
With honour'd age, and tranquil joys the bard
Who sings your acts; and soon his voice he'll raise,
And other strains shall celebrate your praise.'

On the passage 'Her laws establish'd, to the realms of light,
&c. we have the following Note, equally learned, ingenious and
sensible:

' Herodotus, in the 2d book of his history, relates that the mystic
rites of Isis were originally carried from Egypt to Greece by the
daughters of Danaus; and that the Pelasgic women were instructed

by them in the nature, design, and forms of their celebration. From the same authority, strengthened by that of Apollodorus, it hath been supposed that these mysteries, disguised under other names and other forms, were afterwards celebrated at ELEUSIS in honour of CERES; and obtained the name of THESMOPHORIA.

The Eleusinian mysteries were, however, divided into two distinct classes. The Thesmophoria were in the subordinate class.

A striking similitude hath been frequently observed, by the curious enquiries into antient customs, between the mysteries of ISIS and CERES: and the supposition, that the latter were borrowed from the former, is supported by the strongest analogy, as well as the most respectable authority.

Many of the learned, indeed, have conjectured that Greece was indebted to ORPHEUS for their introduction into that country: and that this antient bard had an eye to the Egyptian mysteries in their institution; and accommodated the general plan of the one, to the particular genius and design of the other. Some have even conjectured that the hymns which have been transmitted to the present times, under the name of Orpheus, were the same that were originally sung at the celebration of the rites of Ceres.—This honour, Pausanias remarks, had never been conferred on the hymns of Homer; who, probably, by indulging his fancy in fictions of its own creation, and departing with too bold a licence from the established traditions of the gods, had rendered his hymns unfit for their worship. It was owing to this unwarrantable stretch of poetic liberty that his works were proscribed by Plato.

The Egyptian priests threw an awful and ambiguous veil over their religious rites, and, having enjoined SILENCE and SECRECY, as indispensable terms of initiation, gave an air of pomp and solemnity to institutions that were trifling, and doctrines that were absurd. The simplest truths were lost in the croud of mystic rites which gathered thick upon them; and, while historical facts were veiled beneath the dress of allegory, it was difficult to distinguish the real from the fictitious; or to tell with certainty, where the ANNALIST ended his record, and where the MYTHOLOGIST took up his fable.

The Grecians changed the names, but retained and exaggerated the stories of Egypt; they sometimes debased, at other times they improved and embellished them. That which amused the fancy, at length was admitted as the truth: and what at first was meant to be FIGURATIVE, was, in process of time, believed to be LITERAL.

If this hymn should not be supposed to allude to the Egyptian Isis, figured under the character of Ceres, and to Proserpine, as an emblem of the * CORN BEING HID part of the year beneath the earth; may not the story on which it is founded be simply this?—The conjecture is vague, but it is hoped excusable, as many instances occur of the poets blending history with allegory:

Pluto, probably King of the Molossians, wages war against the Eleusinians, wastes their country, and carries off their corn—a famine ensues—Jupiter, his brother, ruler over great part of Greece,

* So Persephone signifies in the Phœnician language, from whence Proserpine is supposed to have been derived,

who

who had connived at the invasion, thinks proper at length to obtain a peace for them, on their paying to Pluto one-third of their tillage by way of tribute. They again cultivate their country, and Rhea, Ceres, and Jupiter are reconciled; *i. e.* the earth produces corn, and the people are under the protection of their neighbouring King.

Our Readers will by this time, no doubt, agree with us, that the style of Mr. Hole's translation is by no means destitute of spirit or freedom; that his versification is in general easy and harmonious; and that his language, if allowance be made for the haste with which the translation may probably have been composed, is far from being inelegant. In a word, this Writer, if we mistake not, will prove an ornament to the poetic world.

ART. VI. *Sermons*, preached at Lincoln's Inn, between the Years 17'5 and 17'6. Vols. II. and III. By Richard Hurd, D. D. Lord Bishop of Lichfield and Coventry, and late Preacher of Lincoln's Inn. 8vo. 10s. Boards. Cadell. 1781.

AN Advertisement prefixed to these volumes informs us, that the sermons contained in them were prepared for the use of the Society of Lincoln's Inn, and delivered by the Author in their chapel, during the course of seven years, while he had the honour of being their Preacher; and that, upon his resignation of that office in 1776, the Masters of the Bench were pleased to make it their request to him, that they might be published.

Every candid and discerning Reader will readily acknowledge, that they are admirably calculated, in many respects, to answer the purpose for which they were intended; they contain much useful instruction, many important lessons for the conduct of life; with an intimate knowledge of the world, and of the human heart. The Preacher's reasoning, indeed, does not always appear to be solid and conclusive, and he sometimes advances what it is scarcely possible for a rational inquirer to believe, unless he discards his reason in order to make room for his faith. He often endeavours, likewise, to give an air of novelty and great consequence to subjects, which, comparatively, are of little importance. But though the attentive Reader will have occasion to observe several instances of affectation and refinement, he will be pleased with the ability that is displayed upon almost every subject; and the sincere and unprejudiced Christian, while he sees with concern the greatest abilities employed in supporting the established creeds and systems of fallible man, will observe with pleasure some of the principal objections of unbelievers answered, in a clear, distinct, and forcible manner. His Lordship's style, too, is always perspicuous, and often extremely elegant; his method is natural and easy, and his manner, in general, simple, and frequently striking.

His discourses turn very much on the great Christian doctrine of salvation, or *eternal life*, considered as the gift of God to mortal and sinful men, through the redemption of his Son, and the sanctification of his Spirit — We shall lay before our Readers a short view of what is contained in each of the volumes.

In the first sermon of the second volume, Dr. Hurd discourses from the following words—*Take heed what ye hear*; and he shews, from several considerations, of what infinite concern it is to those, who *hear* the word, to be *attentive* in hearing. In this sermon we meet with the following passage—‘ Shall a little superficial rhetoric be listened to with regard, perhaps with admiration? And shall not the heart-felt truths of the Gospel warm and affect us? Shall a few spiritless periods, ranged in measure, and coloured with art, mere sound and paint, throw an assembly sometimes into joy or grief, or transport it with indignation? And can we lend a careless ear to the word of God? &c.’

Few writers have a better choice of words, or are more happy in the arrangement of them, than the Bishop of Lichfield and Coventry; but he appears to us to have departed from his usual accuracy in this passage. If the truths of the Gospel are *heart-felt* truths, they must always affect us. And how is it possible for *spiritless* periods to throw an assembly into joy or grief, or transport it with indignation? But such frivolous inaccuracies, if they are such, would scarcely be observed, or, if observed, would be readily passed over in the writings of an ordinary author, or mere declaimer; and the only reason why they strike us in his Lordship’s sermons, is, because we very seldom meet with them.

In the second and third sermons his Lordship discourses from Rom. xvi. 19. *I would have you wise unto that which is good, and simple concerning evil*. In the first of them he gives a description of religious or Christian wisdom, both in respect of the end it has in view, and of the means employed by it; and exemplifies some of these subordinate ways, in which the prudent application even of these *means* is seen and expressed; and all this, for the sake of those sincere, but over-zealous persons, who are apt to think that wisdom hath little to do in the prosecution of honest and upright purposes.—In the second, which is, indeed, an excellent discourse, he shews, in the clearest, most distinct, and satisfactory manner, the worth and excellence of the Christian duty of *simplicity*, which consists, in general, in following the plain ingenuous sense of the mind; in taking our measures according to the dictates of conscience, and acting on all occasions, without reserve, duplicity, or self-imposture, up to our notions of obligation; it consists, in a word, in whatever we understand by an *honesty of nature*; in observing, universally, that which we believe to be *right*, and avoiding what we know,

or but suspect to be *wrong*. It may be almost said to be born with us; that it is the bias of nature in our young minds; and that our earliest instructions, as well as the first efforts of reason, strengthen and confirm it.

In order to shew how dangerous it is to depart from this *simplicity concerning evil*, his Lordship gives two or three instances; and, to fit them the better for use, he takes them from different quarters; from the *cabinets of the wise, the schools of the learned, and the vulgar haunts of careless and licentious men*, and makes it appear, that the neglect of the Apostle's advice has **DEGRADED RELIGION, RELAXED MORALITY, and POLLUTED COMMON LIFE.**

The fourth is a very ingenious discourse from these words, John v. 44.—*How can ye believe, which receive honour one of another, and seek not the honour that cometh of God only?*—The Preacher shews how inconsistent a true practical faith in the Gospel is with the solicitous and undistinguishing pursuit of human glory.

In the fifth sermon, his Lordship endeavours to shew, that *faith and knowledge* are not such enemies to each other, as they have been sometimes represented; and that neither the *evidences* of Christianity, nor the *doctrines* of it, need decline the scrutiny of the most improved reason. The words from which he discourses are these—*Jesus saith to them, if ye were blind, ye should have no sin; but now ye say, we see, therefore your sin remaineth.* John ix. 41.

In the sixth sermon, charity is shewn to be the proper cure of *learned pride*, and of those unfriendly vices which spring from it, *sufficiency, self-importance, and ostentation*. The words of the text are—*knowledge puffeth up; but charity edifieth.*

The seventh sermon contains many pertinent and useful reflections on what the Apostle Paul says of himself, when he tells us, *that he verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth.*

The eighth is a very ingenious discourse from—*Woe unto you when all men speak well of you.* His Lordship shews, that, taking the world as it is, its good word, so largely bestowed on any man, implies a *mediocrity of virtue at the best*; that it frequently implies, a *considerable degree of positive ill-desert*; and that it sometimes implies, a *thorough depravity and prostitution of the moral character.*

The absolution of the woman taken in adultery is the subject of the ninth sermon; and here the Preacher considers, very attentively, the nature and circumstances of the case, and makes it clearly appear, that the decision of our Saviour is founded on the highest wisdom.

Christian humility is the subject of the tenth sermon; and in the eleventh his Lordship opens *the sources of irreligious scorn*, shews the base origin from which it springs, and how it rises on the subversion of every principle by which a vicious man is governed, and by which there is hope that a vicious man may be reclaimed. He contends, that ridicule, both in its origin and application, is a very poor talent; that, when employed in moral and religious matters, we may certainly pronounce of it, that it springs from vice, and means nothing else but the support of it; that it is the last effort of baffled vice to keep itself in countenance; that it betrays a corrupt turn of mind, and only serves to promote that corruption; that it is no argument of superior sense, rarely of superior wit; and that it proves nothing but the profligacy, or the folly, of him who affects to be distinguished by it. Virtue and reason, he well observes, love to be, and can afford to be serious; but vice and folly are undone, if they let go their favourite habit of scorn and derision.

From those words—*He that loveth silver, shall not be satisfied with silver*; our Author shews, in the twelfth sermon, that riches are not evil in themselves; that the moderate desire of them is not unlawful; that a right use of them is even meritorious; but that the capacity of the human mind is not filled with wealth; that, if we pursue it with ardour, and make it the sole or the chief object of our pursuit, it never did, and never can yield a true and permanent satisfaction.

In the thirteenth discourse, his Lordship explains and illustrates those words of the Apostle—*What! know ye not that your body is the temple of the Holy Ghost*, &c. and, in the fourteenth, he shews, that, in the order of things, an ill-spent youth derives many lasting evils on the subsequent periods of life.

The Preacher's purpose in the fifteenth sermon, is to shew the *folly* and the *injustice* of that *anxious curiosity* (the result of our vanity and a misguided self-love) which prompts us to enquire into the sentiments and opinions of other persons concerning us, and to give ourselves no rest till we understand what, in their private and casual conversations, they say of us.

The sixteenth contains some very pertinent and striking reflections on the case of Felix, Acts xxiv. 24, 25. His Lordship shews, that procrastination is the usual support of vice; that false reasoning, or, what we may call, the sophistry of vice, is the great support of procrastination; and that a final impenitence is the too common effect of this pernicious confederacy.

The seventeenth sermon is a comment on the Apostle's declaration, *that God hath given to us eternal life, and that this life is in his Son*. This comment his Lordship calls a scriptural comment. The redemption of mankind through Christ is a subject on

On which various opinions have been entertained by Christian writers; but which of them is most consonant to Scripture, every Reader must judge for himself.

In the eighteenth, his Lordship takes occasion, from those words, *he that soweth to the spirit, shall of the spirit reap life everlasting*, to open to us the Christian doctrine of Grace, together with the concern which we have in it.—This sermon, and that which immediately precedes it, is founded upon *orthodox* principles, as they are commonly called.

In the nineteenth, his Lordship reminds us of the effect which the great Christian doctrine of Salvation ought to have upon us. He enforces the advice which St. Paul gave the Corinthians—*Having therefore these promises, let us cleanse ourselves from all filthiness of flesh and spirit, &c.*

The twentieth discourse (the last of the second volume) is a comment upon the following words—*Without controversy great is the mystery of godliness: God was manifest in the flesh; justified in the spirit; seen of angels; preached to the Gentiles; believed on in the world; received up into glory; 1 Tim. iii. 16.*

His Lordship introduces this sermon with observing, that the inspired writers sometimes give us the articles of the Christian religion, as it were, in clusters; accumulating their awful doctrines and discoveries, to strike and astonish the mind with their united force. This, he says, is the method of the text, which he opens a little and explains; but so as to conform himself to the Apostle's purpose in giving a brief collective view of Christianity, that, the whole of it being seen together, we may be the more sensibly affected by it.

In this sermon we are told, that it was necessary the GOD-HEAD should assume the nature, in order to atone for the guilt, of man.—This, surely, is a doctrine, at which, to use his Lordship's language on a similar occasion, reason stands aghast, and faith herself is half confounded.

[*An Account of the Third Volume in our next.*]

ART. VII. *Conclusion of the Account of Dr. Kennicott's Bible, and General Dissertation.* See Review for May, 1st Article.

DR. Kennicott having shewn that the opinion of learned men, about the middle of the present century, was almost universally in favour of the *integrity* of the printed Hebrew text, proceeds to give the history of his own great undertaking: and this he begins with ingenuously confessing, with regard to himself, that he was, at first, in the common error. From this mistake, however, he was freed by an attentive perusal of 2 Samuel xliii. 8.; which verse had been recommended to his examination, in 1748, by Dr. Lowth, now Bishop of London. Hence

Hence it was that our Author became convinced, that the present Hebrew text was far from being perfect; for he found that it was impossible to understand this single verse, without allowing that there were in it *four* corruptions. The proof of these corruptions was drawn from the context in the same chapter, and 1 Chron. xi. which, being a repetition of the same history, must have been at first consistent with it. This verse, therefore, having been the foundation of the whole work which hath since engaged so much the attention of the learned through Europe, we cannot here pass it over, without exhibiting it to our Readers in English.

2 Sam. xxiii. 8. *These be the names of the mighty men whom*
1 Chron. xi. 11. *And this is the number of the mighty men whom*

2 S. David had. The Tachmonite, that sat in the seat, chief
1 C. David had; Jashbeam, an Hachmonite, the chief of the

2 S. among the Captains; the same was Adino the Eznite, against
1 C. Captains. He lifted up his spear against three hundred;

2 S. eight hundred, whom he slew at one time.
1 C. slain by him at one time.

The first corruption here is the *proper name*, or first hero (in *Samuel*), being changed into two common words, which make no sense. The second corruption is the word for three now changed into *Captains*. The third is the change of a participle into a proper name; it being impossible that *Jashbeam the Hachmonite* should be the same man with *Adino the Eznite*; and the participle is here absolutely necessary to the sense. Lastly, the number 300 is here corrupted into 800.

The preceding explanation of this verse having been approved of by Dr. Lowth, that gentleman recommended an examination of the subsequent parts of the same chapter; which was likewise performed, and the whole was published in 1753. As we have already pointed out, from Dr. Kennicott, the four corruptions which occur in *Samuel*, we must also copy from him one great corruption that immediately follows in *Chronicles*, and which is an omission of no less than thirty-four Hebrew words.

2 Sam. xxiii. 9. And after him was Eleazar, the son of Dodo,
1 Chron. xi. 12. And after him was Eleazar, the son of Dodo,

2 S. the Ahohite, one of the three mighty men with David,
1 C. the Ahohite, who was one of the three mighties. 13. He

2 S. when they defied the Philistines that were gathered to-
1 C. was with David at Pasdammim, and there the Philistines
2 S.

2 S. gether to battle, and the men of Israel were gone away:
1 C. were gathered together to battle, * * *

2 S. 10. He arose, and smote the Philistines until his hand was
1 C. * * * * *

2 S. weary, and his hand clave unto the sword: and the Lord
1 C. * * * * *

2 S. wrought a great victory that day; and the people returned
1 C. * * * * *

2 S. after him only to spoil. 11. And after him was Shammah,
1 C. * * * * *

2 S. the son of Agee, the Hararite: and the Philistines were
1 C. * * * * *

2 S. gathered together into a troop, where was a piece of
1 C. * * * * * where was a parcel of ground

2 S. ground full of lentiles: and the people fled from the Phi-
1 C. full of barley; and the people fled from before the Phi-

2 S. listines. 12. But he stood in the midst of the ground, and
1 C. listines. 14. And they set themselves in the midst of that

2 S. defended it, and slew the Philistines: and the Lord
1 C. parcel, and delivered it, and slew the Philistines; and the

2 S. wrought a great victory.
1 C. Lord saved them by a great deliverance.

The examination of these two parallel chapters did not, however, constitute the whole of our learned Editor's first Dissertation on the Hebrew text. For though such great corruptions were proved from the printed text itself, and from the ancient versions; yet it had not at that time been suspected, that there were now extant any Hebrew manuscripts which would at all assist in correcting the faulty passages of the Old Testament. Nevertheless, even this was discovered to be true. For Dr. Kennicott, on examining some of the Hebrew manuscripts in the Bodleian Library, found that they contained, in these chapters, several of the very readings which he had recommended as the genuine ones, in the part of his book that had been printed off before he had looked into those manuscripts. Our Author having thus fortunately discovered that the Hebrew manuscripts contained many and considerable variations, he added

an account of these manuscripts, with various proofs of their importance, by way of a second part to that *first* Dissertation.

A discovery so important to sacred literature being thus begun in 1753, and extended to seventy Hebrew and Samaritan manuscripts in *Oxford*, it was soon much improved by consulting a number of others, at *Cambridge*, and in *London*. Nor was the enquiry confined to these places, or even to our own kingdom: for a Catalogue of all the other Hebrew and Samaritan manuscripts, then known to exist in the world, was published by our ingenious Discoverer, in 1760, in a second Dissertation on the Hebrew Text. In this last work, he endeavoured to establish a general conviction, as to the certainty of the printed Hebrew copies being much corrupted, and the great advantages to be derived from manuscripts—by furnishing many various readings of consequence, which are the true ones—and by confirming the *ancient versions* in a multitude of instances of little moment in themselves, and therefore not likely to have originated from design. It was also proved, that the Samaritan Pentateuch was of great importance; that its manuscripts would correct a variety of typographical errors, which disgraced the two printed editions; and that the Samaritan copies were frequently confirmed even by the Hebrew manuscripts.

In consequence of these interesting discoveries, our Author was solicited by the late Archbishop Secker, and many other learned persons, and by several societies of literary men, particularly the University of *Oxford*, to undertake a collation of all the Hebrew and Samaritan manuscripts in our own country. With the prospect of so vast and arduous a work Dr. Kennicott was at first almost discouraged; thinking that the labour of his whole life might perhaps be too little for its accomplishment. However, he at last consented to undertake it, in the year 1760. *The General Dissertation* then proceeds to state briefly the progress made, and the chief occurrences during the collation. Ten years was the time which the Doctor declared would be necessary to be employed in collating the Hebrew and Samaritan manuscripts; and, with a punctuality of which the instances are very uncommon, he kept his word with the Public.

As we intend to give only a short view of the General Dissertation, we must content ourselves with just touching upon the chief circumstances mentioned in the history of this ten years collation. The early patronage of his Majesty is celebrated with due gratitude; as well as the favour shewn to the design at Rome, particularly by the Cardinals Passionei, Albani, and Spinelli. The foreign places next mentioned as having given assistance to this undertaking are Florence and Turin; with Dr. Bayer at Toledo, and Professor L'Advocat at Paris. Inquiries after manuscripts were also made, by our Author, very
early,

early, at Constantinople, Warsaw, Venice, Bologna, Mantua, Pavia, Genoa, Lisbon, Geneva, Utrecht, Erfurt, Berlin, Stockholm, and Hamburg. At the last city are many Hebrew manuscripts; and a collation of the best of them was undertaken by the celebrated Reimar; whose warm applause of this work is here, with great propriety, introduced, because, since his death, it hath been reported that he was an enemy to the undertaking.

In 1762, being the third year of the collation, and in which a stop to the farther prosecution of it was threatened by a dangerous illness, from which Dr. Kennicott happily recovered, his important design met with distinguished favour, both at home and abroad: at home, from the Universities of Cambridge and Dublin, and from the Curators of the British Museum: and abroad, from Sir J. Porter at Constantinople; from a public approbation under the seal of Geneva, as he had before received from Cardinal Passionei, at Rome; and from Milan, Pavia, Zurich, Berne, Vienna, Cologne, and Berlin—at which last place, the very copy of the Hebrew Bible used by *Luther* was now collated. The Hebrew manuscripts at Copenhagen, collected in Africa by order of the late King of Denmark, were offered for the use of this work, and accepted; whilst inquiries were also making in America and Asia, particularly at Aleppo.

In 1765, our sagacious Editor discovered that the collation of the five Erfurt manuscripts, which had been published, and appeared so unfavourable to any farther collations, had been given very imperfectly to the world; because the most material variations in them had been left out by the publisher. But a discovery of much superior consequence was, that the *printed editions* of the Hebrew Bible, which had been supposed to agree (and on which agreement had been founded the notion of the integrity of that Text), differed greatly from one another; particularly, that the *oldest* editions agreed most with the oldest and best manuscripts, and the *modern* editions with the latest and worst manuscripts. One proof is, that the variations in the first edition (in 1488), from Van Hooght (in 1705), amount to twelve thousand.

The year 1767 brought great advantages to the work before us, from Dr. Kennicott's own examination of the Paris manuscripts, both Samaritan and Hebrew; and from Dr. Gill's collation of all the passages quoted in the Talmud. An Hebrew manuscript, once belonging to a synagogue at Jerusalem, was now purchased by his Britannic Majesty. And in hopes of other treasures from the east, our Author sent to *Canton*, and had nearly succeeded in procuring a manuscript from the Jews at *Cai-fong-fu*, in the province of *Honan*. But, though he failed in China, he succeeded in America; having procured a complete

complete Hebrew manuscript from a Jew at New York. During the tenth and last year of this collation, the eight Danish manuscripts, at our indefatigable Editor's request, were sent to Oxford, for his own examination of them; as were six from Toledo, by Dr. Bayer. Collations of other manuscripts were furnished, at the same time, from Silesia, Cologne, Strassburgh, Koenigsburg, Upsal, Leyden, and Ireland.

Materials for this noble undertaking being thus collected from all quarters, the variations were to be brought together, and digested under their several books, chapters, and verses. And the method in which this very difficult and most perplexing department of the work was done, is so clearly described, as to make a curious part of the *General Dissertation*. During this operation, Dr. Kennicott formed a plan for a more complete scrutiny of the best manuscripts through Europe, by sending some well-qualified person to re-examine the manuscripts already collated, and to examine the rest in passages of greater moment, and where success seemed at all probable. Mr. (now Dr.) Bruns, a learned German, was selected for this embassy; and he was honoured with letters from the *Secretaries of State* here to all our Ambassadors abroad, as well as from the rulers of the two synagogues in London. The places in which he thus examined manuscripts, during a tour of three years, were Paris, Louvain, Cologne, Mentz, Worms, Mannheim, Nuremberg, Augsburg, Stutgard, Carlsruhe, Strassburg, Basle, Zurich, Berne, Geneva, Turin, Casale, Vercelli, Milan, Genoa, Leghorn, Sienna, Rome, Florence, Bologna, Cesena, Modena, Reggio, Parma, Mantua, Padua, Venice, Udine, Gorizia, Gradisca, Trieste, Vienna, Dresden, Leipzig, Erfurt, Jena, Dessau, Berlin, Hamburg, Helmstadt, Cassel, Amsterdam, Utrecht, Leyden, and the Hague.

The variations contained in nearly seven hundred bundles of papers, being at last digested, including the collections made by Dr. Bruns; and the whole, when put together, being corrected by the original collations, and then fairly transcribed into thirty folio volumes, the work was put to the press in October 1773; and both volumes, with the *General Dissertation*, were finished in July 1780. The Hebrew Text, which is made the standard for this edition, is that of *Van Hooght*, in 1705; and the Samaritan Text is from Walton's *Polyglott*. The various readings are arranged at the bottom of every page; where the manuscripts are referred to by their *numbers*, as settled in a catalogue, according to their respective numbers and ages. With regard to the last article, which is of no small importance, Dr. Kennicott has obliged the world, and gratified the wishes of his patrons, by giving his *opinion*, as to the *ages* of each of these manuscripts: and his opinion is the more valuable, and the more to be relied upon,

upon, as he has found, upon repeated trials, that his conjectures, as to the age of Hebrew manuscripts, have been near the truth.

All the copies used for this edition are six hundred and ninety-four, of which about six hundred and thirty are manuscripts; and the catalogue of the whole makes more than forty pages. The manuscript, here thought to be the oldest and best, belongs to the *Bodleian*, and is supposed to be eight hundred years old. It contains about fourteen thousand variations; and of these above two thousand are contained in the Pentateuch part, though it be now imperfect. But in the Pentateuch of this manuscript, the *Greek* version is confirmed by an hundred and nine various readings; the *Syriac*, by ninety-eight; the *Arabic*, by eighty-two; the *Vulgate*, by eighty-eight; and the *Chaldee Paraphrase*, by forty-two: it also agrees with the *Samaritan Text*, against the printed Hebrew, in seven hundred instances. It is remarked in a note, that this is the only manuscript which has preserved a word of great importance for understanding 2 Sam. xxiii. 3—7.; which word is confirmed by the Greek version, and recovers to us *a prophecy of the Messiah*. Many other remarks, made on other manuscripts in this Catalogue, must, though curious and interesting, be here passed over. But we cannot forbear expressing the pleasure we have received from *the Table*, in which all the manuscripts are brought together in one view, with their *ages* expressed in a very curious manner. The Catalogue is concluded in the following words, too important to be omitted: ‘Catalogo nunc finito, nefas foret non gloriarī de tot et tantis codicibus, editionis hujus gratiā, sic collatis. Quis enim alius, inter omnes omnino codices, varias lectiones sibi assumpsit ex manuscriptis *sexcentis*? Quis, ex manuscriptis *trecentis*? Nec magis admirabitur lector *numerum* eorum quam *antiquitatem*; quum certior factus fuerit—Manuscriptos, in primis 3 columnis positos, quasi annorum 600 ad 800 ætatem habentes, non esse (me iudice) pauciores quàm 51—et manuscriptos, in columnā quartā, annorum 480 ad 580, esse 174—ideoque operi huic inservire manuscriptos, annorum supra 480, *ducentos viginti quinque*. Nec displicebit lectori, si submoneam, quod ab eo debentur gratiæ tribus præcipue civitatibus: *Oxonio*, in quo conservantur codices Heb. manuscripti 98; *Parisiis*, in quibus sunt 90; et *Romæ*, in quā 101.’

Our learned Author next proceeds to account for some *peculiarities* in the manner of his printing this edition; the first of which is *printing the poetical parts in short lines like poetry*; which must certainly render it much more intelligible. Nor is this at all inconsistent with the declared resolution of printing the Text agreeably to that of *Van Hooght*. The same may be said as to a little *space* left here and there, to hint the probable omission of a

word

word or letter. Amongst many other valuable remarks, reasons are assigned to shew, that the Chaldee verse in *Jerem. x. 11.* was originally Hebrew. It should be added, that the parts of *Daniel*, now Chaldee, are in this edition given also in Hebrew. The advantages of *hemistichally* printing the poetry are not more clear, from any instances, than from the 25th, 34th, and 37th Psalms; where the eye at once discovers some very material corruptions. The Book of *Job* receives also great light from this arrangement; and some important observations are here made on chapter xxvii. and on chapters xl. to xlii.

As it is out of our power to afford any other than a general view of a Dissertation which contains such a variety of new and interesting matter, we can only take notice, that answers are given beforehand to the following questions—*Why is not this work more copious?* And why it is *not less copious?* As to the first demand, satisfactory reasons are assigned; why *more* manuscripts; why the *points*, and why the *ancient versions*, &c. &c. are not collated. With regard to any general complaint that may be urged against the amplitude of the work, equally satisfactory replies are made to the following queries; Why is it encumbered with a *Text?* Why with a *Samaritan Text*, and that so spacious? Why insert *part of words*, and *pieces of letters*, and errors the most clear and certain? One good reason here alleged for noting *many manifest errors* in the manuscripts is, the more easily to induce a belief, that *some manifest errors* may have crept from manuscripts into the printed copies. Of this sort several decisive instances are given from *Gen. v.* and *xli.*; *Numb. i.*; *Jos. xvii.*; *Jud. i.* and *vii.*; *Ruth i.*; *2 Sam. xii.* and *xix.* and *xxiv.*; *1 Kings vii.* and *viii.*; *2 Chron. xxi.*; *Ezra i.*; *Job i.* and *ii.*; *Psal. xlii.*; *Dan. iii.*

Dr. Kennicott, having recommended that any person, who entertains doubts concerning the difficulty of such a work as the present, would try it for *a few years*; and having remarked, how often the same Greek manuscripts have been collated, and recollated, by the best scholars; subjoins a list of *errata* in his own edition and Dissertation. And indeed it proves, that surprising care has been taken by the correctors, if the whole Text (Hebrew and Samaritan) contains not many more *errata* than the eight which are here specified. The list of *errata* is followed by three hundred and fifty various readings, which could not be inserted sooner.

After this Catalogue, are specified all such *Hebrew manuscripts* as are at present known, but which have not been used for this undertaking. And, that nothing might be omitted which could be of essential service towards a farther elucidation of the Old Testament, a catalogue is added of the best *manuscripts* of the *Greek*, *Syriac*, *Arabic*, and *Vulgate* versions, and also of the *Chaldee*

Chaldee Paraphrase. For it is now proved, that these versions, even as they are at present printed, will greatly assist in correcting the Hebrew Text. It is likewise still farther proved, that the *older manuscripts* of these versions will correct a variety of mistakes in the printed editions of them; and of course render them much better qualified for correcting the Hebrew Text. It is, therefore, greatly to be wished, that a proper use may be made of *these manuscripts*, whether at home or abroad, which are now pointed out by our indefatigable Editor.

Many remarks, offered by Dr. Kennicott, appear to us decisively to confute certain objections, which have been made by Professor Eichorn, Father Fabricy, and Professor Michaelis; but for these we must refer our Readers to the Dissertation itself. We cannot, however, omit our Author's animated exhortations, at the conclusion, which relate to two points: The first is, the great use to be derived from the Hebrew manuscripts and ancient versions, for amending the printed Hebrew Text: and the second is—the duty incumbent on men in power, to render such corrections subservient to the *public good*, by procuring a more correct and more intelligible *English Translation*, or rather *Revisal* of the present English translation, of the Old Testament. As to the *first*, he reminds his readers, that the Hebrew manuscripts will lead us back to the year of Christ 1000, and upwards. And as these manuscripts strongly confirm the ancient versions, by *their* help we ascend to the times of Jerom, of the Apostles, and even of Ptolemy Philadelphus. With respect to the *last* point, he says—that it now remains to be seen in what kingdom or country, through Europe, will be manifested the greater zeal, for correcting the *modern translations* of the Old Testament. Dr. Kennicott's conclusion is in these words: 'Honorificum sane est quod REX Sueciæ augustissimus, primus omnium, illustre posuit exemplum; facto mandato, ut inchoaretur Veteris Testamenti examinatio, et accuratissima versionis Sueciæ recensio: quò parata esset ea versio, ut in se admittat commoda, quotquot administraverit hæc variarum lectionum editio. MAGNAM BRITANNIAM officio suo defuturam esse, nefas foret suspicari: Magnam, dico, Britanniam! quam per secula ditavit, atque adhuc ditare vult, DEI PROVIDENTIA donis è cælo pretiosissimis! Regionem illam ipsam—in quâ, sub tutelâ, setè ultra fidem, munificâ, et sub REGIS PIENTISSIMI AUGUSTISSIMIQUE patrocinio, hoc opus (recensionem fore utilissimam demonstrans, et subsidia necessaria simul ostentans) non solum auspiciatissimè inceptum fuit, et per labores fere infinitos extensum, sed etiam (DEO O. M. sic volente) ad finem tandem perductum est.'

We have so often given our opinion concerning the nature of this noble undertaking, and the integrity and ability with which

REV. Aug. 1781.

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it hath been conducted, that it is needless to add any farther testimony on the subject. The work reflects no small credit on the present age: and the name of Dr. Kennicott, who has so honourably and happily begun and completed it, will be transmitted with great reputation to posterity. The design was in itself highly proper to be carried into execution; since the regard we owe to the sacred writings undoubtedly requires that they should be carefully examined, that the best copies of them should be brought to light, and that they should be exhibited to the utmost advantage. But the usefulness of the present undertaking will be more and more discernible, the more accurately the various readings of the Old Testament are investigated and compared. Its utility will be most of all apparent, when there shall be a public and authoritative new Translation of the Bible, or, at least, an effectual revision of the common version. It is eminently to the honour of the King of Sweden; that he has been the first prince in Europe who hath issued his royal commands for executing a purpose of this kind. Dr. Kennicott thinks it would be criminal to suppose that Great Britain, which has enjoyed such distinguished blessings of Providence, will be backward in so pious a design. We sincerely wish that his sentiment may be well founded; and we would willingly cherish the hope that he will not be disappointed in his expectations. If it be criminal to imagine that Great Britain will refuse to pay this testimony of gratitude to the Divine Goodness, it must be highly criminal for those in whom the power of doing it lies, to neglect such a proof of their regard to the Scriptures. It is the duty of the governors of the church to urge the point with his Majesty, and the Ministers of State. It is a duty they owe to their high ecclesiastical stations, to the honour of the sacred writings, and to the interests of revelation, which are continually suffering from the absurd and perverted sense that is often given to passages of the Old and New Testament, through the medium of false translations. Every man who is acquainted with the world must be sensible, that infidelity is spreading itself through all ranks of the community; and nothing can so effectually stop the progress of it, as the display of our holy religion in its genuine purity, evidence, and lustre. We are not in the number of those who are disposed to entertain any suspicion that the venerable Bench of Bishops will be defective in a zeal to promote so important a design. We expect better things from their known characters, abilities, and learning: and we are the more encouraged in our hopes, when we reflect that Dr. Lowth, to whom Dr. Kennicott's undertaking is so greatly indebted, sustains such an elevated rank in the church. We trust that it will be that eminent Prelate's last and supreme glory, not to die in peace, till in conjunction with his most reverend and right
reverend.

Reverend brethren, he hath obtained a new public Translation of the Bible, or such a correction of the old one as shall answer the same valuable ends.

ART. VIII. *An Examination of Dr. Price's Essay on the Population of England and Wales; and the Doctrine of an increased Population in this Kingdom.* By the Rev. John Howlett, A.B. To which is added, an Appendix: Containing Remarks on Dr. Price's Argument of a decreased Population, deduced from the decreased Produce of the hereditary and temporary Excise. 8vo. 2s. 6d. T. Payne. 1781.

THIS accurate Examiner informs us in his Preface, that his work was more than half written before he saw Mr. Wales's inquiry into the same subject*: and that it was a fortunate circumstance, so far as they adopted the same mode of investigation, that their researches had been directed to different quarters. By this means the evidence accumulated, and the near coincidence in the result, gives additional weight to the general argument.

The causes of depopulation assigned by Dr. Price, are,

The increase of our army and navy; and the constant supply of men necessary to keep them up.

A devouring capital, too large for the body that supports it.

Three long and destructive continental wars, in which we have been involved during the present century.

The migrations to our settlements abroad; particularly to the East and West Indies.

Engrossing of farms.

Inclosing of commons and waste grounds.

The high price of provisions.

The increase of luxury, and of our public taxes and debts.

Mr. Howlett considers the operation of each of these assigned causes very acutely in distinct sections, with a view to shew, that most of them are far from having a tendency to reduce population; and that some of them, in certain degrees, and in certain situations, actually promote it.

With regard to our army and navy, the Author observes, that it is far from certain that they are greatly, if at all, injurious to population. Soldiers and sailors, if they do not generally marry themselves, are remotely the cause of marriage in others, by the constant employ and maintenance they afford to thousands, who but for that resource would be idle and starving. But if our naval and military force have increased, have not those of our neighbours increased also? And it would be strange-

* See Review for April last, p. 253.

ly unfortunate, if their depopulating influence should be wholly confined to Great Britain !

Under the second head, Mr. Howlett charges Dr. Price with an obvious inconsistency. ' After having very strenuously laboured to prove, that our metropolis, like the rest of the kingdom, has greatly *decreased* since the revolution, he assigns, as a still *increasing* cause of depopulation, an overgrown capital.' But without stopping to insist on this advantage over his antagonist, he supposes the fact, that London is so enormous, ' that the utmost exertion of the adjacent country should be insufficient to furnish the necessary supplies for this immense capital ; what would be the consequence ? Why it would gradually dwindle till it shrunk to a size adequate to its foreign supports.' Indeed those politicians who reiterate the old observation, that the kingdom is like a rickety body, with a head too big for the other members, err greatly in comparing political disorders with those which affect the human body. There is in the latter a principal seat of life and action on which all the rest of the body depends for existence, and a disorder may take root in some one part so as to destroy the whole ; whereas the political body is like the polypus, the principles of life being diffused throughout. Cut off a man's head, you inevitably destroy the whole body ; the total swallowing up of a metropolis by an earthquake, is a privation that would in a short time be naturally supplied by some other convenient town rising to the eminence of a new metropolis. As a body of water, however disturbed, will find its proper level, so most political evils naturally work their own cure ; which is sufficient ground for the ancient maxim, never to despair of the commonwealth.

This tempts us to indulge a digression to another specious, but perhaps erroneous, position. The rise, meridian prosperity, and decay of empires, have been assumed as the certain regular progress of political life, founded on analogy with human life, and sanctified by the known instances of Assyria, Greece, Rome, &c. In the infancy of the world, or more properly of the *present* state of the world (for we know not what vicissitudes the general face of it may have undergone), while civilization and power were limited to some one empire, which aspired to extend its dominion over all its neighbours, it must necessarily be exhausted in the course of such precarious contests. Thus fell those empires that formerly, in succession, awed all the rest of the known world. The several provinces of the Roman empire are now more securely established on the broad basis of independence, reciprocally knit together, however, by mutual treaties : the occasional infraction of such treaties not being extensive enough in their effects to overturn the assertion. Modern empires depend more on internal cultivation and manufactures ; in which re-
spect

spect they differ materially from those that rose by conquest, and were fed by precarious tribute. Their internal resources and their political connexion, promise therefore a durability that discountenances the prediction of the decline of Europe by the rise of any western or other empire. The more empires arise by the strength of cultivating internal advantages, the more security they will mutually afford to, and receive from, each other; possibly also the law of nations may, in time, receive such establishment and improvement as to diminish warlike contests, render political intercourse more equitable and liberal, and consequently give more permanence to public communities. This, however, may be deemed a great stretch in speculation, and being, moreover, rather beside the immediate subject in consideration, we shall leave it for others to overturn or build upon.

The three continental wars we sustained in this century, are not allowed to have produced the effects attributed to them by Dr. Price. Mr. Howlett refers to what he said before, of the manufactures requisite for the support of armies and navies. He adds, 'could we suppose the case of a war, carried on with perfect security to our manufactures, commerce, and agriculture; instead of diminishing our inhabitants, it would, probably, on the whole, tend to encrease them.' The destruction of lives in these contests, he thinks, is neither peculiar to this nation, nor to this century; our enemies suffering at least equally with, if not more than we, in slaughter: and the civil war in the last century, together with the still more bloody wars occasioned by the contests between the houses of York and Lancaster, all which were among ourselves, destroy the supposition that depopulation can be owing to wars peculiar to this century.

The diminution of inhabitants from migrations to our foreign settlements, Mr. H. does not believe to be proportionate to the numbers who actually leave us: those who remain behind having thus probably more ample means of subsistence, and finding more encouragement to marriage by their absence. To a variety of arguments under this head, he adds the opinion of Dr. Franklin, an authority he believes Dr. Price not disposed to controvert, who supposes there may be now above a million of English souls in North America; and yet, perhaps, not one the fewer in Britain, but rather many more.

Few persons who have attended to the subject in question, are ignorant of the arguments produced for and against the inclosing of commons and waste grounds, and the uniting small farms together to form larger. Mr. H. considers each of these subjects with great appearance of judgment and knowledge, from which he infers, that 'the engrossing of farms, so generally and so loudly complained of, while attended with those improvements in agriculture which it almost always occasions, is so far from

being, upon the whole, a cause of the depopulation of our country, it is either productive of a contrary effect, or a presumptive evidence that this contrary effect is really taking place in the nation at large.' With regard to Acts for the inclosure of commons, he observes, 'Provided they are fairly obtained, and the several allotments of ground equitably and judiciously apportioned, I have never yet met with a solid objection to them. With these precautions, therefore, and under these restrictions, I hope and trust they will go on, till there is scarcely an unclosed, or waste and barren spot, from one extremity of the island to the other; but all are converted into fruitful fields or pastures, and the whole resembles one large, rich, and variegated garden.'

The high price of provisions, with the increase of public debts and taxes, are admitted to be causes of depopulation or not, according to their proportion to other things. They may discourage husbandry and manufactures, and thereby diminish our numbers, if they rise remarkably higher here than among neighbouring nations: but while they are known to rise rapidly in other countries, which are plunged in debts in full proportion to their resources, ours may, perhaps, continue to rise without producing the apprehended mischievous consequences. Our Author asserts on his own knowledge, that in France and Flanders, which he visited in 1770, and in 1776, the prices of provisions, and the charges of travelling, in that short space of time had increased one fifth: also, that by the accounts of the Victualling-office, the leading and more substantial articles of food, were, on an average of ten years, in the latter end of the reign of Queen Anne, and beginning of that of George I. as dear as they have ever been since.

Though Mr. H. disclaims the pernicious doctrine, that private vices are public benefits, he does not look upon the luxury of superior accommodations and elegancies in the way of living, which in turn supply multitudes of industrious artificers with food and clothing, as pernicious to the country. 'If it has not the merit of charity, it produces at least some of its beneficial effects, conveyed through the channel of incessant industry.'

Having considered what Dr. Price charges as the *causes* of our depopulation, Mr. H. proceeds to the Doctor's *evidences* of the fact; which are these three,

The decreased number of houses in the returns of surveyors of the window lights.

The decrease of burials in the London bills of mortality.

The decrease in the hereditary and temporary excise.

These evidences our Author shews satisfactorily, as Mr. Wales had done before, to be too vague, from a variety of causes, to support the argument for which they were produced. After
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thus successfully opposing Dr. Price through every stage of his gloomy labour, Mr. H. enters upon the agreeable task of proving an increased and increasing population upon the more authentic testimony of parochial registers from a variety of places at distinct periods. A great number of tables are collected with this view, all which uniformly establish the pleasing fact; particularly within the last twenty years, a period which Dr. Price had marked as the most rapid stage of our depopulation! Indeed, nothing but too implicit a regard to the authority of a contrary opinion, first advanced on the specious foundation of calculation, and followed by a poetical auxiliary, deploring an ideal deserted village, could obscure the appearances of a flourishing population from the common observation of every traveller throughout the kingdom.

Though it was neither convenient nor necessary to enter minutely into the variety of particulars considered, and tables formed, in this laborious undertaking; yet, to the above brief sketch, we shall give at length the Author's summary conclusion of his work:

'The result of the whole enquiry does, I apprehend, afford the fairest grounds for concluding that upon every mode of investigation, and according to the most moderate estimate, the inhabitants of this kingdom must have been increased one third since the Revolution, about one sixth during the last twenty years, and that their present amount cannot be less than between eight and nine millions.

'A variety of collateral circumstances incline me to believe, that all these computations are *below* the truth. Dr. PRICE himself acknowledges, that 10,000 houses in and about London have been built within the last twenty years; to these I may add near 40,000 that have risen up in only about two thirds of the archdeaconry of Chester since the year 1720. With regard to the vicinity of the town of Manchester, I can, on the authority of a clergyman of distinguished ingenuity, and uncommon accuracy of remark in that quarter, venture to assert, that the people there are multiplied *twenty fold* within these last thirty years. Wonderful as this may seem, I can easily credit it, after being informed, that in several parishes of that neighbourhood three or four new chapels of ease to the mother church have been erected within little more than that compass of time. In perfect agreement with this are the prodigious numbers which were a few years ago confirmed in that part of the kingdom. At the general confirmation for the diocese of Chester in 1778, the number of young persons confirmed amounted to above 37,000, and in the last for that of York to upwards of 75,000. And it is to be remembered, that almost all these were between the ages of fourteen and eighteen; which description I have seldom found to comprehend above a twentieth, or even a twenty-fifth of the whole inhabitants in any place. If to these you add the Papists and Dissenters, which abound there more than in any other quarter, you will find in these two dioceses alone, nearly two thirds as many people as our celebrated calculator could discover in the whole kingdom. After viewing this unparalleled growth of popula-

tion in these counties and a very considerable one in all the rest, we need not wonder that in the course of the last six or seven years, we have recruited our army, and supplied our navy with more than two hundred and fifty thousand effective men. Had we been the poor depopulated nation that we have been taught to believe ourselves, these astonishing drains would have left us no hands to till the earth, to make our clothes, and prepare our food. We must have been our own labourers, millers and bakers, taylors and shoemakers, or have been naked and starved. But in fact, this amazing multitude is scarcely missed from amongst us. The plough still goes briskly forward, our fields stand thick with corn, our workshops and manufactures are as yet but little thinned, and all ranks and orders are as well clothed and fed as ever.

‘All these circumstances taken together form a strong presumptive testimony in favour of a greatly increased population, and tend to corroborate the *positive proofs* of it, which have been adduced in the course of this essay, and on which the merits of the question must principally and ultimately rest. These proofs are (as the reader will recollect) the deficiencies in the London bills of mortality; the deficiencies in the returns of the surveyors of the house and window tax; the numbers serving in the militia, compared with the whole number of inhabitants in the respective places and districts by which they are furnished, and the several tables of baptisms and burials in the two requisite periods, extracted from the registers of eight or nine hundred parishes.—If these evidences, and the arguments founded on them are admitted, they must effectually overthrow Dr. PRICE's system, and establish a very different, and, to every sincere lover of his country, a much more comfortable doctrine. And it is not, I hope, assuming too much, or transgressing the bounds of candour to suggest, that as the ingenious author has undoubtedly suffered the weakness of his spirits, or the strength of his prejudices to mislead his judgment, in estimating one *most important branch* of our national force, they may have given the same gloomy tinge to his representation of our other resources also; and that he may have been almost as much mistaken in the state of our finances as in the state of our population. At least, this consideration furnishes the strongest reason against admitting any of the principles of what may be called his *political arithmetic*, without a thorough examination; or adopting any of his discouraging conclusions, without great caution and considerable deductions.

That this kingdom is at present in very critical circumstances; that our enemies are powerful and numerous; that our taxes are heavy, and our public debts and incumbrances great, it is impossible to deny. But whoever will allow himself to review with coolness, deliberation, and impartiality the *whole* of our situation both absolute and relative, will, I conceive, find reason to think that the picture which has been drawn of us, as an enfeebled, impoverished, and utterly ruined and devoted people, is overcharged and exaggerated beyond all bounds of credibility and truth. We have in former times shewn ourselves greatly superior to France and Spain united. Since those times it appears, that the population of England has advanced more than twice as fast as theirs. Scotland and Ireland, judging from the latest and best writers on the subject, have probably multiplied

plied with almost the same rapidity. This addition of internal strength will, I trust, be more than a balance for the increased number of our external enemies. We have already made such efforts against them as have astonished all Europe; and there is little reason to doubt, but that, with the blessing of Providence upon our councils and our arms, with firmness in our governors, with intrepidity in our commanders by sea and land, and *unanimity* among ourselves, we shall be able to resist effectually the formidable confederacy that has been perfidiously formed against us; and that we shall neither want men, money, spirit, nor perseverance to continue the war into which we have been most unhappily and unwillingly drawn, till we can close it by that most desirable of all events, a safe and honourable peace.*

We must observe, that though Mr. H. has used the utmost freedom with Dr. Price's arguments, he has treated him personally with that respectful civility to which his acknowledged learning and abilities, and amiable private character, justly entitle him.

FOREIGN LITERATURE. *

ART. I.

HISTOIRE de l'Academie Royale des Sciences, &c. i. e. The History and Memoirs of the Royal Academy of Sciences at Paris for the Year 1774. 4to. 1778.

GENERAL PHYSICS.

Memoir I. *Concerning the first Trial of the great Burning-glass, placed in the Garden of the Infanta at the Louvre, in the Beginning of October 1774.* By Messrs. TRUDAINE, MACQUER, LAVOISIER, and BRISSON. This lens is composed of two glasses, of four feet diameter, between which there are 140 (French) pints of spirit of wine; it is six inches and a half thick in the middle; and the focus, which is 15 lines in diameter, is at the distance of 30 feet and 2 inches from the lens. The first trials of this famous instrument, which melted, in an instant, the clippings of bar-iron, promise great effects, when its powers, and the best manner of employing it, shall be more fully known. Hitherto its effects surpass those of the burning-glass of Tschirnhausen, and the chemists hope to receive new light from the experiments that may be made with it.

Memoir II. *Concerning the Variation of the Loadstone, at the Royal Observatory, &c.* By M. MONIER. It appears from the observations made by this Academician, in the years 1773 and 1774, that the declination of the magnetic needle towards

* The Foreign Articles in this month's Review were intended and written for our last APPENDIX (*just published*), but could not be inserted for want of room.

same force; whose effect, varying according to their respective distances, produces all the phenomena which they exhibit to our observation.' Such is the conclusion of M. DU VICQ: and we take the liberty of concluding farther from this, that Nature is a very sensible lady, and, if she does the business of herself, deserves at least, the honours of a Goddess; and then we shall not dispute with the Atheist about the gender.

C H E M I S T R Y.

Memoir I. *Concerning the Calcination of Tin in closed Vessels, and the Cause of the Augmentation of the Weight which this Metal acquires during that Operation.* The design of M. LAVOISIER, in this Memoir, is to prove, by direct and satisfactory experiments, that the weight which metals are known to acquire by calcination is owing to the addition of air. Having calcined tin in retorts, hermetically sealed, after having weighed accurately both the tin and the retort, Mr. L. perceived, that in a certain space of time the calcination ceased; and that, though he continued the fire, he could not carry it on any farther: he then suspended the operation, and, weighing his retort before he opened it, he found that the weight of the whole had not changed: at length, opening the retort, he weighed the tin, whose weight he found augmented to the amount of some grains, while the retort, weighed separately, had the same weight as before the operation; the real augmentation of the weight of the tin was therefore derived from the addition of the air shut up in the retort, since neither the weight of the whole together, nor the weight of the retort had at all changed. The calcination of metals does not therefore consist (concludes M. Lavoisier) only in the separation of their phlogiston from their earth; this calcination is accompanied with a new combination of their earth with the air; the air is not only a mechanical, but is moreover a chemical agent in this operation, combining itself with the metallic earth, and disengaging from it the phlogiston.

Memoir II. *Concerning a fixed Alkali, drawn from the Lixivium of the Kali.* By M. CADET.

Memoir III. *Concerning a new Method of composing Vitriolic Ether in greater Abundance, with more Facility, and less Expence, than by the Method that has been hitherto observed.* By the same. The like quantity of spirit of wine in this new method produces a much greater quantity of the ether, than in the method hitherto practised. The new method consists in re-distilling new spirit of wine a great number of times on the same acid. This operation may be repeated without any damage to the vessels: there must only be a glass stopple in the upper part of the retort, which must be carefully luted during the operation, and be taken out in order to pour in new spirit of wine. For a circumstantial description of this method, we must refer the Reader to

the work itself; one of the principal advantages of the operation of M. CADET is, that its residue, which the chemists usually throw away, is the matter that is capable of yielding the most ether.—It is certainly a valuable discovery to have hit upon a method of producing, without any augmentation of expence, from six to nine times the quantity of Ether that the ordinary method yields.

NATURAL HISTORY OF ANIMALS.

III. *Memoir. Concerning the Anatomy of Birds*, by M. VICO, D'AZYR. We have here the conclusion of this Academician's labours on the bones and muscles of birds. In the two preceding Memoirs he had gone through 14 of the 24 *regions* into which (as we formerly observed *) he divides the structure of that class of animals. The ten remaining *regions*, through which the ingenious Academician travels in this Memoir, are—the abdomen—the external and internal regions of the ilium, the anus, the tail, and the thigh,—the anterior and posterior regions of the leg,—the superior and inferior regions of the foot, and the region of the intercostal spaces. He follows his plan here, as in the preceding Memoirs, pointing out the analogy between the structure of the parts in a bird and a human body; shewing how the same parts are differently modified in different kinds of birds; and, above all, observing with what admirable wisdom the form and position of each part are adapted to their respective functions and destination. He shews, among other examples every way proper to illustrate the doctrine of *final causes*, that the extreme length of that part in the structure of a bird which answers to the *metatarsus* in the human body, is absolutely necessary to prevent the *sternum* from trailing on the ground—that the arrangement of its posterior parts is precisely such as is requisite in order to the expansion of its wings; and that the mechanism by which the bird can augment or diminish, at pleasure, the volume of its body, distribute through its various parts the air which it breathes, and thus change its specific weight, and diversify its center of gravity, is admirably contrived for these purposes. Our Academician unfolds the nature and powers of this mechanism in an ample and circumstantial detail; and confirms, by new elucidations, the existence and uses of the air that fills the bones of the animals in question. This latter fact was first conjectured by Aquapendente, and has been since proved by Professor Camper, whose laborious and successful researches entitle him to an eminent rank among the anatomists of our time.

* See the *Appendix* to the 61st volume of the Monthly Review, p. 494.

MINERALOGY.

Memoir. Concerning Grist-stones in general, and those of Fontainebleau in particular. By M. de LASSONE. This is to be followed by a series of Memoirs on the same subject. We shall lay before our Readers a general view and result of the whole when they are all published. The discovery of crystallized grits, first made by this Academician at Fontainebleau, opens a new field for researches. But when shall we know any thing of the principles and mechanism of crystallization? Ignoramus.

ASTRONOMY.

Memoir I. A CONTINUATION of the Application of New Analytical Methods of calculating Eclipses of the Sun, the Occultations of Fixed Stars and Planets by the Moon, &c. By M. DIONIS DU SEJOUR.

Memoir II. Researches concerning the secular Equations of the Motions of the Nodes and of the Inclinations of the Orbits of the Planets. By M. DE LA GRANGE. This Memoir contains a new theory of the motions of the nodes and of the variations in the inclinations of the orbits of the planets; as also, the application of this theory to each of the six principal planets. The astronomical Reader will here find general canons, by which the absolute position of these orbits, in any given time, may be determined, and, consequently, the true laws and principles of the changes to which the planes of these orbits are subject, be distinctly known. Our Academician seems very desirous that astronomers should make use of these canons, as he thinks they may be of great use in accounting for the little agreement there is between ancient and modern observations. The canons that have been already given by other authors, for this purpose, are insufficient, as they only represent the differential variations of the places of the nodes and inclinations, and therefore, after a certain number of years, cease to be accurate; whereas the canons of M. DE LA GRANGE may extend to any number of years whatever. This Memoir contains also Tables of the secular variations of the obliquity of the ecliptic, and of the length of the tropical year, with the necessary canons for calculating the secular variations of the fixed stars in longitude and latitude: these Tables take in the extent of twenty centuries before and after 1760.—There are also 14 other Memoirs on astronomical subjects, by Messrs. MONNIER, MARALDI, BORDA, DU SEJOUR, MESSIER, CASSINI the younger, and LE GENTIL.

The *Memoir* of the Academy of Montpellier (which is annually subjoined to the volume of the Academy of Sciences of Paris) contains also Astronomical Observations made by Messrs. DE RATTA and POITEVIN.

G E O G R A P H Y.

Memoir concerning a New Chart of the Caspian Sea. By M. D'ANVILLE. This Memoir is designed to rectify, in some points, the famous chart of the Caspian Sea, sent to the Academy by Czar Peter the Great, by means of the astronomical observations that were made by Olearius on the coasts of that sea, in the beginning of the 17th century.

The eulogies of Messrs. *De la Condamine* and *Quéfnay* are prefixed to the Memoirs of this volume. The former deserves a separate Article, which, we think, will be acceptable to the greatest part of our Readers.

ART. II. *Opere di Antonio Raffaele Mengs, &c.* i. e. The Works of ANTHONY RAPHAEL MENGs, first Painter to his Majesty Charles III. King of Spain. Published by D. Joseph Nicholas D'Azara. Parma. 2 vols. in 4to, the 1st containing 325 pages, and the 2d 302. — 1780.

This great Artist, who was more indebted to application and study than to natural genius, for the high rank he has deservedly obtained in the first class of painters, has left us here a monument that will perhaps even outlast the noble productions of his pencil. His pictures and his writings would not certainly have led the connoisseur to judge that Nature had bestowed upon him her gift of inspiration with a parsimonious breath; for he has blended art so admirably with the pittance she had given him, that the gift and its improvement carry one undivided aspect, and it is perhaps only from his own confession, that (at least) an ordinary connoisseur would learn, that Nature had done nothing very uncommon in his behalf. An artist whose pencil aspired to the imitation of Raphael, whose pen dared to instruct in the manner of Da Vinci, and whose ambition in both lines has met with applause, is, and must be secured from oblivion. The English Virtuoso has only to go to Northumberland House, and to peruse the work now before us, in order to be persuaded that MENGs, as well as our REYNOLDS and WEST, will go down to late posterity, if the arts survive this iron age of corruption and discord. — There are, however, strange things in the work before us.

The first volume of this publication, beside the life of the author composed by Mr. D'Azara, and a catalogue of all the pictures which Mr. MENGs drew in Spain, contains four Treatises, whose titles are as follows. 1st, *Concerning Beauty in general, and Taste in painting.* 2d, *Reflexions on the Three great Painters, Raphael, Corregio, and Titian, and also on the ancient Artists.* 3d, *Fragment of a Discourse concerning the means of raising the fine Arts to a flourishing State in Spain.* 4th, *A Letter to M. Falconet, French Sculptor at Petersburg.* We had almost forgot

forgot the dedication to the King of Spain, prefixed to this volume.

We shall not attempt any analytical account of these treatises. We shall only give some specimens of the Author's manner of thinking and judging with respect to the art in which he so eminently excelled.—Notwithstanding the great merit of the work in general, we do not think that it is every where beyond the reach of criticism.

Mr. MENGES's ideas of beauty in the first treatise are, upon the whole, just and philosophical; these are contained in the first part of this treatise, in which, among other things, the Author observes, that Art may surpass Nature; and this he illustrates by several proofs and examples: The Apollo of Belvidera, and the Venus of Florence, which the anatomist Cheselden considered as perfect forms, are alleged as proofs of this proposition: and the proposition is undoubtedly true, if we confine it to the forms that actually exist (in *our* part of the sphere of Nature) taken *individually*. It is, however, true, at the same time, that no form, however perfect, can proceed from the pencil or the chisel, that does not derive its beauty from Nature, taken in a more extensive sense, of which the Helen of Zeuxis is a proof, as several parts of *actual* Nature (not to speak of *ideal*) were combined in this happy composition.

The second part of this treatise contains several nice disquisitions relative to *taste* and *manner*, of which we would give an account, if we did not apprehend that abridgment would be attended with obscurity.

A good taste in painting takes place, according to our Author, where the principal objects are well expressed, and where the facility of the artist removes all appearance of art and labour. We do not think this definition satisfactory. The Author comes certainly nearer to the point, when, distinguishing *true taste* from *manner*, he says, that the former consists in the choice of Nature in her best aspects, and in attending always to what is essential in an object. *Manner* is relative to something factitious; it mixes the peculiar cast of 'mind, the habitual *turn* of the artist (whatever it be) with his representation of Nature. True taste, by a happy choice, can often raise common Nature to high degrees of elegance and refinement, as may be easily perceived when we compare the landscapes of *Teniers* with those of *Salvator Rosa*. Our Author judges well, when he says, that the union of the *ideal* with the power of imitation constitutes the great artist; but when he tells us, that by the *ideal* he understands no more than the happy choice of *natural objects*, and not the invention of new ones, we would desire a farther explication of his meaning. If he means by natural objects (as he seems to do), objects actually existing without the mind of the artist, we

think

think his notion of the ideal too confined : for, after all, the original source of true beauty lies *within us* ;—the beautiful, the good, the delicate, the graceful, the noble, the sublime, are perceptions essential to mind ; the external objects only develope and unfold them ; and in those minds where these perceptions or capacities of perception lie the least dormant, and are in the greatest vigour, they will often excite imagination to conceive the external forms in Nature that correspond with them, even where these forms have not been contemplated as actually existing in *individual* objects. In more ordinary geniuses the individual objects must strike the eye before the perceptions will arise, and even here, if the capacity had not been previous to the objects, they would not arise at all. It is here that we must look for the true theory of *ideal* beauty in the productions of the pencil and of ideal capacity in the artist. Michael Angelo saw no where such living figures as he cut in marble ; and it may be boldly affirmed, that the *Apollon of Belvidera*, had no prototype out of the mind of the sculptor. What model, said a Bolognese nobleman to *Guido*, supplies you with the divine and graceful airs of your female heads ? I'll shew you, replied the Artist, and calling his colour-grinder, a great lubberly brawny fellow, with a brutal countenance, he bad him sit down, turn his head, and look up to the sky ; and then, taking his chalk, drew a Magdalen : and when the nobleman saw, with astonishment, an angelic figure arising from the attitude, lights and shadows of the colour-grinder, Guido addressed him in the following words : “ My dear Count, there is no enchantment here ; but tell your painter, that the *beautiful* and *pure idea* must be in *the mind*, and then it is no matter what the model be,” we add, nor where the mind got it.

The Chevalier MENGES examines, in this treatise, the progress of taste in painting, and gives many useful instructions to artists to assist them in forming a true taste. He also employs eight chapters in observations on the drawing, *chiaro-oscuro*, colouring, composition, and draperies of *Raphael*, *Corregio*, and *Titian*, and forms a comparison between the taste and *intention* of the antient and modern artists. Many things are to be learned, and some to be rectified in these chapters. As the three great artists, now mentioned, are the principal objects of our Author's admiration, he employs the whole of his second treatise in displaying their respective excellencies and defects. This treatise has great merit, though it does not seem to have received the finishing touches of its author ; but, on the other hand, it contains strange paradoxes relative to *Raphael*, which we could not have expected from one of his most zealous admirers and imitators.

REV. Aug. 1781.

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After having examined all the branches of the art, as practised by those three great masters, and given *Raphael* the preference, he lays down the general rules by which we are to judge of the merit of a painter, and the precepts that must be followed in order to arrive at an eminent degree of perfection in that enchanting art. In treating of the excellencies and defects of *Raphael*, he enlarges particularly on his drawing or design, which he esteems highly, but judges less perfect than that of the ancients.—Be it so.—But hear his reason for this judgment: Because (says he) *Raphael* had not imbibed the spirit of the Greeks, and had *not the knowledge of ideal beauty*. Now this is the very first time that we have heard this defect imputed to *Raphael*, who is known to have studied the Grecian statues with peculiar attention and ardour. We have also been accustomed to hear *Raphael* mentioned as the artist that excelled all others in *ideal beauty*: he is generally supposed to have carried it to a degree of enthusiasm, to have infused it not only in his productions, but also to have treated of it in his epistolary correspondence and writings, with a kind of mystical, platonic elevation of phrase, that rendered him sometimes unintelligible to those who did not *conceive* and *feel* like him. The Chevalier *MENGES* seems to sound this judgment of the Plato of the painters merely on a letter of *Raphael* to the Count Balthasar Castiglioni, concerning the famous *Galatea*; but the Chevalier was certainly in a hurry when he read this letter; for though one part of it seems to favour his judgment, the passage that immediately follows overturns it entirely. *Raphael*, indeed, says, “To represent a perfect beauty I must examine several fine women, and I wish your Excellency was present to assist me in selecting the most beautiful parts of each figure.” So far the letter seems to make for our Author. Hear, however, what the sublime artist adds: “But as there is a scarcity of truly fine women, and, perhaps, a still greater scarcity of true judges, whose counsels might be of use to me, I am obliged to have recourse to a certain MODEL OF PERFECT BEAUTY, that I have formed in MY OWN MIND.”—From whatever circumstance this error of our Author was derived, it has had a sinister influence on his judgment concerning many of the productions of *Raphael*’s pencil. He tells us, for example, that this unacquaintance with *ideal beauty*, was the reason why that great artist succeeded better in his figures of apostles and philosophers, than in those of the Deities; and the reason is good, if the fact be true; for it is undoubtedly in the delineation of exalted, invisible beings, that the *ideal* has the properest field for its exertions, though it can breathe its charm also on common and known objects. But is the fact true? We do not pretend to oppose our judgment to that

that of the Chevalier MENGES, but we cannot help opposing to it the judgment of *Fred. Zuccherò*, who affirms that Raphael is superior to all other painters in his heads, excepting those of his devils.

Our Author's account of the perfections of Raphael is indeed excellent; and his admiration of that immortal artist rises to enthusiasm, the noble enthusiasm of taste and genius; but he cannot keep out of the region of paradox, when he speaks of his defects. We have so often heard the *graceful* tempering the *great* mentioned as the eminent and distinguishing characteristics of Raphael's pencil, that we are surprised to learn from Mr. MENGES that there is always something *gross* and *ordinary* in his figures. His ideas of Raphael's colouring are new, and we leave them to the judgment of our Academy. That he may have neglected sometimes this branch of the art, in consequence of a fond attention to others, we do not deny, and our Author alleges examples of this which we do not pretend to contest; but if we can credit travellers, and the best writers on the fine arts, the *Madona* in the gallery of Florence (commonly called *Madona della sedia*) is a strong proof of Raphael's high merit even with respect to colouring. Mr. MENGES does not think that there exists a single picture in oil-colours that was entirely painted by Raphael's own hand, and we never heard, before this moment, that the groupe of the demoniac in the immortal picture of the *transfiguration* was painted by Giulio Romano. It is most singular of all, that our Author's arguments in favour of what he has alleged against the colouring of Raphael should be principally drawn from certain corrections in the famous picture last mentioned, since we have more than once heard connoisseurs observe that these corrections rather prove the contrary.

Corregio next passes in review; and he never appears without exciting a certain degree of pleasing emotion mixed with pain; for his heart was as meek, amiable, and candid as his pencil was tender, graceful, and sublime; and yet he lived almost unnoticed, and, to the shame of his time, died in penury, after a short life of toil and hard labour. Our Author's observations on this charming painter are peculiarly interesting, full of intelligence and judgment, and denote a masterly critic in the art. He powerfully combats an opinion commonly received, that *Corregio* had no knowledge of the *Antique*, and that he never was at Rome. These are matters of fact which depend on testimony more than induction: it is, however, on the latter that the Chevalier founds his opinion. He thinks the remarkable difference between the first and the last pictures of *Corregio* a sufficient reason to believe that this artist had studied the antique in the latter part of his life, and he points out the peculiarities that distinguish his taste and manner of *design* from that of the ancients.

Another observation he makes, is, that Corregio, in drawing his figures, gave them generally the colours of the objects that he had before him in his own country, as Albert Durer gave to all other nations the *costume* of his own. He, however, commends Corregio highly for the invention of a new taste of design, unknown before him, which he calls *wavulation* or the waving-line, an elegant improvement (says he) in painting, and which has not been since successfully imitated by any artist.

We pass over in silence our Author's judgment concerning Titian; because, though just, it contains nothing new or uncommon. His observations on the taste of the ancients are instructive; they are justly unfavourable to the ancient Romans, and they are not to the advantage of modern artists even of the first class; which, allowing them high and illustrious merit, he places nevertheless in a rank inferior to the ancients. These observations are followed by remarks on the *Apollo* of Belvidera, the *Laocoon*, the *Hercules*, the *Gladiator*, and the *Torso*. His remarks are learned, ingenious, and masterly; and are, perhaps, equal to any thing we have in picturesque criticism. These noble figures give our Author an occasion of developing his ideas of the sublime: he examines them with attention and taste, unfolds their respective and characteristical beauties, and shews the lines and angles of which the contours and parts of these statues are composed. But is it not surprising, that, after having enlarged with rapture on the elegance of the *Apollo*, the force of the *Hercules*, the simplicity of the *Gladiator*, and the sublime of the *Torso*, he should, nevertheless, place the *painting* of the ancients above their *sculpture*, in the article of *design*? We have scarcely any,—it may perhaps be said, that there is not one ancient picture remaining which can be looked upon as highly excellent, except the *Nozze Aldobrandine*; and what we read of the ancient painters in several authors (of whom some will hardly pass for competent judges of the matter) proves that the high reputation that certain ancient painters acquired, must perhaps be rather considered as relative to the degree of progress and perfection to which the art was carried in the times in which they lived, than to the real and intrinsic merit of their productions. Mr. MENGES was himself a witness of the discovery of one of the finest ancient pictures now known; and he drew a copy of it towards the latter part of his life. This piece, which represents Venus throwing down a parcel of little Cupids from the top of a tree, must be the work of some eminent artist of antiquity, since we find the same subject represented on the medals of Lucilia.

In the unanimous opinions of those who have seen this famous picture, it is inferior in taste, expression, and design, even to the ancient statues of the second rate, which have come down

to our times; and it is certainly not to be compared with the pictures of Raphael, Guido, and Michael Angelo. Nevertheless Mr. MENGs affirms, that the pictures of the ancients are superior to the best productions of Raphael. He is the only competent judge, perhaps, who has said so; and if he had *seen* the objects of comparison, we should respect his judgment, and receive it as authority. But if he forms his notions of ancient pictures from the accounts of Pliny (who, being merely a naturalist, talks of painters more with the spirit of a colour-grinder than of a connoisseur), we must take the liberty to suspend our assent to them. It is true, indeed, that the ancient statues form an argument from induction in favour of the excellence of the ancient paintings; for, if the progress of painting in ancient times was proportionable to that of sculpture (which it may or may not have been, for any thing we know with certainty), the judgment of our Author is not to be contested. We do not remember that we have seen a head in any picture, which does not seem to sink into vulgarity, when compared with even a copy we once saw of the head of the Apollo of Belvidera.

We leave our Author's *fragment*, relative to the creation and advancement of the fine arts in Spain to the consideration of those whom it principally concerns. Nor shall we say much of the *letter to Mr. Falconet*, which terminates this first volume, Mr. Falconet had spoken contemptuously of the late Abbé Winkelmann.—This was learned Pedantry spouting muddy water against Taste and Genius. Our Author might have let the matter pass as we do;—but he was impelled by zeal to avenge his friend.

The second Volume contains Five Articles—1st, *A Letter, and the Fragment of a Letter, to Monsignor Fabroni of the University of Pisa*. 2d, *A Letter to Don Antonio Pontis*. 3d, *Memoirs concerning the Life of Corregio*. 4th, *A Discourse concerning the Academy of the Fine Arts at Madrid*. 5th, *Practical Lessons relative to painting*.

In the first of these pieces our Author strays again into the region of paradox, which is rarely frequented by vulgar geniuses. Signior Fabroni wrote a dissertation on some statues, representing the history of *Niobe*, that were transported from Rome to Florence, and which have been always highly admired by men of taste. Mr. MENGs shews, that this admiration has been carried too far, that the groupe in question is not so beautiful as hath been pretended, and he farther affirms, that it is not an original. Hitherto—no paradox;—for such a learned and acute observer as our excellent Author, may have really discovered in this applauded work some characters of a copy that escape the sagacity not only of a common spectator, but even of a tolerable connoisseur. But when he makes a bold step farther, and asserts,

that the most celebrated statues of Rome, such as the *Apollo*, the *Gladiator*, the *Hercules*, and the *Laocoon*, whose sublime and graceful beauty he always speaks of with rapture, are also copies of Greek originals that were still more excellent, we are quite disconcerted, and feel a kind of anxiety, less ignoble perhaps, but yet something similar to what a miser feels when a guinea is palmed upon him that wants a penny of its weight. His reasons, however, for this singular decision are not derived from any defects that he has noticed in these famous statues (and this gives us some comfort) but mostly from accidental circumstances, and a certain combination of what he calls probabilities, which we do not at all think convincing.

In the conclusion of this Letter our Author observes, that it might be useful to the progress of the art, to consider the ancient statues we possess, only as copies of more perfect originals; as this would excite the emulation of young artists; and prevent their excusing their faults by attributing them to an exact imitation of the ancient models. This thought shews spirit and ambition; it looks, however, somewhat like the spirit of Erasmus, who, to promote and facilitate the progress of Latinity, undertook to correct the stile of CICERO.—We shall reserve, for another occasion, a farther account of this instructive work, and of its learned, elegant, and ingenious Author. When we have given him these three epithets, we have done justice only to the smallest part of his merit. The heart of this admirable artist was as candid, generous, and virtuous, as his pencil was natural, chaste, and sublime. We propose making the man, as well as the artist, farther known to our Readers, in a future Review.

ART. III. *EXTRACT of a Letter to Father COTTE*, Priest of the Oratory, Curate of Montmorenci, and Correspondent Member of the Royal Academy of Sciences, CONCERNING A CURIOUS ASTRONOMICAL MACHINE, &c. &c.

This Letter was written to *Father Cotte*, by M. VAN SWINDEN, Professor of Philosophy at Franeker in Friesland, and it contains an account of a production of unassisted genius that almost surpasses credibility.—The part of the Letter that relates to this truly surprising fact, is as follows:—“I am now employed in the publication of a pamphlet in the Dutch language on a singular subject: it contains the description of a very curious machine, which exhibits a complete planetarium or orrery, a moveable planisphere, and represents, moreover, all the motions of the moon, the mean motions as well as the true. This machine was invented, calculated, and made by a citizen of Franeker in Friesland, who never had seen any thing of the kind, nor any description, plate, or drawing, that had the least relation to such an invention. It was owing to the mere unassisted

ed impulse of genius. He wrought at it in secret and in silence, without communicating his design to any person; and applied himself to the study of astronomy to which he had a propensity from his early youth, and in which he had made a certain progress before he undertook this surprising work. He employed in the study of this science all the hours of leisure that his calling (which is that of a wool-carder) would admit of. I shall here give you a compendious description of this machine, which is superior to any I have ever seen. I am publishing a still more ample and circumstantial account of it in Dutch, to acquaint my countrymen with the uncommon merit of this modest and ingenious man, who has such an eminent title to the applause of the Public.

This masterly piece of workmanship consists, first, of a complete planetarium or orrery, which contains all the principal planets and the moon. Each of these bodies is placed at its proportional distance from the sun, moves in an excentric orbit, according to its true excentricity, and follows, in its motion, the laws of the true anomaly, moving, with more velocity, towards the perihelion, than towards the aphelion: each moves in its periodical time; for the whole machine is kept in motion by a pendulum clock. The moon revolves about the earth, is carried with the earth, in its motion, round the sun, and discovers her phases in every part of her orbit. The planetarium is fastened to the ceiling of the chamber, and the wheel-work, which is remarkable for its simplicity, is placed between the rafters and the ceiling. The ceiling is consequently divided into six excentric circles, that the shanks, which bear the six principal planets may pass through the grooves. The planes of these circles are fastened by vices to the rafters. There is also a seventh excentric circle, through the groove of which an index passes, which points out, every day, the longitude and the declination of the sun, the month and the day of the month, and the sign of the zodiac in which the sun is. Each planet marks its longitude on a circle, which surrounds the groove, through which its shank or supporter passes. The places of the nodes, the aphelion and the perihelion, are marked on each of these circles, and to avoid all confusion and obscurity, the degrees from the ascending to the descending node are marked on the outside of the groove, and the others on the inside. Thus it is easy to perceive, by a single look, whether the latitude is northern or southern, and the complement of latitude is indicated at every five degrees of longitude. When a person is sitting in this chamber, he has only to lift up his eyes, and he sees the whole arrangement and situation of the planets on the ceiling. There is, moreover, an index which points out the day of the week and the hour of the day, as also the year, whose number

changes in the night of the 31st of December. All this is admirably adjusted; but much more remains yet to be described.

At the end of this astronomical chamber there is an alcove, at the side of which is a cupboard, both of wood. Above the alcove a celestial planisphere is placed, with several dials arranged with symmetry, two of which are above the cupboard. The principal stars, the equator, and the ecliptic, are delineated on the planisphere, which moves on its centre in 23 solar hours, 56 minutes and 4 seconds. The sun is placed in the ecliptic, and moves with the rest of the heavens every day; but his proper and annual revolution in the ecliptic is also pointed out. The planisphere is bordered by an horizon, such as is required for the latitude of Franeker; and different lines indicate the eight principal rhumbs and horary lines. Thus the spectator sees the sun and stars rise every day, proceed to the meridian, and set, as these motions are performed in nature, and the sun likewise producing, by his course in the ecliptic, the various seasons and the unequal duration of day and night. At the moment that the sun rises or sets, he marks upon the horizon the time of the day; and this may be seen every moment of the day by observing in what horary circle the sun is. The situation of the stars also, which are above the horizon, may be seen every moment.

I proceed to the dials: they are as many in number, as are the objects which are to be represented:

<p>The Hour of Sun-rise. _____ of Sun-set. _____ of the rising of the Moon. _____ of her setting.</p>	<p>All these dials divided into hours (for the four first objects) or into signs and degrees (for the two last) have only one index.</p>
<p>The place of the Apogée. _____ of the ascending node.</p>	
<p>The distance of the Moon from her ascending node and her latitude.</p>	<p>These dials, divided into signs and degrees, have two indexes, of which the smallest marks the signs and the other the degrees, as it would mark the minutes on the dial-plate of a watch.</p>
<p>The distance of the Moon from her Apogée. _____ from the Sun — the phas's and age of the Moon.</p>	
<p>_____ from the first point of Aries, or her longitude.</p>	

These dials are the most difficult and the most ingeniously contrived parts of this beautiful machine; because none of the indexes have a uniform motion, but have all a motion occasionally diver-

diversified, sometimes accelerated, sometimes retarded, in order to effectuate the unequal augmentation and diminution of the solar and lunar days, or all the inequalities of the motion of the moon. Moreover, as the hours of sun-rise and sun-set are comprehended within four hours and eight hours, the two first indexes, instead of a circular, have only an oscillatory motion, proceeding first from four hours to eight, and going retrograde afterwards from eight hours to four, and reciprocally. The whole mechanism of this admirable work exhibits a simplicity of construction that deserves the highest applause: the same pendulum clock sets in motion the planetarium, the planisphere, and the dials. There is besides a remarkable degree of elegance and symmetry in the construction and arrangement of this orrery. It is but lately that I knew there was such a thing, and that I became acquainted with the Author. This modest man seems to have had no ambitious desire of being known, either to the public, or to the professors of this University. He has had no kind of assistance in the construction of this machine, nor had he ever applied himself to the study of mechanics before he undertook this arduous work. His modesty, however, does not hinder him from being communicative; for he explains all the parts of the machine, and answers all questions without mystery and without reserve. These particular circumstances render both the work and the artist still more worthy of admiration. I am truly delighted with both. In what obscure corners and professions does genius sometimes take up its residence? I am, Sir, &c.

Franker, 17th of May, 1780.

MONTHLY CATALOGUE,

For AUGUST, 1781.

POLITICAL.

Art. 10. *Two additional Letters to his Excellency Count Welderen, on the present Situation of Affairs between Great Britain and the United Provinces.* By John Andrews, LL. D. 8vo. 2 s. White. 1781.

IN our Catalogue for February last we commended to the notice of our Readers the two former Letters, addressed by this very sensible and well-informed Writer, to the late Ambassador from the States General to the British Court. In those Letters our ingenious Author most convincingly expatiated on the general necessity of a good understanding and union between the British and Dutch nations; the benefits which have resulted from a sincere cultivation of it on both sides; the dangers that clearly threaten, and will infallibly attend, a rupture between them; the consequences, truly tremendous, which

which all Europe will certainly experience from the ambition and tyranny of the house of Bourbon, should it compass its long desired object, the destruction of the balance of power among the European states.—He endeavoured, at the same time, to expose the absurdity, and the iniquity, of sacrificing realities to mere forms; of adhering to *words*, in preference to obvious meaning; of turning treaties, intended for mutual advantage, into instruments of partial, and eventually of reciprocal detriment: and he rendered it manifest, by an investigation of historical circumstances, as well as by other reasons, that the *spirit* of treaties militated clearly and decisively against the claims, so unfeelingly insisted on by the Dutch, to carry on a trade evidently calculated to accelerate the ruin of a people, with whom they are not only at peace*, but connected by treaties that imply the strictest amity;—a people on whose preservation and welfare their own unquestionably depend.

In the present publication, Dr. Andrews's view is to strengthen the arguments contained in the preceding letters, by some additional ideas which have occurred on a further inspection of the subject.

In Letter III. he presents us with a prospect of the general views of France, when she publicly took a decided part in the dispute between Great Britain and her Colonies; and, in the 4th Letter, he states the present situation of this country, with respect to the war in America, to the European powers in general, and to her connexions with Holland in particular; and this he does in so rational, so evident, and so conciliatory a strain, as seems best and most happily adapted to rekindle the embers of friendship between the two nations.

In the Appendix he takes a distinct view of the treaties subsisting between Great Britain and Holland; in order to demonstrate the invalidity of the Dutch claims to carry naval stores to the enemy; and he clearly shews, that such claims are contrary to the *letter*, as well as to the *spirit*, of those treaties.

Art. 11. *The Constitution*, or a full Answer to Mr. Edmund Burke's Anti-constitutional Plan of Reform. Addressed to the Honourable the Speaker of the House of Commons: By a Lover and strenuous Supporter of the Constitution. 8vo. 2 s. Nicoll. 1781.

A pert and frothy champion on the other side; who has not only mis-spent abundance of his own time in writing, but will be the cause of mis-spending the time of all those who have the patience to read what he has written.

Art. 12. *Candid Thoughts*; or, an Inquiry into the Causes of our National Discontents and Misfortunes since the Commencement of the present Reign. 8vo. 1 s. 6 d. Nicoll. 1781.

This is the production of a very sensible writer, who, while he fulfils his promise of expressing his thoughts with candor, does not write the less convincingly on that account. He examines facts with a penetrating eye, and states what he sees in a clear point of view; but the several parts of his general argument (*which is much in favour*

* These Letters to Count Welderen were all written before the rupture with Holland.

of government) depend so closely on each other, that any detached extract must appear to a disadvantage.

POLITICAL CONTROVERSY in Ireland.

Art. 13. *A Letter to the Right Honourable William Eden.* Occasioned by a Pamphlet commonly attributed to him, and intitled, "Considerations submitted to the People on their present Condition with regard to Trade and Constitution." Dublin printed, London reprinted. 8vo. 1s. 6d. Debrett. 1781.

The coarse, illiberal manner of this writer, who undoubtedly aspires to the honourable distinction of a patriot, excites so much disgust, that very little attention will be paid to the subject of his epistle; it being generally observed, that anger is an indication of weakness.

P O E T I C A L.

Art. 14. *A familiar Epistle from a Cat in the Queen's Palace,* to Edmund Burke, Esq; on his Motion for the better Regulation of his Majesty's Civil List Establishment. 4to. 1s. 6d. Kearsley. 1781.

Pats, who is more of a patriot than a poet, thus apologizes for the defects of her parring in verse:

— Being a cat, and not much used to writing,

I own I am not very pat at iaditing.—

We can more readily excuse Grimalkin's faults in point of authorship, than her want of fidelity and loyalty. She is a traitress; she reveals the secrets of Buckingham-house, where she has her maintenance and protection;—and she ought, therefore, to be *La Mottée*.

Art. 15. *The Beauties of Spring.* A Poem. 4to. 3s. Nicoll. 1781.

We cannot much commend this Writer's judgment in selecting a subject which, by his own confession, has been so well treated before, and, he might have added, in the same manner too. His powers of poetry are not such as will gain him the preference to Thomson; to whose imagination that of our Author seems congenial, however inferior; and whom he resembles too, in simplicity and benevolence:—which is the utmost praise we can bestow on this unknown Georgical poet.

Art. 16. *The Daily Advertiser,* in Metre. By Thomas Sternhold, Esq; formerly of the Temple, now of Stonecutter-street. 4to. 1s. 6d. Kearsley. 1781.

A puny child of humour, scarcely worth the rearing.

Art. 17. *Miscellaneous Poems, Translations, and Imitations.* By Benjamin West, of Weedon-Beck, Northamptonshire. 8vo. 3s. sewed. Evans. 1780.

The admirers of genuine poetry will find some entertainment in the perusal of these little pieces.

P H I L O S O P H I C A L.

Art. 18. *A Dissertation upon the Nervous System,* to shew its Influence upon the Soul. 8vo. 1s. 6d. 1780.

An extraordinary medley of physic, morality, and divinity, the purport of which lies beyond the reach of our penetration.

MATH-

M A T H E M A T I C S.

Art. 19. *An Examination of the first Six Books of Euclid's Elements.* By William Aulkin, M. A. Fellow of Wadham College, Oxford. 8vo. 2s. 6d. sewed. Rivingtons. 1781.

Those who have a taste for these subjects, and are possessed of *Dr. Simpson's Euclid*, may find some entertainment in comparing his criticisms with Mr. Aulkin's; it is but justice, however, to say, that in general we prefer the *Doctor's* decisions.

M I S C E L L A N E O U S.

Art. 20. *The Neptune of Europe*, containing complete and correct Lists of the Naval force of Great Britain, France, Spain, Holland, Sweden, Denmark, and Russia; with a variety of other interesting Materials, as specified in the Table of Contents, corrected to June 1, 1781. Small size for the pocket. 2s. Bell.

If this compendium was printed as a curiosity, the intention has been completely answered; for so small, and yet so neat and legible, a type is seldom seen. Could the printer find out the *quinasse*, described by M. Commerçon as inhabiting the interior parts of Madagascar*, and establish literature among them, he might there rival the fame acquired in Europe by the Elzevirs and Baskerville.

The ships and commanders of each nation, with many other particulars relating to marine establishments, public offices, &c. are very clearly digested and exhibited; and on the credit of the prefatory advertisement, we suppose it to be as exact as the nature of so variable a subject will admit.

Art. 21. *A Genealogical History of the present Royal Families of Europe*; the Stadtholders of the United States, and the Succession of the Popes from the Fifteenth Century to the present Time: with the Characters of each Sovereign; illustrated with Tables of Descent. By Mark Noble, F. A. S.† 12mo. 3s. sewed. Baldwin, 1781.

The lovers of genealogy will doubtless be much gratified with a manual so well calculated to assist them in their researches; and which will also serve to decide many a wager relating to royal consanguinity, in historical conversations.

Art. 22. *Remarks on Commodore Johnstone's Account of his Engagement with a French Squadron* under the Command of Mons. de Suffrein, on April 16, 1781, in Port Praya Road, in the Island of St. Jago. 8vo. 6d. Debrett. 1781.

These letters, which appear to be now collected from their original publication in some newspaper, retort on the Commodore in that spirit of party, which his parliamentary strictures on Lord Howe's conduct in America avowedly excited. But how stand the interests of the nation, and the characters of individuals, while our Commanders reserve their activity for attacks, justifications, and recriminations at home?

* See Review, vol. LIII p. 606.

† Author of two dissertations on the mint and coins of Durham. See Review, Vol. LXIV. p. 116.

M. E D I C A L.

Art. 23. *Observations on the Poisonous Vegetables* which are either indigenous in Great Britain, or cultivated for Ornament. By B. Wilmer, Surgeon. 8vo. 2s. Longman. 1781.

Mr. Wilmer divides the poisonous vegetables of this country, according to the nature of their noxious effects, into two classes: the first including those which produce maniacal symptoms, or the various nervous affections, from a vertigo to a fatal apoplexy; and which are seldom fatal in less than 24 hours:—the second, those which occasion epileptic symptoms, and bring on death in the space of an hour or two. Of the former class, he particularly treats on *benbane*, *deadly nightshade*, *blue monk's-hood*, *dog's mercury*, *thorn-apple*, *common hemlock*, *bug agaric*, and *pepper agaric*: of the latter class are enumerated, *hemlock-dropwort*, *water-hemlock*, and *laurel*. In each of these articles, he begins with a circumstantial botanical description of the subject, with its sensible qualities; then relates the morbid symptoms it occasions, giving several cases at length; and concludes with the most rational means of relief. On the whole, the work, though short, is instructive and satisfactory, and well worth the perusal of the faculty, to whose level, rather than that of the Public at large, it is written: though, indeed, any tolerably informed person may consult it with advantage. We shall just suggest to the ingenious Author, that under the article *Laurel*, it might have been useful to mention the similarity in noxious effects, as well as in taste and flavour, of the kernels of several kinds of fruit. *Black cherry-water* is justly looked upon as a very suspicious article of the old dispensatories, and on that account is discarded from the later ones. Botanical affinity here confirms the testimony of the senses.

Art. 24. *Dissertatio Medica Inauguralis de Homine Dextro & Sinistro.* An Inaugural Dissertation on the separate Affections of the Right and Left Sides of the Body. By Meinard Simon Du Pui. 8vo. Leyden. 1780.

We have been favoured by the Author with a copy of this thesis, which is a very learned and elaborate treatise on a singular subject in the animal œconomy.

The work is divided into two sections; the first, concerning those affections of either side which are deducible from the vascular system and other parts; the second, concerning those which owe their origin to the nervous system. In the first section, the first chapter contains observations of diseases affecting one side only—the second inquires into the causes of these phenomena—the third discusses that ancient subject of controversy, “whether in the pleurisy, and other diseases, bleeding on the affected side, or on that opposite to it, be preferable?”

The second section also contains three chapters. The first relates observations of nervous affections of one side only—the second offers various opinions concerning the causes of these affections—the third examines the validity of the two opinions respecting decussation of the nerves, and endeavours to establish something concerning the cause of the above-mentioned affections.

To the thesis is annexed a *Manifesse* of positions in medicine, surgery, and anatomy, unconnected with the foregoing work, or with each other.

RELIGIOUS.

Art. 25. *A Word to Mr. Madan*; or, Free Thoughts on his late celebrated Defence of Polygamy. In a Letter to a Friend. 8vo. 1s. Buckland. 1781.

'This Letter,' we are informed, 'was written by a Gentleman of Devonshire, to a friend in Bristol, and was intended to afford a little private amusement. It is now presented to the public, in compliance with the united requests of many respectable persons who have perused it, and who are of opinion, that it may operate as a pleasing antidote to the concealed but deadly poison of Mr. Madan's performance.'

'The object of this little piece is not formally to confute Mr. Madan's solemn sophistry and grimace, but merely, by a little well-pointed ridicule, as well as argument, to expose his lascivious system.'

An agreeable vein of pleasantry runs through this performance: but we are suspicious, from a quotation in p. 11, that the ingenious Author never read the treatise which he hath written against, and that he hath borrowed his account of it from the Reviews and Magazines.

Art. 26. *Remarks on Thelyphthora*, with a Dedication to the King and Queen, and an Address to the Author. By James Penn, Vicar of Clavering, Essex, Chaplain to the Earl of Gower, and Lecturer of St. Ann's, Aldersgate. 8vo. 1s. 6d. Bladon. 1781.

All that is good in this performance is borrowed. The greatest part of what is original, is either prophane, trifling, or captious. The Author is sometimes shrewd; at other times sprightly; but seldom pleasing, and always pert.

'If, says the Author, from the sale of the publication, not for its singular merit, but the friendship and good opinion of the Public, it may be thought necessary to proceed, the style, *pleasing* at the first, shall be continued to the end. If the Public is dissatisfied, for whom I write, and whose approbation in writing hath ever been the principal object, I shall drop the pen.'

If the Author will take a hint from us, we would advise him to leave the thorny path of polemical divinity; and retire within the quiet walls of his "Surry Cottage".

Art. 27. *An Essay on the Character of Methodism*; in which the leading Principles of that Sect, the Aids it borrowed from the Writings of the Clergy, and the Influence it hath communicated to them, are considered and stated. By the Author of Remarks on Dr. Hallifax's Preface to the Sermons of the late Dr. Ogden. 8vo. 1s. 6d. Cadell. 1781.

The picture of Methodism is here drawn with a free and animated pencil. The Author makes some just observations on the distinguishing principles of that sect; particularly, the doctrine of *Original sin*—which may be considered as the chief corner-stone of Methodism.

In the conclusion, he bestows some strictures on the Sermons of Archbishop Secker and Dr. Ogden: and points out some passages

* A novel of the Author's, so entitled, lately mentioned in our Review. See vol. lxvii. p. 467.

which

which an enthusiastic fancy would apply to a very absurd and dangerous purpose; and particularly remarks, that the sanction given by some very eminent divines to 'the frequency and looseness of Scripture quotations, hath afforded a handle for those wild applications of Scripture on which the whole system of Methodism is built and established.' The Author may be thought too severe in his reflections, and too harsh in his epithets: but, on the whole, his remarks are judicious, and his language is forcible.

Art. 28. *The divine Visions of John Engelbrecht*, a Lutheran Protestant, whom God sent from the Dead to be a Preacher of Repentance and Faith to the Christian world. To the whole is prefixed, the Translator's Prefatory Address, &c. and a preliminary View of the Author's Life and Writings. Translated from the original German. By Francis Okely, formerly of St. John's College, Cambridge. 2 Vols. small 8vo. 3 s. sewed. Lackington. 1781.

The best account we can give of the *Author*, and his *Divine Visions*, is the following, in his own words: 'God the Holy Ghost raised me, *John Engelbrecht*, up again from the dead, after that my body had been dead, stiff and cold, which many persons in *Brunswic* are privy to and acquainted with; insomuch that my body returned in a short time to its vigour and vivacity, without the help of any sort of earthly meat, drink, and doctoring. But in the interval-time, whilst my body was dead, the Holy Ghost transported and conveyed my soul before Hell; and there made it smell the stench of Hell; and also hear the howlings of the damned in hell, amidst the darkness, and midst the thick smoke and fog; intended for a *warning* to the wicked. Afterwards, he also transported and conveyed my soul to Heaven, and shewed the glory thereof unto it, intended for *comfort* to the afflicted. Moreover, the commission, charge, or message, which was there given unto me, every one will by means of this piece, communicated unto them, have an opportunity of understanding in all its circumstances. Also how God confirmed and ratified my special call and commission by marvellous signs and wonders presented to the eyes and ears of men, as the people of *Brunswic* are privy to and acquainted with.—Now, these marvellous things happened in the year 1622, about the time when, in the second Sunday in Advent, we have the Gospel read—"And there shall be signs in the Sun, and in the Moon, and in the stars," &c. &c. At that very juncture, *this sign* also passed upon me.' What sign? Not the sign of the Sun;—unless in an eclipse. Nor of the stars:—unless of the raging Dog-star. It was the sign of the *Moon*—where we leave *John Engelbrecht*, with his *Divine Visions*; and only wish the worthy and learned Translator would look out for better *quarters*.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

YOUR account of Abbé Raynal's 'Revolution of America,' which exhibits an insinuation not much in favour of its authenticity,

not,

nor, supposing it to be genuine, to the fame of the Abbé, thus concludes:—"We shall therefore content ourselves with this general notice of the publication, at least till the Abbé Raynal shall think fit to give it the protection of his celebrated name."

Soon after the appearance of your 'Review,' we were informed by public advertisement, that *those egregious judges of style, who had ventured to pronounce on the spuriousness of the book, with as much confidence as if they had been able to prove it, were referred to the author's new edition of his History of the Indies, in 5 vols. quarto, in which they might find the 'Revolution of America,' verbatim et literatim.*

Imagining that for your own satisfaction you would have had immediate recourse to this new edition, I had flattered myself in the hope of finding in the 'Review' for July, your second thoughts on a publication that has excited so much attention and conversation.

A DISAPPOINTED READER.

5th Aug. 1781.

•• We have not yet met with the new edition of the ABBÉ RAYNAL's History, here referred to. When we have an opportunity of looking into it, we shall, with pleasure, pay due attention to the evidence alluded to by our "Disappointed Reader," in support of the ingenious Abbé's claim to "The Revolution of America:" which claim (in the mean time) we are by no means disposed to contest.

†† In answer to our Correspondent Y. Z. who hath made some inquiries respecting the beautiful *Ode on Ossian*, of which mention was made in our last, we have been informed, that the Author of it is the Rev. Mr. Hole, a clergyman of Devonshire, whose translation of the *Hymn to Ceres* is respectfully noticed in this month's Review.

✂ The second Part of the criticism on the 3d volume of *Thelyphthora* must necessarily be postponed till the following month, on account of its very extraordinary length:—the other articles in this Review having been, for the greater part, arranged before the Editor received it from the Author, who lives at a considerable distance from the capital.—We wish to remind our Readers of the hint given at the conclusion of the *Introductory Remarks* in the last Review, viz. That the main object of the succeeding criticism is, to overthrow the very foundation of Mr. Madan's leading positions respecting the opinions and practices of the *first* and *second* centuries of the Christian church; to expose his ignorance of the Fathers, and detect the fallacy of his conclusions, by a direct and fair appeal to *authentic* testimonies and ORIGINAL writers.

Mr. Hill's Controversy with Mr. Madan is intended for our next.



THE MONTHLY REVIEW,

FOR SEPTEMBER, 1781.



ART. I. THELYPTHORA. Vol. III. *concluded.* Vid. Review for July.

IT was an observation of the celebrated philosopher of Malmfbury, that “when reason is against a man, a man will be against reason.” It is for the interest of such a man to discredit a principle which tends to discredit *him*.

We may carry this observation still farther, and apply it with great justice to Mr. Madan’s contempt and hatred of the primitive Fathers. Their united opposition to the cause of Thelypthora hath provoked opposition on his part; and as he could not find *one* of them in the class of Polygamists, he boldly rusheth forward to take the field against ALL.

For so formidable an enterprise, he is more indebted to his confidence than his abilities; and, when he feels his weakness in the moment of combat, he flies—we will not be so uncere- monious as to say, that he hath recourse to *the refuge of lies*; but we think, even courtesy itself would aver, that he frequently betakes himself to a covert in the neighbourhood.

Sometimes, indeed, his caution forsakes him; and even his craft yields to his ardor. Hence, in a furious onset on the Fathers, he forgets how nearly they are connected with the Apostles; for, in shooting indiscriminately among the former, his arrow frequently glances on the latter. But, to cover Moses, a zealous Polygamist would make no scruple of leaving St. Paul exposed: and, to enjoy a laugh at the expence of *primitive virginity*, would not be solicitous to keep a chapter in the Epistle to the Corinthians clear of the jest.

The Author professeth, in the present volume, to ‘trace out by what means, and by what degrees the laws of Jehovah concerning

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M

cerning

cerning marriage were opposed and abrogated, and a new system invented and established by Christian churchmen.'

He begins with the first century, and pursues his inquiry through the successions of Fathers, Councils, Synods, Popes, and 'the rabble of the schoolmen' (as he calls them) down to the æra of the Reformation.

The writer whom Mr. Madan almost wholly copies from is *Dupin*, the French ecclesiastical historian. With such copious materials before him, his work became exceedingly easy; for all he had to do, was, to select and transcribe. Mr. M.'s acquaintance with the Fathers seems indeed to be entirely of the *secondary* kind: but he knew enough of their character to convince him, that his acquaintance would never ripen into friendship. His object is totally to discard their authority; though, if their authority were discarded, he would not be advanced one step in the proof of his system, as long as he admits the authority of the New Testament.

The principal design of the present volume is to prove, that the Fathers, by favouring celibacy, became, of consequence, enemies to polygamy; but that, as Protestants contest their authority in one respect, they ought, consistently with their own principles, to discard it in another.

In supporting this leading position, which we have endeavoured to place in the clearest light, the Author begins with producing the testimony of St. Clement of Rome, the associate of the Apostles, in favour of virginity.

'At the end of Wetstein's New Testament (says Mr. M.) are to be found "two Epistles of St. Clement, the Roman, disciple of St. Peter, taken from the Book of the Syriac MS. of the N. Test." Wetstein, in order to prove that they are genuine, cites two testimonies, one of St. Jerome, the other of Epiphanius.

'The Epistles themselves appear in Syriac, with a Latin translation; by which it seems evident, that this saint was as great an advocate for virginity as Jérôme was himself.

'Clement says—"Whosoever professeth before the Lord, "that he will preserve his chastity, ought to be girt with every "holy virtue; and, if indeed he hath crucified his body for the "sake of piety, he prays against the Word, which says—*Increase and multiply.*"

'A deal more of this *impious piety* (says Mr. M.) is to be found in other parts of these Epistles; but this quotation may serve to shew, how *very early* it became a fashion in the Christian church to put imagination in the place of Scripture, and to invent schemes of sanctity, which directly militated against the the will and word of God, as revealed in the Holy Scripture.

What

What God had honoured with his primary blessing, they were to deprecate : what he commanded, they were to avoid.

‘As to the *genuineness* of these two epistles, the reader may find what is said on that subject by Wettstein (Vol. II. *Prolegom.* at the end of the volume), who seems to entertain very little doubt of the matter.’

‘*Who seems*’—cautiously and artfully said ! Mr. Madan waves the honour of delivering his own sentiments on the subject. He confines himself to Wettstein’s opinion. Not that he hath, in a moment of *modesty*, deviated from his accustomed track. No ! He hath only kept to his old ground with a double portion of reserve and care :—for, by sheltering himself under the shadow of a respectable authority, he hath so dexterously managed the business, as to answer two ends. The first is his own security, in case he should be asked this question—“How could you, Mr. Madan, produce a testimony from works which are manifestly spurious ;—which have been proved to be spurious by the strongest evidence, both *internal* and *external*, that a matter of this sort could require ?” Mr. M. if thus questioned, would instantly avail himself of his own caution, and would reply—that “he gave no opinion of his own respecting the authenticity of these Epistles ; he only quoted Wettstein.” But for what reason did he omit to quote Dr. Lardner ? Why did he not even hint at that greater authority ? Why, when he spoke of Wettstein’s ‘having little doubt of the matter,’ did he avoid dropping one word that might lead his readers even to surmise that *others* had *their* doubts ? Who would imagine that this subject should have been examined with the minutest care in a learned and critical dissertation, written professedly on it, by the great man whose name we have just mentioned ? Who would imagine, that all Wettstein’s arguments had been proved futile, and his authorities invalid, to the general satisfaction of the learned ?—But it was for the interest of *Thelyphthora* to keep this matter as much as possible out of sight ; for, by this appeal to St. Clement, the Author artfully attempts (and this was his other and chief design) to overthrow the credit of the very first Fathers of the Christian church ; and, by making them vouchers for celibacy, invalidate their testimony with respect to marriage of every kind.

Mr. M. however, hath been so unfortunate as to stumble on the very threshold of his argument. A venerable Father of the first century is charged with the extravagance of the third : and he, who in general wrote with the simplicity of an Apostle, is made answerable for the jargon of a Monk.

The only genuine epistle of St. Clement of Rome, is that which he addressed to the Corinthians ; and which was discovered at the end of the famous *Alexandrian* MS. of the New Testament, and published by the order of Charles I. (to whom

it was sent as a present by Cyril, the Greek Patriarch), about the middle of the last century, by his Librarian, Patrick Young; and afterwards by Colomesius, Cotelerius, Le Clerc, and others. This is the *only* Epistle that was acknowledged to be genuine by the most ancient Fathers. Irenæus, Dionysius of Corinth, Hegesippus, Clemens of Alexandria, Origen, and Cyril refer *only* to this. Eusebius expressly says, that *this alone* was regarded as authentic; and of the authenticity of *this* Epistle there was no dispute. [*Vid. Eccles. Hist. lib. iii. cap. 34.*] But the testimony of Jerome is still more remarkable; for in his *Catalogue of illustrious Writers*, he says, that "Clement wrote in the name of the church of Rome to the church of Corinth an Epistle of a most edifying nature. . . . There is also a second Epistle which is reported to have been written by him, but which is totally rejected by the ancients." [*Quæ à veteribus reprobatur. Vid. Cat. Scr. ill. c. 15.*]

The testimony of Jerome then, with respect to the two Epistles published by Wetstein, must of course fall to the ground: though it may be somewhat difficult to account for a particular expression of this writer in his Reply to Jovinian, which Wetstein hath produced, and Mr. M. quoted, as the chief authority to corroborate the genuineness of the Syriac Epistles; viz. that "Clement had written Epistles to those who had made themselves eunuchs for the kingdom of heaven; and throughout the greatest part of them had treated of the purity of virginity." [*Om-nemque penè sermonem suum de Virginitatis puritate contexuit. Adv. Jov. T. 4.*]

Now, in the Epistle acknowledged even by Jerome himself to have been the *only* one that was generally admitted as authentic by the ancients, we see no trace of such a doctrine: at least, it is so faint and equivocal, that it could not have been produced as a proof by any writer who was not violently bent on supporting a darling hypothesis at any rate; and whose fancy had magnified into an evidence, what scarcely amounted to a conjecture. This only will account for Jerome's *hyperbole*:—a mode of speaking seldom unknown to an angry disputant; and for which this writer was pretty remarkable (as Dr. Grabe observes) in his books against Jovinian. *Hieronymus acriter disputans contra errorem Joviniani, hyperbolicè ait*—"Clementem omnem penè sermonem, &c." *Quales hyperbolicæ locutiones in ipsius scriptis, inque ipso illo contra Jovinianum, haud infrequentes occurrunt.* (*Vid. Grabii Spicel. tom. i. p. 264.*) Dr. Cave makes the same remark in his *Historia Literaria*. (*Vid. p. 19. Edit. 1688.*)

Epiphanius, who is produced as the second and last evidence in support of the authenticity of the Epistles published by Wetstein, simply remarks, that * "Clement in his circular Epistles

* Αυτοῦ γὰρ παρθεναὶ διδάσκουσιν, καὶ αὐτοὶ οὐ δεχόμενοι. Hæres. 30.

taught Virginity, which the Ebionites did not admit of." This is very far from a testimony to the genuineness of these Epistles which we are now considering. The first Epistle of St. Clement to the Corinthians, which was universally acknowledged and received as the genuine production of that excellent Father; and the second, which also bore his name, though it was generally rejected as spurious, might be, and most probably were, the very Epistles which Epiphanius referred to. But how did they teach virginity? Only as St. Paul taught it. Or, rather, we might say—they do not teach it in language half so strong as the Apostle. They do not teach it *at all*, in the manner in which Mr. Madan hath represented it. There is not a single word to discourage marriage in either of them.—As to the first, which alone deserves to be appealed to as evidence, it speaks of marriage as a divine appointment, and particularly noticeth the *blessing* that was pronounced on it, at its original institution. (*Vid. cap. 33.*) It gives exhortations to husbands and wives, without the slightest or most distant insinuation, that such a connection was less pure, or less honourable, than virginity. It admonisheth young persons to cultivate the *general* virtues of the Christian life, without once hinting at the excellence of celibacy, or offering one single argument or motive to encourage it. (*Vid. cap. 1. & 21.*)

In short, there is not the faintest ray of resemblance between this Epistle and those published by Wettstein, either in form or sentiment. They must have been penned by a different writer, and in a different age. They bear no trace of the *apostolic* times: and must have been the production of a period when some scandalous practices and indecent modes of life had been introduced among the *religious*, which were totally unknown to the first Christians.

But *what* is the virginity that is really inculcated by this excellent Father?—Nothing more than that purity of heart and conduct which is so essential to the character of a true Christian. It enforces no rigid and unnatural maxims of continence and mortification. It lays no harsh restraints on the common appetites and passions of human nature. It proposes no patterns of imitation but those which the Scriptures had before recommended, either as examples of faith, patience, humility, holiness, constancy, or zeal. It admonishes Christians to cultivate no other virtues but those which had been before commanded; and speaks of no duties but those which the Scriptures had repeatedly enforced. The sins it accuses had been considered as sins before: nor doth it make any thing unlawful which the word of God had left indifferent.

Dr. Lardner supposes, that the frequent admonitions to *purity* which we find in this Epistle, might have led Jerome (who

was interested, from a motive the very reverse of Mr. Madan's, to make the most of what appeared in any degree favourable to the rigidity of his own system) to class St. Clement among the advocates for virginity. This learned writer hath produced a number of passages which Jerome might be supposed to have had in his eye. We have examined them all with particular attention; and are convinced, that if Jerome considered them as proofs of his doctrine of virginity, he must have viewed them through the thickest mists of prejudice.

The strongest expression that hath occurred to us in this Epistle, and which Jerome, perhaps, only considered in a detached and partial light, is the following: "Let not him who is *chaste* in the flesh be lifted up with pride; knowing that it is another who conferred on him the power of *continence*." But is there any thing in this wise and salutary caution that is in the slightest degree inconsistent with the rules of Christ or his Apostles? Is there one word in it that looks like a discouragement of marriage? By no means! The caution doth not respect those who live in a single state only. It is perfectly applicable to that marriage which is honourable in all:—that which is entered into, not from those grosser motives by which lewdness is chiefly influenced; but on those nobler and more refined principles, where love, and friendship, and religion blend their powers, to render the union equally conducive to domestic happiness and the honour of Christianity.

Now, that the expression, *chaste in the flesh* (αγνος εν τη σαρκι) doth not preclude marriage, but is perfectly consistent with it, when it is confirmed and hallowed by the influence of those principles we have just mentioned, is evident from the direction that is given by St. Clement to *husbands*, in which a similar expression is made use of. "Let us (says he) direct our *wives* in the practice of what is good; and let them shew forth an amiable pattern of CHASTITY." [το αξιογαπητων της ΑΓΝΕΙΑΣ κδος ενδειξομεσταν. Cap. 21.] And that the word translated *continence* (εγκρατεια) doth not allude particularly to a state of celibacy or virginity, is evident from the concluding part of this Epistle, in which the Divine benediction is implored for *all* Christians; and the *particular* virtues of CONTINENCE (εγκρατεια) and CHASTITY (αγνεια) as well as faith, humility, peace, &c. &c. are earnestly solicited for *every soul* (παση ψυχη) that invoceth the holy name of God. In short, the words here, as in the New Testament, mean nothing more than a general habit of *purity* and *moderation*; and *this*, and *this only*, is the virginity inculcated by St. Clement*.

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* In this large sense, *continence* is most excellently defined by Clements Alexandrinus: α μοιρον γαρ περι τα αφροδισια αλλα κη περι τα ΑΛΛΑ α επι-

We have been the longer in examining this *spurious* testimony, because it stands at the very head of all the other testimonies, and was designed to give the most striking force to the inference that the Author would deduce from them in favour of the leading principle in this volume.

Deprived of the sanction of St. Clement's authority, he hath not the name of one single apostolic Father to adorn his page. St. Clement stands a solitary advocate for virginity in Mr. Madan's slender and erroneous history of the first century. Not one contemporary brother to second him in his warfare against marriage! nor a single sister to chaunt at her mattins the renown of his achievements! We wonder we had not been presented with the *Acts of Paul and Thecla*. They would have furnished him with illustrations still more replete with *impious piety*, and afforded him the most delectable occasions for a display of that wit which grows so frisky, and sports itself so frothily, whenever he comes in the way of virginity! But now, alas! poor Clement stands alone;—unseconded, unprotected!—though the chaste Thecla, “bursting glorious” from the bonds of a carnal betrothment, offers him her virgin-hand to be the companion of his warfare!

Mr. Madan, not being a man of ceremony, hath, at one bound, leaped over a *whole century*!—and in the same page hath united Clement of Rome with his name-sake of Alexandria:—whom, with insolent disdain, he calls—“*this* Clemens;”—and, with all the coarseness of a vulgar and illiberal buffoon, ranks some of that great man's historical relations with—“*Mother Goose's Tales*!”

The Author hath totally omitted the Epistles of Ignatius and Polycarp; together with that very ancient one attributed to St. Barnabas. He doth not so much as mention the name of Hermas. Indeed, as he could find nothing in the writings of these men, that any way tended to confirm his argument, he wisely passed them over in profound silence.

We speak of those Epistles of Ignatius which have been generally acknowledged. In that *more doubtful* one inscribed to Polycarp (and which, indeed, Mr. M. hath referred to in a former volume, under the article of “*horrid stuff*”), we meet with the following expression: “If a man, for the sake of honouring Christ, and his example of purity, is able to continue in a virgin state, he hath his liberty: but let him use it without ostentation; for if he boasts, he is undone.” The expression is delicate and rational; and the sentiment it conveys is perfectly consistent with the clearest and most explicit rules of Christ and

α επιθυμῶν ἡ ψυχὴ καλῶς ἐκ ἀρχῆς τῶν ἀναγκῶν; ἡ εὐχαρίστη ἀποδοτέται.
Id. Strom. Lib. iii. ad Init.

his Apostle, St. Paul. The Author, whoever he was (though Usher supposed him not to have been Ignatius), speaks of marriage in the next sentence with singular respect; and in opposition to Mr. Madan's licentious system, recommends the intervention of the Bishop, which includes some public and religious ordinance, in order that marriage may be entered into from principles of piety, and not under the influence of lust. [*ὡς ο γαμος ἢ κατὰ κυρίον, καὶ μὴ κατὰ ἐπιθυμίαν.*] Now this, of necessity, must be *horrid stuff* to a true *Thelyphthorite*!

In the * fragment of an Epistle of Ignatius, preserved by that learned and industrious writer, John Damascenus, of the eighth century, and also quoted by Antonius, surnamed Melissa, of the twelfth, we find virginity, so far from being recommended as a duty, that the church of Antioch, to whom it is addressed, are expressly charged not to impose such a yoke on *any one*. [*παρδενίας ζυγόν μεδεν ἐπιτίθει.*] And in the same Epistle, "marriage is recommended to young men, before they are corrupted by the company of lewd women."

Thus in the earliest Fathers, or those who are honoured with the name of *Apostolical* (because they lived in the age of the Apostles, and were their *immediate* successors), we meet with no injunction of celibacy. We meet not even with a recommendation of it;—at least no recommendation of it, that can be compared with that bestowed on it by St. Paul, either in point of expressness or energy.

We read, indeed, in Justin Martyr's Apology, of some who, for the sake of pursuing the interests of the Gospel with a greater degree of abstractedness from the cares of life than a married state would admit of, or even justify, had kept themselves single, and remained uncorrupt examples of piety and virtue through a long series of years. Mr. M. indulges himself in his accustomed raillery, whenever such *chaste* examples present themselves before him. He thinks they might have been much better employed;—and so, we imagine, he would think of the virtuous *Anna*, whose continence and devotion are recorded as memorials of honour, in Luke ii. 36, 37.

The later Fathers, who ran into some absurd and extravagant opinions with respect to the dignity and excellence of a virgin-state, yet, nevertheless, speak with high esteem of the institution of marriage; and only discourage it when it interferes with the more essential interests of religion.

* *Vid. Damasceni*, lib. iii. *Parall.* cap. 27. & *Anton. Meliss.* lib. i. *serm.* 14. Dr. Grabe hath scarcely any doubt of the genuineness of the above passages from Ignatius. *Vid. Spicel.* tom. ii. p. 24, 25.

Origen (whose 'violence on himself' Mr. Madan could not avoid taking notice of, for the triumph of *Thelyphthora*!)-even Origen readily allows, that a "holy sacrifice is not confined to a virgin-state, but that the married may present the same sacrifice, and equally acceptable to God, if they are pure and upright in other respects." [*In Epist. ad Rom. lib. ix.*]

Yea, St. Cyprian, who is sneeringly benoted for his *continency*, and for having 'said much of the great advantages of *virginity*,' yet expressly declares, that "it is no where commanded as a duty, however (*as by St. Paul, for instance*) it may have been recommended; nor is it (says the good Father) imposed as a necessary yoke, since the liberty of chusing or refusing it is left." [*Non jugum necessitatis imponit, quando manet voluntatis arbitrium liberum.—Tract. II. de Hab Virg.*]

We have already mentioned the reason why Mr. Madan hath been so solicitous to fix on the primitive Fathers the *soul stigma* of favouring virginity. He hath done it out of a principle of revenge and retaliation. Had but five of them written in favour of *polygamy*, he might have been gracious enough to have spared the rest for the five's sake. But now his only alternative is their *total overthrow*, or the ruin of *Thelyphthora*. The case was critical and pressing; and who will wonder at the choice he made?

He hath failed, however, in the most essential part of his argument from antiquity; and, as we hinted at the conclusion of our last Article on this subject, by having recourse to a false and spurious testimony, in his very first onset on the ground of the Fathers, he hath done more injury to his cause than it is in the power of *Dupin* himself to rectify.

That not one faint trace, no, not even the faintest shadow of polygamy should be perceived in the *Apostolic Fathers*, would be utterly unaccountable, if the practice of it had been customary among the Christians of that age. That no explicit rules (unless, indeed, we except those of *Hermas*, which are very strong) were laid down in their writings formally to prohibit the practice, affords a presumptive argument, at least, that it had no existence at that period among the professors of Christianity. This, we think, is very clear from one circumstance, which deserves to be particularly noticed; and, as it is founded on an unexceptionable authority, we scruple not to lay very considerable stress on it.

The circumstance we have in our eye is this;—as soon as the great Heretics arose in the second century, *polygamy*, with other monstrous enormities, was vindicated, and by many practised. It was at *that* period that the *Catholic Fathers* bore their strong and direct testimony against it. Occasion *then* called for such a testimony:

testimony : nor was zeal or knowledge wanting to support and credit it.

Irenæus (whose respectable name but barely occurs in this whole performance) treats of the errors of *Tatian* (who had introduced a novel doctrine, respecting the *unlawfulness of marriage*), in his first book of Heresies [*Cap. 28. in Edit. Massuet.*], and, in the same chapter, contrasts them with the *opposite* errors of *Basilides* and *Carpocrates*, who pleaded for the *lawfulness of polygamy*.

The followers of *Tatian* “were called * *Continents*, from the singular abstinence from marriage which they affected to teach and enforce; frustrating (says Irenæus) by the very pretence they made, the primitive design of God in the creation; and obliquely accusing him, who, for the sake of propagating the human race, made both male and female.” This *blasphemous tenet* (as the excellent Father justly calls it), though more particularly and extensively propagated by *Saturninus* and *Marcion*, was originally introduced by *Tatian*, who had been a disciple of *Justin Martyr*. Mr. Madan mentions the name of this old opposer of marriage from *Bishop Newton’s Dissertations* (Vol. ii. p. 443.); and also takes care to inform his readers, that *Tatian was the pupil of Justin Martyr*. Now a person unacquainted with the *original history* from whence this account of *Tatian* was extracted, might be incautiously led to surmise, that the disciple borrowed his tenets from his master; especially if he should chance to recollect a certain passage in the 2d volume of *Thelyphthora*, where *Justin Martyr* is represented as an enemy to marriage, because he had asserted in his *Apology*, “that among the Christians there were a † *great* many of either sex who, for sixty or seventy years, had kept themselves single and uncorrupt.” On this passage Mr. M. remarks with mingled insult and joy—‘How gloriously would this have increased the devil’s triumph over that primary command—*Be fruitful and multiply, and replenish the earth!*’ And, in *immediate* connection with the name of *Justin*, Mr. M. further observes, ‘that so early as the *second* century there were a set of people who called marriage a *carnal thing*, and unlawful for Christians under the Gospel.’ [*Vid. Thelyph. Vol. II. pag. 113, 114. 2d Edit.*] But *who* were those people who thus dared to blaspheme the institution of God?—They were the Heretics, who stood in the opposite class to he-

* Οι καλῶμενοι εγκρατεῖς ἀγαμίας ἐκρυζαν, ἀδελφότητες τῶν ἀρχαίων πλάσιν ἐν Θεῷ, &c. &c. *Contra Hæres. lib. i. cap. 28. Edit. Paris. cap. 30. Edit. Grabii.*

† The epithet *great*, is an addition of the translator. *Justin* says, καὶ πολλοὶ τῆς καὶ πολλὰς :—i. e. Many men and women.—*Apolog. prim. p. 22. Ed. Tbirib.*

retics still more corrupt and pernicious—the *Polygamists*. But Justin was equally the enemy of *both*: though, because Mr. Madan found him on no terms of friendship with the latter, he was determined to throw him out of that middle path which his wisdom and Christian piety had led him to adopt, and to rank him at the head of the former. Now this is an instance of the grossest disingenuity, if Mr. Madan had read Irenæus, whose authority he quotes: and, without having read the writings of that learned Father, he was ill qualified to discuss an ecclesiastical subject which related to the opinions and practices of the second century.

It ought then particularly to be remarked, in opposition to what Mr. Madan hath either suggested through ignorance, or would insinuate through craft and malice, that, *in the very passage* in which Irenæus relates that Tatian was a disciple of Justin Martyr, he observes with peculiar caution, and purposely, as it seems, with a view to prevent mistakes, and remove the appearance of suspicion, that * “he never avowed his doctrine respecting marriage as long as he continued the auditor of Justin; but *that, after the martyrdom* of that Father, he became an apostate from the church; and, haughtily assuming to himself the consequence and authority of a master, from a presumption of his being superior to others, preached a doctrine of *his own*:—particularly, that *marriage was a carnal thing*.”

Now, in direct opposition to the rigid and sombrous principles of Tatian and his *Continents*, Irenæus places the licentious system of Basilides and Carpocrates, who, by teaching the lawfulness of *polygamy* had ran into the contrary extreme. *Alii autem rursus à Basilide & Carpocrate occasiones accipiunt, indifferentes coitus et* MULTAS NUPTIAS *induxerunt.* i. e. “Others; on the contrary, took occasion from Basilides and Carpocrates to indulge themselves in indiscriminate lewdness, and to recommend the practice of *polygamy*”

Now here is a *direct* and *explicit* testimony borne against polygamy by the pupil of Polycarp himself, who lived in the Apostolic age, and was the disciple of St. John the Evangelist.

* ΤΑΤΙΑΝ ΤΙΝΟΣ ΠΡΩΤΗΣ ΤΑΥΤΗΝ ΕΠΙΣΤΗΜΟΛΟΓΙΑΣ ΤΗΣ ΒΛΑΣΦΗΜΙΑΝ* ΟΣ ΙΕΡΕΙΑ ΑΠΡΟΑΓΓΕΛΟΝ, ΕΦΟΡΟΝ ΜΕΙ ΣΥΝΗ ΕΚΕΙΝΩ ΟΥΔΕΝ ΕΞΕΡΧΕΤΟ ΤΟΙΟΥΤΟΝ. ΜΕΤΑ ΔΕ ΤΗΣ ΙΚΤΗΣ ΜΑΡΤΥΡΙΑΣ ΑΠΟΓΕΑΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ, ΟΙΚΟΥΜΕΝΗΣ ΔΙΔΑΣΚΑΛΗΣ ΠΑΡΕΘΗΣ ΚΑΙ ΤΥΦΛΩΔΕΙΣ, ΩΣ ΔΙΑΦΕΡΩΝ ΤΩΝ ΛΟΙΠΩΝ, ΙΔΙΩΝ ΧΑΡΑΚΤΗΡΑ ΔΙΔΑΣΚΑΛΕΩΝ ΣΥΝΕΠΗΡΑΤΟ. ΤΩΝ ΓΑΜΩΝ ΤΙ ΕΦΘΟΡΑΝ ΚΑΙ ΠΟΡΝΕΙΑΣ ΑΝΑΓΟΡΙΣΤΑΣ. *Vid. lib. i. cap. 23. Edit. Mass. cap. 31. Edit. Grab. et al.*

† The Greek compound to answer to those words must have been *πολυγαμία*. Thus, in another part of Irenæus, *γάμος* is rendered by the old Latin translator *nuptiæ*, which hath no singular number. ΔΙΑ ΤΟ ΓΑΜΟ ΜΟΥΣΙΩΣ, *per nuptias Moysis.* *Lib. iv. cap. 20.*

But here we foresee an objection; and it must be obviated, in order to prevent a momentary triumph which Mr. Madan might otherwise be disposed to affect; for this Writer hath asserted, in the second volume of his *Thelyphthora*, page 125 (2d edition), that 'a man's having *two wives at once*, and a man's marrying a *second* after the *death* of the *first*, were *both* esteemed by the ancient Christians and primitive fathers *EQUALLY unlawful*.' This is peremptorily asserted against the strongest evidence that can possibly be produced; and the assertion is accompanied with the most insulting reflection on the learned and excellent Dr. Cave, for having 'endeavoured to soften the absurdities of those *good folks* as much as possible.'

Now, perhaps, it will be said, that by the expression *multas nuptias*, or *πολυγαμον*, Irenæus meant second or third marriages; if so, the good Father, by asserting *too much*, hath, in reality, proved nothing: and, consequently (Mr. Madan will say), the anti-polygamist, who allows of second marriages after the death of either of the parties, cannot avail himself of his authority.

The objection is shrewd and plausible; but when fairly examined will prove to be groundless.

Mr. Madan's unqualified assertion, that 'polygamy and second marriages were by the ancient Christians and primitive Fathers esteemed *equally* unlawful,' is, as we said above, rash and groundless. The ancients differed about the *propriety* and *decorum* of the latter, some allowing it freely; others reluctantly; and many of the *later* Fathers not at all. But as to the *unlawfulness* of *polygamy*, it was never once called in question by *any* of them.

When Tertullian lapsed into the errors of that gloomy fanatic, Montanus, he writ a treatise purposely to condemn second marriages, which, in the earliest periods of the church, were practised among Christians, on the liberty expressly given them by St. Paul. This appears from Tertullian's treatise. But it gained no credit with the orthodox; and the author was considered as an apostate.

Some of the most rigid, whose strict sentiments of purity and fidelity led them to look on second marriages in an *unfavourable* light, yet did not condemn them as *criminal*. They allowed them on the same principles on which they were allowed by St. Paul; though, like the Apostle, they did not highly respect them. They seemed to think that second marriages discovered a want of that refinement and delicacy of mind which is so ornamental in the professors of religion. They in some degree suspected the *sincerity* of the first attachment, when an inclination to engage in a second was either hastily or wantonly discovered. They thought the original union wanted that cement of the soul which ariseth from the united influence of love, honour, and truth,

truth. Their declamations on this subject discover great refinement of sentiment: particularly the eloquent Chrysostom's. He expressly says, that "second marriages are not denied to Christians: they are only exhorted, if they have the gift of continence, to be satisfied with the first." Hence he reasons on the ground of prudence, policy, and domestic peace; but attempts not to enforce his arguments by any sanction of law, or any express declarations of the Gospel. [*Vid. Orat. de Uxore et Pulchritud.*]

Mr. Madan, in the present volume, frequently mentions the opposition that was made to second marriages by the Fathers; and going back to a very early period, produces the name of Clemens of Alexandria, and puts it at the head of the opposition. 'This Clemens of Alexandria, whatever he might write in behalf of marriage itself, did not approve of second marriages. Dupin says, that though he did not entirely condemn them, yet he *blames* them.' It is Mr. Madan's custom to deal chiefly in general assertions. To convince an impartial inquirer, it is necessary to be *particular*. The question is—"how, and on *what* grounds, did this learned Father *blame* second marriages?" Now, the best answer we can give to the question is, to permit Clemens to speak for himself.—After having treated of the opinions of Tatian, whose distinctions respecting the old and the new husband, tended, as Clemens remarks, to dissolve the law, as if it was the institution of another God, he hath the following expression; viz * "But although, from a condescending regard to human infirmities, and the natural warmth of constitution, the Apostle gives a licence to any one to enter into a second marriage (because such a one doth not thereby commit any trespass with respect to his former covenant, for he is not forbidden by the law), yet he doth not arrive to that *highest* standard of Christian perfection which is proposed in the Gospel."

If Clemens had spoken half so favourably of *polygamy*, as he hath of second marriages, his testimony would have been appealed to; not as a slender tribute of mere sufferance, reluctantly given, but as a full and decisive evidence, bestowed with the warmth of friendship, in the clear day-light of conviction; and *this* Clemens, instead of being desecrated to the company of Mr. Madan's '*Mother Goose*,' would have been exalted to a high distinction in *Moses's seat*.

Mr. Madan's account of the first and second centuries is comprized within the scanty limits of eight pages; though it was to the opinions and practices of those centuries that we first made

* Καὶ ἡ τινὶς ὁ ἀποστολὸς δι' ἀκραισίων καὶ πυρῶν, καὶ συγγνωμῶν διυτεροῦ μεταδώσει γαμὸν (ἐπεὶ καὶ ὅτις ἐκ ἀμαρτανῶν μὲν καὶ διὰ διδασκῆται, ἢ γὰρ ἐκκαλεῖται πρὸς τὸ νόμιμον) ἢ ἕλκεται δὲ πρὸς καὶ τὸ εὐαγγέλιον πολιτῆται, τοὺς καὶ ἐπιβάσειν τιλεῖσθαι. *Clem. Strom. lib. iii. pag. 336. Edit. Lug. Bat. 1616.*

our appeal * : and it is chiefly to the testimonies of those writers who lived nearest to the age of the Apostles that we now confine our inquiry.

Mr. M. quotes the writings but of four Fathers through this most interesting period. As to his fidelity respecting *two* of them, we have already said enough to convince the world how little it is to be depended on.

He next speaks of Tertullian, whom we readily resign to Mr. Madan, with the whole sect of the Montanists, to be scourged at pleasure: Though, indeed, the pleasure of scourging will be much abated, when Mr. Madan reflects, that not one stroke will rebound on an orthodox Father; and that he is only chastising those whom the men he hates have sufficiently lashed already.

The venerable name that closes the *history* of the second century, is that of Athenagoras; and all that is said of this ancient *Apologist*, is contained in the following words: 'Athenagoras commends virginity, condemns second marriages—calling them *bonest* adultery.'

We trust we shall not trespass too far on the indulgence of our Readers, if we give this passage a *particular* and *critical* examination. It is of consequence in the present argument; and we have some observations to offer on it, which, if free, are, we hope, no way presumptuous; and, if novel, not groundless.

When we read the above passage in Mr. Madan's book, and recollected the *original* in Athenagoras, we at first supposed, that he had borrowed from some Latin author, who had translated *εὐπρεπὴς μοῖρα*, *adulterium HONESTUM*. We suspected that Mr. Madan's ear had been caught by the *sound*; and concluded, that the same *judicious* guide would have led him to have translated the *bonesta facies* of Terence—"an *bonest* countenance." While we were smiling at the blunder, a conjecture crossed our minds, that possibly Mr. Madan's ear was imposed on by the French word *honnete*; and that Dupin might make use of it in the same sense as the Latins. At last, after many idle suspicions, that did little credit to Mr. Madan's knowledge of language, our doubts were thoroughly removed; and we discovered that Mr. Madan had neither borrowed from Greek, Latin, or French, but, in good truth, from plain English! For the passage quoted above is transcribed *verbatim* from an old and wretched translation of Dupin; and is a farther confirmation of what we hinted at in the beginning of this paper, that our Author's acquaintance with the Fathers seems to be wholly of the *second-hand* sort.

As the passage referred to is the *only* one which hath even been pretended to be brought from Athenagoras, in proof of the unlawfulness of a Christian's marrying a second wife after the death of the first, we shall examine it distinctly; inserting the

* Vid. Monthly Review for Nov. 1780, p. 337.

whole of the original in the margin, for the inspection of the learned Reader*.

In the sense in which it hath been generally understood, it contains a glaring absurdity and contradiction. Even Dr. Cave, whom Mr. Madan, with equal elegance and good manners, calls 'the *whitewasher* of the Fathers,' hath the following severe strictures on it, in his View of "Primitive Christianity."

"Hear (says he) what one of their Apologists says of *second marriages*—'Amongst us every man remains as he was born, or engageth himself in one only marriage; for, as for second marriages, they are but a more plausible or decorous kind of adultery; our Lord assuring us, that, *whosoever putteth away his wife, and marieth another, committeth adultery*:'—which text how perversely he interprets, and how impertinently he applies to his purpose, I am not willing to remember."

For our parts, we cannot so readily dispense with the ingenuousness and good sense of this eminent Father, as to suppose him guilty of the *perverseness* and *impertinence* here laid to his charge. It is at least an act of charity to endeavour to rescue him from so heavy an accusation, both on his integrity and his understanding.

To us it is evident, that the whole passage in dispute is levelled directly—not against second marriages that are entered into in consequence of death; but *solely* against those which are entered into, in consequence of a *divorce*, that hath not the plea of fornication or adultery to sanctify it.

On the ground of this observation, we offer the following translation, with which we shall interweave a paraphrase, illustrative of the whole passage; and let Mr. Madan dispute, or contradict it, if he can.

"Every person [*among the Christians*] either continues in the state in which he was born, or remains in a single marriage: for a second [*or double*] marriage is but a specious adultery; BECAUSE he who PUTTETH AWAY HIS WIFE, says Christ, and marieth another wife, committeth adultery. He [*who is the Lawgiver of the Christians*] neither allows a man to put away the wife, whose virginity he had possessed, nor to add another in marriage to her: FOR he that DEPRIVES HIMSELF [*by his own act and deed, or by a voluntary divorce—which is the very crime our*

* Ἡ οὐκ τις ἐτιχθὴ μὲν, ἢ εἴ ἐν γαμῷ· ὁ γὰρ δευτέρως εὐπρεπὴς ἐστὶ μοιχεύει· ὁ γὰρ ἀν' ἀπολύσεως, φησὶ, τὴν γυναῖκα αὐτοῦ, καὶ γάμωσιν ἄλλῃν, μοιχεύει· ὅτε ἀπολύει ἐπιτρέπων ἢ ἑαυτοῦ τις τὴν παρθεναίαν, ὅτε ἐπιγαμίζει· ὁ γὰρ ἐπιγίγνεται αὐτοῦ τῆς προτέρας γυναῖκος, καὶ ἡ τεθνηκυῖα μοιχεύει παρὰ κεκλυμμένης, παραβαίνει μὴ τὴν χεῖρα τῆς δεξιᾶς (ὅτι ἡ ἀρχὴ ὁ Θεὸς ἡ ἀνδρὶ ἐκλάσει καὶ μίαν γυναῖκα)· ἀλλ' οὐ δι' τὴν σαρκὰ πρὸς σάρκα καὶ εἰς ἑαυτοῦ, πρὸς μίαν τὴν γυναικα.—*Vid. Aithenag. Legat. §. 27. pag. 130. Edit. Dechair.*

Saviour so expressly condemns in the text just quoted;—*or, in other words, he who RIDS HIMSELF* of his first wife, though she hath afterwards died [yet his marrying another in consequence of an unlawful divorce, stamps him with the crime of adultery, and], he is [in reality] a masqued adulterer; for, indeed, he transgresseth the appointment of God (since in the beginning he made one man and one woman) dissolving [by the act of divorce], the union that subsisted between flesh and flesh; and which was appointed to be the common medium of generation.”

Is it not clear, that this whole passage is pointed entirely against second marriages that take place under the sanction of a divorce? Athenagoras might, with great propriety, call such marriages *specious adultery*; and the persons who engaged in them, *veiled adulterers*. For the practice, here condemned, was so common at the time that this Father writ his apology, both among the Jews and the Heathens, that it was by no means esteemed disreputable. The former pleaded the Law of Moses; the latter, the customs of the nations. But the excellent Apologist, in opposition to this unjust and flagitious practice, pleaded the law that was established among Christians, and was regarded as *their* measure of justice and purity. ἀλλ' ἐστὶν νόμος ἡμῶν ὁ δικαιοσύνης μέτρον ἐποίησεν γυναῖκα μὲν ἑκάστος ἡμῶν, πῶς γηγάτο κατὰ τὰς ὑφ' ἡμῶν τιθέμενας νόμους. Now, what were those laws respecting marriage? They were the following: That a man should have but one wife at the same time:—that he should not put her away if he found her a virgin:—that if he did put her away, he loosened the very connection that was established by the hand of God himself: that, if he married another in consequence of a divorce, even if the first wife died after the divorce took place, he was to be regarded, by Christians, as *intentionally* an adulterer, notwithstanding the Jewish and the Roman law might give a sanction to his crime.

We have thus given what we apprehend to be the plain sense of Athenagoras, in a passage which, we think, hath hitherto been generally misunderstood and misapplied. Viewed in the light in which it is now placed, nothing is more consistent with the universal tenor of the New Testament, and that *particular* authority of our Lord, to which it makes a direct and formal appeal. Considered in any other view, the quotation is *impertinent*, and the reasoning on it *perverse* and *ridiculous*.

On the above passage we would offer the following remarks:

I. Athenagoras seems to consider *fornication before marriage* as an *exception* to the general prohibition of divorce by our Lord, as well as adultery *afterwards*. Many expositors have so interpreted our Saviour's words, as to include the same exception; (*Vid. Henry's Expos.*) “He that putteth away his wife, except in case of fornication, &c. &c. Now an illicit connection

nexion with *another* man, previous to a woman's marriage with a lawful husband, was deemed by the Mosaic law to be a crime worthy of death; because it was an imposition of the grossest and most unpardonable kind. It carried with it an equal degree of hypocrisy, indelicacy, and injustice. In after-times, as the world became more corrupt, the severity of this law was relaxed, and the crime was punished by an open and a most ignominious divorce.—The Jewish law indeed cannot be revived in its full force, for reasons which it is not necessary to mention. But we think, that if the fact could be clearly and circumstantially proved, the woman who *imposes* herself as a virgin on a man, after the violation of her purity, is in every view subjected to the shame and penalty of a divorce; and we know no law of Christ or his apostles that would forbid it. “If (says Athenagoras) the man hath possessed himself of her virginity (or more literally *destroyed* it, *επαυσε την παρθενηταν*), he shall not put her away, after he hath made her a wife.” But may we not infer, from this method of expression, that the good Father thought divorces allowable, if those who had been defiled by an unlawful commerce with other men, imposed themselves for virgins; and were married, in consequence of their being *considered* as such?—

II. It ought to be particularly observed, that through the whole of the preceding passage, the *man* alone is spoken of as the *agent*. If it had been designed to forbid or discountenance second marriages, after the *death* of either of the parties, this restriction would hardly have been preserved. The *woman* ought equally to have been admonished. Divorces, though not absolutely confined to the *men*, yet *most generally* took place in consequence of their caprice, or cruelty, or lust, or jealousy.

III. Through the whole, the man is made *answerable* for the *transgression* actually and voluntarily committed by the dismissal of his wife. Now we ask, if such a mode of expression could, with the slightest degree of propriety, or on any principles of common sense, be applied to his *losing* her by *death*? Could HE be said, “to *send* her away,”—“to *violate* the institution of God,”—“to *dissolve* the connexion that subsisted between him and his wife, for the sake of mutual cohabitation?” Certainly not!—The absurdity is so glaring that so fine a writer as Athenagoras could not possibly have fallen into it. It is too ridiculous to charge the most ignorant Monk of after-times with.

IV. To place the nonsense and contradiction of the passage, when made to refer to second marriages (as Mr. Madan would represent it), in its true light, we need only to translate it, according to its common acceptance. “For

he who *deprives or rids himself* of his first wife, “ * ALTHOUGH SHE BE DEAD, is an adulterer under a veil; not *preserving* the institution of God (who in the beginning created one man and one woman), but *separating* flesh from flesh, which had been mutually joined for the sake of the cohabitation of the sexes.”

V. But to illustrate the sense we have given of the passage, and to determine its true meaning, we shall produce a quotation from the *first apology* of Justin Martyr; who, speaking of the purity both of heart and conduct recommended and enforced by the gospel, appeals to the following texts to confirm his observations, Matt. v. 28. “Whoso looketh on a woman,” &c.; Matt. v. 29. “If thy eye offend thee,” &c.; Matt. v. 32. “He that *marrieth* her that is put away from another man, committeth adultery.” “† THUS (says Justin, on the ground of these texts) our master teacheth us, that they are sinners, who, *under the sanction of human laws*, engage in *second marriages*, and look on a woman to lust after her.” On this passage Dr. Thirlby very judiciously observes, that “† there were many who, *after divorce*, contracted *second marriages*, which were not forbidden by human laws.” Grabe and Perion confirm this remark.

Thus these two ancient, and almost contemporary apologists, agree in the same principle; and, with equal justice, apply the prohibition of our Saviour both to the man and the woman. The one cannot divorce and marry another, without committing adultery; nor can the other, who hath been divorced, become another's wife, without incurring the same crime. They both might plead the sanction of *human laws*; but the plea was invalid under the gospel.

Mr. Madan is now driven from the ground, on which, if he fails to support his triumph, the great cause of the third volume of *Thelyphthora* is lost! if he returns to renew his onset—we will not talk of victories before they are gained; we will only say, that *we will meet him there*.

We will, before we conclude, produce two passages from two distinguished writers of the fourth and fifth centuries, in order, still farther, to expose the groundless assertion of Mr. Madan respecting the opinions of the primitive church concerning the lawfulness of second marriages.

* “LICET defunctâ.” *Vid. Dechair's Latin Translation.*

† Οσοτις κη οι νομοι ανθρωπων διαγιναι ποιουντοι αναντωλει παρα τη ημετερα διασκευη νομι, κη οι πορεβηταις, &c. &c. *Apol. prim. p. 22.*

† *Sunt qui post divortia, secundas nuptias, legibus humanis non vitatas, contrahunt, quæ Græbii quoque et Perionii sententia fuisse videtur.* [*Vid. Not.*]

Epiphanius *, in his book against the *Cathari*, expressly says, that "though the man who hath married but one wife is held in higher esteem by the church, yet by no means is that man to be condemned, or excluded from the society of the faithful, who is not satisfied with living single after the death of his former wife, but marries another; nor is a woman to be condemned who acts the same part after the death of her husband."

St. Austin speaks, with mingled contempt and indignation, of the dreams of the Montanists, and calls them, "*Fanatics*, who had been puffed up by the tumid and senseless jargon of Tertullian; while, with a malignant zeal, he condemned second marriages as unlawful, notwithstanding the Apostle himself, had altogether approved of their lawfulness, and had fixed no mark of condemnation or ignominy on them." [*Aug. de Hæres.* Cap. 26.]

We shall now produce, on the subject of second marriages, but one quotation more; and that will be from a writer, if not of the first century, which is most probable, yet *immediately* after:—a writer confessedly prior to Irenæus: and we do it, chiefly for the purpose of evincing, by the fairest deduction of reason, that the expression *multas nuptias*, doth not refer to second marriages, as Mr. Madan would possibly be inclined to insinuate, or rather *dogmatically assert*; but to that polygamy, of which he himself, after the example of the old heretics, hath the honour to be the advocate and patron.

The passage we have in our eye, is found in the second book of the *Shepherd of Hermas*. "† If a husband or a wife should die, and the surviving party should marry again, shall the marriage be deemed sinful? *No; there is no sin committed by such a marriage*, said the Angel. Though if the party should remain single, he might acquire great honour to himself from the Lord."

But what, it may be asked, hath this concession of Hermas (or whoever was the author of that very ancient Tract)—what hath it to do with Irenæus? It hath much to do with him in the present argument; for this very work of Hermas is expressly quoted by Irenæus; and what is more, is even appealed to as a *sacred authority*. [*Vid. Irenæi Hæres. lib. iv. cap. 20. in Ed. Mafs. sed cap. xxxvii. in Ed. Grab. et al.*]

Now, is it to be supposed that Irenæus should have ranked *second marriages* in the class of the most abandoned enormities,

* Συμφύσις διότις γυναῖκες, ἢ γυναῖκα διούτως ἀνδρὶ ἢ ἀλλοδαπῇ οὐ βίος λόγος. (*Vid. reliq. in Lib. contra Catharos apud Hæres.*)

† "Si vir vel mulier aliqujus decesserit & nupserit aliquis illorum, nunquid peccat?"—"Qui nubit, non peccat, inquit; sed si per se manserit, magnum sibi conquirat honorem apud dominum." *Herm. Paß. Lib. ii. Mand. 4. § 4.*

[viz. *indifferentes coitus*] introduced by the most pestilent and licentious hereticks of the second century, when he knew that they had been expressly declared *lawful* and *innocent* by the unequivocal and direct testimony of a writer whom he looked up to as venerable in the highest degree? Certainly not: and we draw this inference with abundant confidence; and would even venture the issue of the argument with respect to the *History of Polygamy in the Christian Church* on this conclusion.

That Tertullian should treat this ancient writer with disrespect is not a matter to be at all wondered at. But it should be recollected, that all the contempt which he expressed for Hermas, was in consequence of his defection to Montanism*. Before this period, he spoke of him with esteem; but when he altered his opinion of things, he lost his respect for the person; and Hermas's pleading for the lawfulness of second marriages was a sufficient reason for Tertullian's hating him. Such is the fatal prejudice of system!—and thus Mr. Madan's hatred of *all* the Fathers ariseth from the same principle that made Tertullian the enemy of one; though the objects of their dislike be indeed the very reverse of each other. The one thought that the *good shepherd* granted *too much* indulgence to the flock; and the other would be ready to say, that he did not grant them liberty enough:—for though he approved of second marriages, yet he considered every man as an adulterer who had more wives than one.

In a former Review we took notice of the testimony of Justin Martyr, respecting the *monogamy* of Christians. To that testimony, we beg leave to add one remarkable passage that occurs towards the conclusion of his dialogue with Trypho, in which the practice of polygamy is reprobated with the most marked and poignant detestation: and the conduct of the Jewish Rabbins is arraigned for encouraging and recommending it, under the pretended sanction of patriarchal example†. “There are (says he) some of those blind and senseless doctors, who permit any of you, even now at this present time, to have four or five wives.”

This excellent writer is indeed, like others of the primitive Fathers, puzzled to account for the reason of that dispensation of God, which permitted polygamy to be practised; and therefore, like St. Paul, in the case of Sarah and Hagar, attempts to give it a *mystical allusion*, or a *symbolical reference*. Here indeed, his fancy might be thought to indulge itself in the uncertain wilds of speculation. But the inconclusiveness of his rea-

* *Comp. Tert. de Orat. cap. xii. with his Treat. de Pudicitia, cap. x.*

† Ασπίδες καὶ τυφλοὶ διδασκαλοὶ ὑμῶν . . . οἱ οὗτοι καὶ μέγιστον καὶ τίσις αὐτῶν καὶ πᾶσι ἐξ ὑμῶν γυναικας ἑκάστῳ συγχωροῦσι. *Jess. Dial. cum Tryph. pars secund. p. 423.*

sonings to support an hypothesis, by no means destroys his credit as an *historian*, when bearing his testimony to a matter of *fact*. It is only a stronger proof of the abhorrence in which polygamy was held by the earliest fathers of the Christian church; and the testimony of Justin must be regarded as of singular weight and consequence; for he flourished but half a century after the apostles.

Theophilus of Antioch (whose name is not even mentioned by Mr. Madan) writ his three books, inscribed to Autolycus about the year 180. In the second book he expressly attributes the introduction of polygamy to Lamech, of the race of Cain *. Mr. Madan is anxious to give it a more respectable origin, and thinks that its credit is injured by making it the offspring of an accursed generation. But all his efforts to remove the reproach of its birth are the ineffectual struggles of error and sophistry. Polygamy is desecrated in its funder; and emphatically desecrated by the term given to it by Theophilus, when he speaks of its original introduction. He calls it *πολυμυξία*—a term which he afterwards applies to the adulterous and infamous marriages of the heathen deities. To this practice he opposes the † *monogamy* of the Christians; and that purity of conduct which was universally held in the highest estimation by them.

Though we are by no means disposed to rely implicitly on the Fathers, or at all events to exalt the testimony of any individual among them into an incontrovertible evidence, yet when they universally concur, not in a point of speculative reasoning, but in their testimony to a matter of fact—a point of common and general practice which was visible to all, and could be misunderstood by none, it would discover equal arrogance and obstinacy—and we may add, folly to both—to discredit it as insufficient evidence. It would discover the most uncandid and inveterate temper to pronounce, not only one, but ALL the primitive Fathers in an error; and to represent them either as fools, who were themselves deceived, or impostors who meant to deceive others. At this rate, what becomes of history? What credit is due to any human testimony? By what characters shall we discriminate the true and false? And what is it that, in any case, can give it authority, or make it an object of rational confidence?

But it will be said, that “the most ancient Fathers frequently ran into great absurdities.” And what if they did? We will grant that they were frequently absurd in their speculations,

* Ο δὲ Λαμὴξ λαβὼν αὐτῷ δύο γυναῖκας ΕΚΤΟΤΕ ΑΡΧΗ τῆς πολυμυξίας γυναιτο. [Lib. ii. p. 150. Comp. pag. 217. Edit. Ox. 168, 2mo.]

† Σχίσματις μονογαμίας τηρεῖται. Lib. iii. p. 234.

and trifling and puerile in their allusions. But we are not vindicating them as *reasoners*. We do not exalt them to the bench as judges; we are only producing them at the bar, as evidences. We are only paying the slightest tribute that can be paid to their integrity, as *men*. We only give them the credit that is due to common truth and honesty. In a word, we consider them (and the present argument requires nothing more) as credible historians, not of a single event, which might have been originally related on doubtful fame, or traditional evidence, but of a general and obvious practice—uncontroverted, unquestioned. Nor is it the testimony of an individual, whose prejudices might be supposed to misrepresent, or whose ignorance might really mistake, even a matter of fact: but it is the concurrent testimony of the *first* and *greatest* lights of the Christian church: it is the testimony of ALL who have written on the subject; for *here* amidst all their dissensions they perfectly accord; and the only reason that can be given for so universal a harmony is this—the fact was so obvious there could be no mistake, and so common there could be no disagreement.

We have now examined the *leading* principle of the third volume of Thelyphthora; and we flatter ourselves we have not been wholly unsuccessful in exposing its weakness, and detecting its fallacy.

We have shewn that Mr. Madan's view of the opinions of the primitive church is a compound of error, misrepresentation, and malice: that his appeal to St. Clement, is a striking instance of gross delusion, or glaring dissingenuity: that his quotations are frequently partial and deficient; his translations imperfect and deceptive; and that the whole tendency of his Work is pernicious and immoral.

ART. II. *The Private Life of Lewis XV.* In which are contained the principal Events, remarkable Occurrences, and Anecdotes of his Reign. Translated from the French by J. O. Justamond, F. R. S. 4 Vols. 8vo. 11. Boards. Dilly. 1781.

IN writing the history of princes and great men, who are at present on the political theatre, or have lately left it, there is so much danger of being biassed by partial attachments or private interest, that the historian who, in executing this difficult task, holds the scale of justice with a steady hand, and distributes to every character its due proportion of praise or blame, has no small share of merit. In this respect the history now before us deserves particular commendation. The Author, neither blinded by that vulgar prejudice which casts a veil over the sacred persons of princes, nor influenced by the narrow spirit of nationality, treats the character of the monarch, and the actions of

of ministers and courtiers, with a manly freedom, and speaks concerning the events which come under his notice, not as a Frenchman, but as a philosopher and citizen of the world. Facts are related with minuteness of detail, yet without tedious prolixity: characters are drawn with striking features, and boldness of colouring; and the narrative is frequently enlivened with entertaining anecdotes. In some parts of the work, indeed, the intrigues of courtiers, and the disputes of ecclesiastics, are too circumstantially narrated to be interesting to the generality of readers; and, in many instances, the detail is of a nature which reflects little honour either upon the prince or the nation: but even these relations may suggest curious and useful reflections to such as are disposed to view the characters of men, and the incidents of state, with a philosophic eye.

We shall begin our extracts from this work with the following account of the rise and progress of the Mississippi bubble, which is too interesting and valuable to leave room for an apology on account of its length:

John Law was a Scotchman, the son of a goldsmith of Edinburgh. Never did man possess, in so perfect a degree, the power of calculating and combining; and he cultivated these talents, by following the bent of his inclination. He applied himself to every thing that related to banks, lotteries, and to the trading companies of London; he studied the means of supporting them, of animating the hopes and confidence of the public, by keeping up their expectations, or by increasing their zeal. He penetrated into the inmost secrets of these matters; and increased his stock of knowledge still more from the new Company, established by Harley Earl of Oxford, for paying off the national debt. Having afterwards obtained the employment of Secretary to some Agent of the Resident's in Holland, he made himself acquainted upon the spot with the famous Bank of Amsterdam; with its capital, its produce, its resources; with the demands individuals had upon it; with its variations, its interest; with the mode of lowering or raising its stock, in order to withdraw the capital, that it might be distributed and circulated; with the order that Bank observed in its accounts and in its offices; and even with its expenditures and its form of administration. By dint of reflecting upon the information he had acquired, and of combining so many different ideas, he formed a system which was admirable for its order, and the concatenation of the various operations which constituted it: a system founded at least as much upon the knowledge of the human heart, as upon the science of numbers: but from which good faith, equity, and humanity were totally banished, to make way for perfidy, injustice, violence, and cruelty. And indeed the author of it was himself an unprincipled wretch, bound by no ties of morality or religion. Having slain or murdered a man, he was obliged to fly from Great Britain; he brought away with him another man's wife, with whom he lived many years as if she had been his own. His avidity was insatiable, and it was to gratify this passion, that all his extensive combinations were made to concur. In that exhausted state to which the war had

reduced all the European powers, he foresaw that they would necessarily endeavour to re-establish their finances; and he conceived greater hopes of succeeding than ever, by the allurements of his system, which was calculated to seduce any power that would not scruple to prefer the speediest method of exonerating itself, to that which was most honest. The object of his plan, therefore, was neither trade nor the facility of levying taxes without diminishing them, nor the retrenchment of expences, nor the cultivation of the soil, nor the consumption of provisions, nor even the circulation of the specie. He had built up his system with a view that a sovereign should pay his debts, not only without encroaching upon his profusion or his luxury, but also by attracting to himself all the gold and silver of his subjects; and such was to be the illusion, that the subjects should give it up voluntarily; nay more, should be eager to bring it in, should insist upon its being received, should consider it as a favour to be preferred; and that when they were roused from this dream, if they should find themselves bereft of their property, they should not be able to lay the blame on any thing but their own avidity. A project of a most alarming nature to the human mind, and which every other man, except this daring genius, would have rejected as a chimera, if it had suggested itself to him!

This system consisted of a Bank, the real capital of which was to be the revenues of the state, and the accruing capital some unknown kind of commerce. This benefit being calculated to keep pace with the imagination in its increase, was to be a wonderful spur to those gamblers who wished to partake of it, by means of shares which were to be made out successively, in proportion to the eagerness of the parties.

These shares, in fact, which were at first few in number, could not fail of rising to an enormous price, on account of their scarcity, and the rapidity of the circulation; this would not only facilitate, but even necessitate the making of other shares, and at an advanced premium.

This new paper, bringing the old into discredit, would furnish an excellent mode of distributing it; because the old paper would be received at par, but always with a certain proportion of money.

In order to engage persons to get rid of this old paper, the value of it was to be made uncertain by frequent fluctuations; thus the possessors of it would be apprehensive that it might become of no value in their hands: when it should be raised, one would readily convert it into shares, to secure the advantage; and when it should be lowered, one would fear that it should become lower still.

The Bank, on the contrary, were to make all their payments in bills, whose value being invariable, would keep up the confidence in them, and would render them more negotiable, and preferable to specie.

The discredit brought upon money would lower the interest of it, and the prince was to avail himself of this reduction to make his loans, and thus discharge part of his debts, without any disbursement; for the individuals, not knowing what to do with it, would bring it back to him.

‘ If the individuals wished to lay out their money in more solid acquisitions, lands, provisions, and merchandize would increase, and consequently so would the receipt of the taxes and the customs.

‘ This phantom of fortune dazzling the eyes of every one, the several classes of citizens, in their eagerness for partaking of it, would interest themselves in the keeping up of the Bank so much the more; as a number of individuals, either more fortunate or more dextrous, necessarily making enormous profits, would excite the general cupidity, nearly in the same manner as the highest prize in a lottery keeps up the hopes of the adventurers, of whom the greater part must nevertheless be losers. Now, what sort of competition would there not be in this instance, where every one would be certain of winning, by increasing the dividends à-propos?

‘ Let this illusion be kept up only for a few years, and the Sovereign will have paid off all his debts, and will have drawn into his coffers, the greatest part of the specie of his own, and even of other kingdoms.

‘ Such were the axioms and corollaries of Law’s system: an infernal theory, deduced certainly from facts, and which he had never ventured to consider coolly in all its horror: let us say more, a theory that was not even to be conceived; but the Regent and he, hurried away, in spite of themselves, by the rapid motion of this political machine, were obliged to yield to its impulse, till it broke to pieces by its own efforts.

‘ However this may be, the author of this plan, whether more or less digested with respect to its consequences, perceiving that it could not be carried into execution in any state, except where the Sovereign enjoyed absolute authority, considered France as the kingdom most fit for his design. Besides, he knew the people; that they were fond of novelty, that they adopted it without consideration, and gave themselves up to it with a kind of frenzy. It has been asserted, that he first proposed his system to Lewis XIV. who, notwithstanding his being in want of such a scheme, upon the bare exposition of it, rejected it with a kind of abhorrence. The author was not disconcerted, but produced it again to the Duke of Orleans. That Prince, more determined, more enterprising, and certainly less scrupulous, considered it as very useful to his views; he was moreover pressed by circumstances; he wished to avail himself of the short time he had to govern, to remedy the evils of the state, which required a necessary crisis. He therefore adopted this system; he would not allow himself to think of the violent convulsion into which he was going to throw the state, and flattered himself, that his genius would be able to put a stop to its effects, whenever they should become too fatal. Nevertheless, as he was not the absolute master, and that he was obliged to act with a great deal of caution, he adopted it only slowly, and by degrees.

‘ At first he contented himself with permitting Law to establish a Bank, in order to accustom the people by degrees to such a title, and to such an establishment. It was presented under an appearance of public utility, and it would really have been attended with very great advantages, if it had been confined to the functions specified in the pact which set it on foot,

' The year following, in order to give this Bank a credit, which was to be answerable to the more extensive undertakings it was to embrace, a decree of Council was issued, which ordered all those who had the management of the Royal treasure, to receive, and even to discharge the bills without discount. By this decree, full of artifice, under the appearance of simplicity, the Bank was made the repository of all the revenues of the King. This was the first step towards that ideal fortune it was to make: it immediately fixed the interest at seven and an half per cent.

' Some time after, a trading Company was created, under the title of the *Western or Mississippi Company*. Its object was the planting and culture of the French colonies of North America. The King gave to this Company all the lands of Louisiana, and permitted French, as well as foreigners, to be concerned in it, by taking shares of it, part of the value of which might be furnished in bills of state, which lost from fifty to sixty per cent. upon the spot. How was it possible to resist such a bait, more especially as the country was represented as a Peru, more fertile in gold than that of the Spaniards! Even the Parliament was taken in, and made no scruple of registering. They yet saw nothing in this, but what might be useful to the State.

' In 1718, the Bank made further advances. It was announced under the title of *Bank Royal*, by a declaration of his Majesty, which signified, that the King had reimbursed in money the capitals of those persons who had shares in the Bank, which they had only paid in bills of state, and that these capitals had been converted into shares of the Western Company; and in a word, that the King was become *dôle proprietor* of all the shares of the Bank. Mr. Law was appointed Director to it, under the authority of his Majesty, and the orders of the Regent.

' Three things were the result of this declaration: one, that the Monarch, being thus transformed into an universal Banker of his kingdom, the whole French nation, the first Lords and Princes, who are ever the apes of their master, were not ashamed to exercise the same trade, so that they all became Financiers, Brokers, and Usurers. The second result was, that the public, astonished that the King should buy up these shares of the Bank at 500 livres * in specie, when they had originally cost no more than 500 livres in bills of the state—that is to say, reckoning the discredit of these bills, about 170 livres †, in real value—conceived a very high opinion of them, and contended zealously to obtain them. The last result was, that the shares of the Western Company, being preferred by the Clerks of the Bank to the reimbursement of them in specie, were reckoned an excellent acquisition, so that the rise of them kept pace with that of the shares of the Bank.

' The Parliament, since the last Bed of Justice, had opened their eyes, and interfered no more in matters of finance. At another time, the want of the legal form of registering in this court, would have alarmed the Parisians; but such was now the delirium, that they saw nothing but the phantom of fortune which deluded them, and which was realized to their eyes. This enthusiasm soon reached the pro-

* Upwards of twenty pounds.

† About seven pounds.

vinces,

vinces. and, to gratify the eagerness of the people, private offices of the Bank were established, by decree of Council, in the cities of Lyons, la Rochelle, Tours, Orleans, and Amiens. The Ministry did not dare to establish any in the cities that had Parliaments, because they foresaw that those companies would oppose them. Other cities were suspected of opposition, and as those cities did not seem to care about the matter, the Ministry were fearful of dissatisfying them, and of occasioning, on their part, an expostulation which might dissipate the general illusion. Lille, Marseilles, Nantz, Saint Malo, and Bayonne, were distinguished by this prudent exclusion.

* The same decree of Council forbade the making of any payment in money above the sum of 600 livres †, and by a clause which restrained commerce even in its detail, and characterised the littleness of the views and means of the legislature, the base coin and copper money were not to be given or received in the markets above six livres §, unless it was to make up odd money. The evident design of this arrangement was to render the Bank bills more necessary, and thus to enforce the circulation and multiplication of them.

* In effect, an order was soon issued to make out one hundred million of Bank bills. *These, said the decree of Council, cannot be subject to any diminution, as the specie is; inasmuch as the circulation of the Bank bills is more useful to the subjects of his Majesty, than that of the specie of gold and silver, and that they deserve a particular protection, in preference to the coin made of materials brought from foreign countries.*

* A few months after, there appeared prohibitions to make payments above ten livres * in silver, and three hundred livres † in gold. Thus gold and silver being debased by these successive and declared diminutions, were in some sort proscribed and thrown out of commerce by this decree. People were therefore obliged to carry their specie to the Bank, and to exchange it for paper. They ran there in crowds, conjuring and imploring the Clerks to receive their specie, and thinking themselves happy when they succeeded. Upon which, a merry fellow wittily called out to those who were the most forward; *Don't be afraid, Gentlemen, that your money should remain on your hands, it shall all be taken from you.* Some individuals then set up this trade, they were substitutes to the Bank, and as every body would absolutely have bills, and that there was an apprehension of their failing, they preferred, for expedition sake, losing three or four per cent. of their money. In a word, the same method was practised with regard to money, as with a bill of Exchange: it was discounted.

* So many treasures poured into this public depot, should have rendered it inexhaustible. Nevertheless, the Bank was drained: there were, as the Regent called them, some *obstinates*, that is to say, persons who could not persuade themselves, that paper was of greater value than money, and who were continually realizing the former. In order to deceive these people, the interest of money was reduced to three and a half, two and a half, and two per cent.; the coin was

† Twenty-five pounds.

§ Five shillings.

* Between eight and nine shillings.

† Twelve pounds ten shillings.

kept in continual variation, sometimes diminishing, sometimes increasing it, by a multitude of decrees, which contradicted themselves, as well in their detail, as in the causes expressed in their preambles. And this delirium of the legislation produced the desired effect, for it so effectually overturned every principle, so darkened the understanding, and so changed all the notions of things, that the people, not knowing what to adhere to, gave way to the impulses of the government.

It was in the height of this general anxiety, that the Regent completed the abuse of his authority by a monstrous violence, which will undoubtedly place him among the principal tyrants who have been most expert in political tortures. The frenzy was carried so far, that a decree of Council was issued, forbidding every person, and even every community, either secular or religious, to keep by them more than 500 livres * in specie. The motive adduced for this barbarity, was a supposition, that there were twelve hundred millions † of specie in the kingdom, in stagnation, from the avidity of persons who, having made great fortunes, accumulated and hoarded up without intermission. The punishment was not death, as Law would have had it, but, beside a heavy fine, the sums found were confiscated:—Informers were encouraged by being promised a third of the confiscation, and the most odious researches were authorized, by injoining the several officers of justice to search wherever the Directors of the Bank should require them. At length, the use of money was still more restrained, by forbidding that any payment should be made, above a hundred livres ‡, except in paper.

It must be acknowledged, however, that the Duke of Orleans was not cruel; his intention was to frighten, rather than to torment. In order to succeed the better, the farce was played, according to his orders, by some trusty persons, who were to let themselves be surprised in delinquency against the decree. They were proceeded against, imprisoned, and rewarded in secret for their connivance. These examples did indeed intimidate. The *Dupes*, for so they were called at the palace, where the gravest matters are treated with *bons mots*, hastened to obey; all the money in deposit with the notaries, in trusts, or in other public places, was converted into paper. The courtiers, ever slaves to the will of their master, gave way to that of their Sovereign without murmuring; and those who were not well with the Regent, dreading his resentment, conformed to it also. The Chancellor Pontchartrain, who was then retired from public employment, sent 57,000 louis d'or to the Bank, valued them at 72 livres ¶ each. This capture diverted as much his R. H. as the conduct of another magistrate must have chagrined him.

The President Lambert de Vernon went to the Duke of Orleans, and told him that he came to name a man to him who had 500,000 livres § in gold. His R. H. started back with surprise and horror, crying out with his usual strength of expression: *Oh! Mr. President, what a r——g sort of a trade have you taken upon you there?* The

* Near twenty-one pounds.

† Fifty millions sterling.

‡ Above four pounds.

¶ About three pounds.

§ Near twenty one thousand pounds.

President replied; *Sir, I do nothing more than obey the law, and it is that which you indirectly treat with such an appellation. As for the rest, your R. H. need not be alarmed, and may do me more justice: it is myself I come to inform against, in the hope of having the liberty to keep at least a part of this sum, which I prefer to all the bills of the Bank. The more noble and firm conduct of the First President of the Chamber of Accounts will certainly be much more admired. He answered to those who came to search him: "I declare to you, that I have " 500,000 livres * in gold; they are for the service of the King, and " I have no account to give of them but to his Majesty, when he shall " be of age."*

Nevertheless, these vexations and this tyranny would not have produced the desired effect, if a vent had not been found for this paper, with which France was deluged, by converting it into another of a more specious nature; this was, the shares in the Western Company, the profits of which were to increase daily, by the assistance that were given to it.

* This Company had acquired in 1718 the charter and the effects of the Senegal Company, together with their Negro trade; the charter of the Chinese and East India Companies were afterwards annexed to it, and all the territories, islands, forts, magazines, dwellings, ammunition, and ships, that had belonged to the East-India Company, were transferred to it. It had been appointed and entitled the *India Company*. The revenues of the tobacco had been farmed out to it: the King had ceded to it the profits upon the coin; the lease of the Farmers-general had been annulled in its favour, and the offices of Receivers-general of the finance had been suppressed. In a word, at the last meeting †, the Company had been shewn a mass of 120 millions ‡ of profit, allotting 40 per cent. as the dividend of each share for the following year. Then it was that no scruple was made of discovering that the origin of this Company was in common with that of the Bank, by blending together these two monstrous productions of the same father; of that same Mr. Law, who had just been appointed Comptroller-general of Finance. He had first renounced his religion, at the persuasion of l'Abbé Tencin; a circumstance which gave occasion to the following epigram:

Tencin, a curse on thy seraphic zeal,
Which, by persuasion, hath contriv'd the means
To make the Scotchman at our altars kneel,
Since which, we all are poor as Capuchines §,

* This jest, which was but too true, did not prevent the general frenzy of brokerage from rising to such a pitch, that at the time of the union of the two Companies, the India Company had produced

* Near twenty-one thousand pounds.

† This meeting was held on the 30th of December, 1719.

‡ Five millions sterling.

§ *Foin de ton zèle séraphique,
Malheureux Abbé de Tencin;
Depuis que Law est Catholique,
Tout le royaume est Capucin !*

six hundred thousand shares, amounting to 1,677,500,000 livres * of original capital, the gaming in which raised the prices so excessively high, that the mass of them is considered by an able calculator †, as representing as much as six thousand millions ‡ in speculation.

‘ In these times of crisis, there are always people dexterous enough to profit by the folly of others, and these are the persons who contribute wonderfully to excite the general emulation. Little attention is paid to the numbers that are ruined, and at whose expence these prodigious fortunes are made; or we attribute their losses to themselves, to foolishness, ignorance, or misconduct. We shall say nothing of Law’s profits: being at the head of the Bank, that is, depositary of all the money in the kingdom; he was capable of enriching himself by the shortest and surest method. At his first setting out, he had bought, of the Count d’Évreux, the county of Tancarville, in Normandy, for 800 000 livres §. He had offered the Prince of Carignan 1,400,000 livres || for the Hotel de Soissons; to the Marchioness de Beuvron, 100,000 livres ** for her estate at Lillebonne; and to the Duke of Sully, 1,700,000 livres †† for his Marquisate of Rofny. The height of impudence was, that he wanted to ascribe the rapidity of this enormous opulence to the goodness of his system; and the height of stupidity is, that people should believe, and attempt to imitate him.

‘ The Regent endeavoured to confirm the truth of this by immense liberalities, which he ascribed to the same cause. He gave one million †† to the Hotel-Dieu, as much to the Hospital-general, and as much to the Foundlings. He employed 1,500 000 livres §§ to pay the debts of several prisoners: the Marquis of Nocé, the Count de la Mothe, and the Count de Roie, received each a gratification of 100,000 livres ||| in shares. A stroke of politics, which had not less its effect, and restored one hundred fold to the Bank.

‘ Among the Princes of the blood, the Duke of Bourbon profited the most fortunately by the shares that Law had given them for their support. That Prince bought up all the land he could find suitable to him: he caused Chantilly to be rebuilt with royal magnificence; he established a menagerie there, which was incomparably better stocked than the King’s: he imported from England, at one time, 150 race-horses, each of which, at the rate money was then at in France, cost from 15 to 1800 livres ¶. At last, to pay his court to the Regent, who was passionately fond of his daughter, the Duchess

* Near seventy millions sterling.

† M. Necker, in his *Answer to l’Abbé Morellet*, in 1767, concerning the Abbé’s *Memorial against the India Company*.

‡ Two hundred and fifty millions sterling.

§ Between thirty and forty thousand pounds.

|| Between fifty-eight and fifty-nine thousand pounds.

** Near twenty-one thousand pounds.

†† Between seventy and eighty thousand pounds.

‡‡ Above forty thousand pounds.

§§ Sixty-two thousand five hundred pounds.

||| Above four thousand pounds.

¶ From sixty to eighty pounds on an average.

of Berry, he gave that Princess, who was eager after pleasure, a superb festival, which lasted four or five days, and cost an immense sum of money.

* Amongst the individuals, it seems as if chance had been particularly favourable to obscure persons. A certain widow of Namur, named Caumont, was much the topic of conversation, who had supplied the army with tents and other merchandize of the same kind. By some lucky revolutions of fortune, she got into her hands to the amount of 70 millions * of Bank Bills. *The Memoirs of the Regency* make mention of a hump-backed man †, who acquired in the course of a few days 150,000 livres ‡, for having lent his hump by way of a writing desk for the brokers. Footmen were frequently observed in their masters carriages, who had been seen behind them the day before. These same Memoirs speak of a person, whose change of condition was so rapid, that he was going to resume his former post, if he had not been apprized of the mistake; of another, who, having had a quarrel in his carriage, and being obliged to get out of it to fight, cried out, *Gentlemen of the livery, come to my assistance!* and of a third, who having ordered an equipage for himself, and being asked what arms he would have put upon it, answered, *the finest*.

* It was in the street called Quincampoix that the negociation of the shares was carried on, there being yet no exchange. Fortunate were those who had houses in this street! A room was let as high as ten livres § per day. But the great crowd had no occasion for a dwelling there. By break of day the passage of this narrow street was choked up with gamblers: whose madness continued increasing the whole day. In the evening a bell was rung, and they were obliged to be driven away by force. There was at the time a caricature print engraved, which, under a gross, but just allegory, gives a very natural picture of the ravages occasioned by this epidemical frenzy. It is still preserved by the connoisseurs as a precious monument of history. It is entitled, *A true portrait of the Lord Quincampoix*. Accordingly we see, in the centre of the print, the representation of that Lord's head, with this device, *Aut Cesar, aut nihil*. Over it is placed a crown of peacock's feathers and thistles, which is offered to him by *Folly*, with this other inscription, *I am the laughing-stock of the wise and the foolish*. Under the portrait a kettle is seen smoking, which a devil is heating with paper. A broker is throwing by handfuls into the cauldron his gold and silver, which, melting, produces nothing but new paper. A figure of *Despair*, placed behind this unfortunate man, seems waiting to lay hold of him at the conclusion of this operation.

* Near three millions sterling.

† The same thing happened to a certain M. de Nanthia, who was not deformed, but used to lend his back for a writing desk. This is a fact well known in the family of M. Amelot, at present minister, whose Welch uncle this M. de Nanthia was. It is from the family itself that we have the anecdote.

‡ Six thousand two hundred and fifty pounds.

§ Eight shillings and four pence.

* Such

* Such was the situation of almost the whole kingdom of France, where the contagion had quickly spread from one to another, in such a manner, as to affect persons of the best understandings: this is evidently proved by the anecdote of De la Mothe, and of the Abbé Terrasson. These two wise men (for the first, though a poet, was still more a philosopher) so famous for their exquisite sense, for their logical accuracy, and for the depth of their reasoning, were conversing one evening upon the folly of the day, and laughing at it. Some time after, they met face to face in the Quincampoix street. Being at first ashamed, they were desirous of avoiding each other: but at length, having nothing to reproach themselves with, they agreed, that a man ought never to swear against his doing any one thing; and that there was no sort of extravagance of which man was not capable; after which they each went their way to make the best bargain they could for themselves.

* The most dreadful event of this infernal street, was the melancholy catastrophe of Count Hoorn. This young Flemish nobleman, only twenty-two or twenty-three years of age, excited by the demon of cupidity, was urged on to murder a merchant, whom he drew into a public-house, in order to rob him of his pocket-book. It was in open day: he was soon taken up, and broken alive upon the wheel, though allied to several sovereign houses, and related even to the Regent himself. That Prince, who knew the rigorous duties of justice, would not suffer himself to be moved by this consideration. He answered in energetic terms, *When I have got bad blood, I have it let out* *.

* The balance between this paper and the specie of France being once destroyed, by the too great profusion of the former, which some persons estimate as high as six thousand millions †, not only the funds of the Company became insufficient to keep up to enormous a credit, but the sum likewise exceeded, by more than two-thirds, the whole specie and mafs of gold and silver that might then be in the kingdom. In vain were all sorts of stratagems devised to support this Bank, so far as even to publish a declaration forbidding all the King's subjects, or foreigners residing in the kingdom, all communities and other bodies, to keep, after the first of May, any specie and materials of gold, and after the first of December, any specie or materials in silver, upon pain of confiscation and fine: the officers of the mint were likewise forbidden to coin any; but nothing succeeded: the people laughed at an absurd legislation, which was contradicting itself from morning to night, which made a crime of the most necessary æconomical virtues, and which lost itself in the labyrinth of its own regulations, that have filled twelve volumes in quarto. The vertigo was dissipating, and people were beginning to realize as fast as

* It is added, that the nearest relations of Count Hoorn, having solicited that the nature of his punishment might at least be changed, that the infamy of it might not fall upon them, the Regent replied, *It will not be his punishment, but the crime which brought him to it, that will dishonour your family.*

† Two hundred and fifty millions sterling.

possible, when the fatal day arrived, which was the celebrated epocha of the downfal of the system.

M. d'Argenson, who had long been jealous that a foreigner should supplant him in the confidence of the Regent, not only favoured the system no longer, but was also endeavouring to open the eyes of the Prince respecting it. It was with much difficulty that he prevailed, and he was obliged to call in the assistance of the other intimate confidants of his R. H. the Abbé Dubois, Minister of Foreign Affairs, and M. le Blanc, Secretary at War *, to concur with him separately in this patriotic work. Sometimes the Regent seemed inclined to expel the author of a revolution so extraordinary and so fatal. One day he even told the Keeper of the Seals, who was speaking to him in a stronger manner than usual, that he might secure Law's person; but when the chief magistrate required an order in writing for this purpose, he could not obtain it. He was therefore obliged to have recourse to artifice, and to make the new Comptroller-general himself, the accomplice of his own destruction, and of that of his system. In a committee holden between the Regent, himself, the Abbé Dubois, M. le Blanc, and the Minister of the Finances, he observed, that a violent crisis must necessarily have a short termination; that the present crisis, which was now arrived at its acme, must consequently decline; that its object being now fulfilled—which was to make all the specie, and even all the materials of gold and silver in the kingdom, return by extraordinary means into the hands of government—it was now necessary to prevent the public from collecting the precious harvest; that the most certain method of effecting this, would be to begin, by reducing the mass of paper; the consequence of this would be, that the people, either not diminishing the confidence they had in it, would keep it in hopes that the reduction would be only temporary, and from the fear that they should at once lose a great part of their capital; or that the paper falling into discredit, they would crowd in to get rid of it. In the first instance, the government would have it in their power to settle any operations they pleased; and in the second, they might avail themselves even of the confusion and disorder which would result from this breaking up, to establish some troublesome, but necessary formalities, by which, in appearing to concur with the wishes of the bearers of the paper, one might delay the effect of them; and thus time might be gained to proceed to some alterations, expedient for liberating the state.

All this was more specious than solid; but it was especially a detestable piece of Machiavelism. It gives us the idea of a set of thieves at the corner of a wood, consulting about the best method of levying contributions on the passengers. It must, however, be acknowledged, that there are cases in which the imperious claims of necessity become the only law of the statesman, and France was now in this state of subversion; the helm of finance was slipping out of the hand of their administration, and even out of those of the Regent. In this embarrassment, Law thought himself fortunate, to be furnished with the means of getting out of the labyrinth into which he had thrown him-

* The Council had been suppressed in 1718, and the Secretaries of State re-established at the head of the departments.

self, and he was the foremost in destroying his own work, by consenting to a decree, which reduced the Bank bills, and the shares of the Company, to one half of their value.

* It is impossible to describe the consternation with which the city of Paris was stricken at this news. It soon was converted into rage; seditious libels were posted up, and were sent in hand-bills even into the houses *. The Duke of Bourbon, the Prince of Conti, and Marshal Villeroi, who had not been summoned to the committee in which the decree had been issued, protested against it, and pretended that it was surreptitious, since it had not been submitted to the examination of the Council of Regency. The Parliament, which had not hitherto interfered in the affairs of the Bank, and had always been in opposition to it, by one of those contradictions too frequent in their conduct, now exerted themselves to support it. The First President, whom they sent to the Royal Palace, was very well received. The Regent, in his present embarrassment, was not displeased at this step. He did not conceal his satisfaction from the Head of their Company, and answered him, "Sir, I am very glad that this circumstance gives me an opportunity of being reconciled to the Parliament, whose advice I will follow in every thing."

* Six days after the publication of the decree of reduction, that decree was revoked by another, which restored the paper to its value, but did not restore the confidence of the public, more especially as payment was at the very same time stopped at the Bank. This was done upon the pretence of examining the knaveries. Commissaries were sent to seal up the chests, and make up the accounts. Some of the Clerks, and especially those whose business it was to make up the signatures, were dismissed for a fortnight, with the prohibition of quitting Paris. So that this second decree did more harm than the first, by throwing again into the channel of commerce things that had been discredited; and with which fraudulent debtors paid and ruined their lawful creditors.

* Among these sharpers tricks, that of the President de Novion deserves an exception, as being very laughable at least, if not more honest than the rest. He had sold to Law one of his estates, and, notwithstanding the prohibitions, stipulated the payment of it in gold, to which the Scotchman readily consented. The sum was from eight to nine hundred thousand livres †. The magistrate's eldest son availed himself of the right of redemption, and repaid the purchaser in bills.

* To put a stop to this confusion, after having exhausted every resource of finance that was thought capable of restoring the illusion, it was at last found necessary to put an end to the matter, by stopping

* One of the hand-bills was conceived, according to the *Memoirs of the Regency*, in the following terms: "Sir, and Madam, this is to give you notice, that a *St. Bartholomew's* day will be enacted again on Saturday or Sunday, if affairs do not alter. You are desired not to stir out, you nor your servants. God preserve you from the flames. Give notice to your neighbours. Dated Saturday 25 May, 1720."

† Between thirty and forty thousand pounds.

the course of the Bank-bills, and bringing back money into trade. Thus was Law's system dissolved, the result of which was the doubling of the national debt, instead of diminishing it, as he had given reason to expect. Independent of the debts contracted under the reign of Lewis XIV. which still subsisted, there remained to pay off to the amount of eighteen hundred millions * of this paper, of which two thousand six hundred millions † had been distributed among the public.

* The author of this detestable system soon experienced the kind of treatment that persons of his stamp usually do: he was hooted by the populace, who wanted to pull him to pieces; his coach was broken; and he himself escaped only by the activity of his horses, and the boldness of his coachman. He immediately resigned, into the hands of the Regent, his appointment of Comptroller-general. He was not less the director of all the operations of the same year 1720. He had not yet lost the confidence of his R. H. who had always a secret inclination for the system, which Law flattered him might be restored again; and the Prince did not give it up till Law had in vain exhausted all the resources of his imagination. He was dismissed silently, and every one knows that he died of poverty at Venice.

Some farther extracts from this entertaining work, chiefly respecting the principal subject of the History, will find a place in a subsequent Article.

* Seventy-five millions sterling.

† Above one hundred million sterling.

ART. III. WALKER'S Elements of Elocution, concluded.

REFERRING our Readers to this Author's explanation of the general theory of inflections given in our last Review, we shall now proceed to lay before them some specimens of the use which he makes of his theory, in several of the practical rules which he deduces from it; first premising, that in the examples here given, the rising inflexion is denoted by the acute accent, thus (´); the falling inflexion, by the grave accent (`).

* Every direct period so constructed, as to have its two principal constructive parts connected by correspondent conjunctions, requires the long pause with the rising inflexion at the end of the first principal constructive member.

E X A M P L E S.

* As we cannot discern the shadow moving along the dial plate, so the advances we make in knowledge, are only perceived by the distance gone over.

* As we perceive the shadow to have moved, but did not perceive it moving; so our advances in learning, consisting of insensible steps, are only perceivable by the distance.

* As we perceive the shadow to have moved along the dial, but did not perceive it moving; and it appears that the grass has grown, though nobody ever saw it grow: so the advances we make

in knowledge, as they consist of such minute steps, are only perceivable by the distance,

Each of these three sentences consists of two principal correspondent parts; the first commencing with *as* and the last with *so*; as the first member of the first sentence is simple, it is marked with a comma only at *dial plate*; as the second is compounded, it is marked with a semicolon at *moving*; and as the last is decomposed, it is marked with a colon at *grow*: this punctuation is according to the general rules of pausing, and agreeable to good sense; for it is certainly proper that the time of the pause should increase with the increase and complexity of the members to which it is annexed; as more time is required to comprehend a large and complicated member than a short and simple one; but whatever may be the time taken up in pausing at the different points, the inflexion annexed to them must always be the same; that is, the comma, semicolon, and colon, must invariably have the rising inflexion.

Every direct period consisting of two principal constructive parts, and having only the first part commence with a conjunction, requires the rising inflexion and long pause at the end of this part.

Examp. As in my speculations I have endeavoured to extinguish passion and prejudice, I am still desirous of doing some good in this particular. *Speaker.*

Here the sentence divides itself into two correspondent parts at *prejudice*; and as the word *so* is understood before the words *I am*, they must be preceded by the long pause and rising inflexion.

Direct periods which commence with participles of the present and past tense, consist of two parts; between which must be inserted the long pause and rising inflexion.

Examp. Having already shown how the fancy is affected by the works of nature, and afterwards considered in general both the works of nature and of art, how they mutually assist and complete each other, in forming such scenes and prospects as are most apt to delight the mind of the beholder; I shall in this paper throw together some reflexions on that particular art, which has a more immediate tendency than any other, to produce those primary pleasures of the imagination, which have hitherto been the subject of this discourse. *Speaker, No. 415.*

The sense is suspended in this sentence till the word *beholder*, and here is to be placed the long pause and rising inflexion; in this place also it is evident, the word *now* might be inserted in perfect conformity to the sense.

A loose sentence has been shown to consist of a period either direct or inverted, and an additional member which does not modify it; or, in other words, a loose sentence is a member containing perfect sense by itself, followed by some other member or members, which do not restrain or qualify its signification. According to this definition, a loose sentence must have that member which forms perfect sense detached from those that follow, by a long pause and the falling inflexion.

As in speaking, the ear seizes every occasion of varying the tone of voice, which the sense will permit; so in reading, we ought as much as possible to imitate the variety of speaking, by taking every opportunity

opportunity of altering the voice in correspondence with the sense; the most general fault of printing, is to mark those members of loose sentences, which form perfect sense, with a comma, instead of a semicolon, or colon; and a similar, as well as the most common fault of readers, is to suspend the voice at the end of these members, and so to run the sense of one member into another; by this means, the sense is obscured, and a monotony is produced, instead of that distinctness and variety, which arises from pronouncing these members with such an inflexion of voice as marks a certain portion of perfect sense, not immediately connected with what follows; for as a member of this kind does not depend for its sense on the following member, it ought to be pronounced in such a manner, as to show its independence on the succeeding member, and its dependence on the period, as forming but a part of it.

'In order to convey precisely the import of these members, it is necessary to pronounce them with the falling inflexion, without suffering the voice to fall gradually as at a period; by which means the pause becomes different from the mere comma, which suspends the voice, and marks immediate dependence on what follows; and from the period, which marks not only an independence on what follows, but an exclusion of whatever may follow, and therefore drops the voice as at a conclusion. As this inflexion is produced by a certain portion of perfect sense, which, in some degree, separates the member it falls on, from those that follow, it may not improperly be called the disjunctive inflexion. An example will assist us in comprehending this important inflexion in reading:

'*Examp.* All superiority and pre-eminence that one man can have over another, may be reduced to the notion of quality; which, considered at large, is either that of fortune, body, or mind: the first is that which consists in birth, title, or riches; and is the most foreign to our natures, and what we can the least call our own, of any of the three kinds of quality.

Spectator, No. 219.

'In the first part of this sentence the falling inflexion takes place on the word *quality*; for this member we find contains perfect sense, and the succeeding members are not necessarily connected with it; the same inflexion takes place in the next member on the word *riches*; which, with respect to the sense of the member it terminates, and its connexion with the following members, is exactly under the same predicament as the former, though the one is marked with a comma, and the other with a semicolon, which is the common punctuation in all the editions of the *Spectator*: a very little reflexion, however, will shew us the necessity of adopting the same pause and inflexion on both the above-mentioned words, as this inflexion not only marks more precisely the completeness of sense in the members they terminate, but gives a variety to the period, by making the first, and the succeeding members, end in a different tone of voice.'

'Every member of a sentence immediately preceding the last, requires the rising inflexion.

'*Examp.* Aristotle tells us, that the world is a copy or transcript of those ideas which are in the mind of the First Being; and that those ideas which are in the mind of man are a transcript of the world: to this we may add, that words are the transcript of those

ideas which are in the mind of man', and that writing or printing are the transcript of words'. *Spectator*, No. 166.

'In this example, if there were no connexion between the two last members from the antithesis they contain, the rising inflexion would be necessary at the end of the penultimate member, for the sake of sound.

'In short, a modern Pindaric writer, compared with Pindar, is like a sifter among the Camisars, compared with Virgil's Sybil: there is the distortion, grimace, and outward figure, but nothing of that divine impulse which raises the mind above itself, and makes the sounds more than human. *Spectator*, No. 160.

'The florist, the planter, the gardener, the husbandman, when they are accomplishments to the man of fortune, are great reliefs to a country life, and many ways useful to those who are possessed of them. *Ib.* No. 93.

'In the first of these examples the sentence might have finished at *itself*, and in the last at *life*; for the succeeding members do not modify them, but as they are penultimate members they necessarily require the rising inflexion.'

In pronouncing sentences in which a *series* of particulars is enumerated, the falling inflexion is most expressive. Let us try the following passage with the rising inflexion on each particular.

'I tell you, though you', though all the world', though an angel from heaven', were to affirm the truth of it, I could not believe it.

'How tame and insipid is this asseveration, in comparison with the following manner of delivering it! that is, each particular having the falling inflexion:

'I tell you, though you', though all the world', though an angel from heaven' were to affirm the truth of it, I could not believe it.'

After a great number of minute rules—too minute perhaps to be observed in practice—respecting the variation of inflexion in *single* and *compound* serieses, Mr. Walker proceeds to treat of the *final pause* or period, and shews, that it generally requires the falling inflexion and a lower tone of voice, but that this rule is liable to several exceptions, chiefly where the last word is antithetical, and opposed to a word which, from its emphatical meaning, requires the falling emphasis; where the last member of a sentence is negative in opposition to some affirmative; and where the sentence is interrogative, but the question formed without the interrogative pronouns or adverbs. The following are examples of each of these exceptions in their order:—If content cannot remove the disquietudes of mankind, it will at least alleviate them.—Cæsar deserves blame, not fame.—Do you intend to read that book?

Many good observations and rules occur in this part concerning interrogative sentences, exclamations, and parentheses, to which we must content ourselves with barely referring our
Readers,

Readers, in order to make room for some of the Author's observations on the remaining branches of elocution.

Emphasis, he justly distinguishes into that which arises from the peculiar sense of one or two words in a sentence, and that which arises from the greater importance of the nouns, verbs, and other principal words, than of connectives and particles. The latter takes place on almost every word in a sentence, except the articles, prepositions, and conjunctions. The former is only placed upon some word or words, the meaning of which is to be pointed out as distinct from, or opposite to, some other thing. When this opposition is expressed in words, it forms an antithesis, the opposite parts of which are always emphatical: thus,

'Tis hard to say if greater want of skill

Appear in *writing* or in *judging* ill.

Sometimes one branch of the antithesis is not expressed, but understood; as,

Get wealth and place, if possible with grace;

If not, by *any means* get wealth and place.

It is this kind of emphasis which most properly merits the appellation, and is chiefly to be attended to in speaking: concerning which this general rule may be laid down, that, wherever there is contradistinction in the sense of the words, either expressed or understood, there ought to be emphasis in the pronunciation of them. And from hence it may be inferred, that, wherever we place this emphasis, we suggest the idea of contradistinction. Every sentence in which there is an emphatical word has three degrees, which may be expressed by different characters, as in the following example:

'Exercise and temperance strengthen even an **INDIFFERENT** constitution.'

Every emphatic word, properly so called, is distinguished by the kind of inflexion it adopts. Whenever the emphatic word points out a particular sense *in exclusion* of some other sense, this emphatic word adopts the falling inflexion. *Ex.* 'When a Persian soldier was reviling Alexander the Great, his officer reprimanded him by saying, Sir, you were paid to *fight* against Alexander, and not to *raile* at him.'

The emphasis with the rising inflexion is to be placed on those words, which, though in contradistinction to something else, *do not absolutely exclude* its existence:

'Let us try this by an example. Lothario, in the Fair Penitent, expressing his contempt for the opposition of Horatio, says,

By the joys

Which yet my soul has uncontrol'd pursu'd,

I would not turn aside from my least pleasure

Though all *thy* force were arm'd to bar my way.

The word *thy*, in this passage, has the emphasis with the rising inflexion;

flexion; which intimates, that however Lothario might be restrained by the force of others, Horatio's force, at least, was too insignificant to control him: and as a farther proof that this is the sense suggested by the rising inflexion on the word *thy*, if we do but alter the inflexion upon this word, by giving it the emphasis with the falling inflexion, we shall find, that, instead of contempt and sneer, a compliment will be paid to Horatio; for it would imply as much as if Lothario had said, *I would not turn aside from my least pleasure, not only though common force, but even though thy force, great as it is, were armed to bar my way*: and that this cannot be the sense of the passage is evident.'

The grand distinction then between the two emphatic inflexions is this; the falling inflexion affirms something in the emphasis, and *denies* what is opposed to it in the antithesis; while the emphasis with the rising inflexion affirms something in the emphasis, *without denying* what is opposed to it in the antithesis. And from hence may be deduced the following general rule, concerning sentences composed of a positive and negative part: If the positive and negative import, that something is affirmed of one of the things which is denied of the other, the positive must have the falling, and the negative the rising inflexion. *Ex.* And *men*, not *beasts*, shall be his game.

On this head the Author enters into a detail of observation, through which our limits will not allow us to follow him; we can only remark in general, that his principles appear to us to be just and his rules useful. We must, however, except the preference which he gives to harmony above the *most* expressive utterance in the following paragraph:

'Obscurity is the greatest possible defect in reading; and no harmony whatever will make amends for it: but if the sense of a passage is sufficiently clear, it seems no infringement on the rights of the understanding to give this sufficiently clear sense an harmonious utterance. In this case, it is, perhaps, necessary to distinguish between *clear sense*, and *strong sense*; the first, is that which puts the author's meaning beyond the possibility of mistake; the latter, as it were, *adds* something to it, and places the sense in such a point of view as to give it, though not a different, yet a greater force than what the words immediately suggest; but if this additional force becomes harsh, quaint, or affected, the ear claims her rights in favour of harmony; and good taste will always admit her claim, when the rights of the understanding are sufficiently secured.

'Thus in that noble sentiment of Cato:

A day, an hour of virtuous liberty,

Is worth a whole eternity in bondage.

To pronounce this passage with the greatest force, we ought to lay the emphasis with the falling inflexion on *eternity*; as this would suggest a paraphrase perfectly illustrative of the sense, which is, that *a day, or an hour of virtuous liberty is not only worth more than the longest finite duration in bondage, but even a whole eternity*. This pronunciation, however, would necessarily give the rising inflexion to *bondage*, which

which would conclude the passage so inharmoniously, that the ear finds itself obliged to neglect this so forcible expression, and content itself with placing the rising inflexion on *eternity*, for the sake of the harmony of the cadence: and as the plain import of the word *eternity* is sufficiently strong and emphatical, sense is no great loser by the sacrifice.'

We cannot agree with our Author in the opinion, that reading is a compromise between the rights of sense and sound. We apprehend—as he has indeed allowed—that 'if the sense of a sentence be strongly conveyed, it will seldom be inharmoniously pronounced'—and if this should occasionally happen, we judge that, in that case, there ought to be no compromise; but the sound shall be freely sacrificed to the sense. For this reason, we are of opinion that little advantageous use can be made either of the principles, or precepts, which the Author has laid down concerning harmonic inflexion in reading prose. Poetry, however, it is acknowledged, cannot be read properly, without an equable and harmonious flow of sound, distinct from the true pronunciation of prose compositions. Hence the different inflexions of the voice upon particular words are not so perceptible in verse as in prose; and sometimes the voice intirely sinks the inflexions, and slides into a monotone. Wherever the inflexions are preserved, and the sense would, in prose, *necessarily* require the falling, or the rising inflexion, the same *must* be adopted in verse: but where either may be used in prose, the rising inflexion should be adopted in verse as most favourable to melody. The particular rules which Mr. W. deduces from these general remarks are, for the most part, just and useful; but he lays too much stress, we think, upon the pause in or near the middle of every line, called the *cæsura*; which, notwithstanding what Lord Kaims and this Author have advanced, appears to us too fanciful and uncertain to deserve attention in reading English verse.

Concerning the modulation of the voice, gesture, and the tones of the passions, the Author lays down many good rules; but in this part of his work we do not observe any thing sufficiently original to require our particular attention. A judicious selection of passages from the Poets, expressing the several emotions and passions of the human mind, closes this useful work.

We cannot take our leave of these Elements, without recommending them to the attention of the Public, as at once containing many new and curious observations, and providing a series of practical rules, which, under the direction of a judicious preceptor, may be employed with great advantage in teaching the art of Reading.

ART. IV. *Cardiphonia*, or the Utterance of the Heart, in the Course of a real Correspondence. By the * Author of *Omicron's Letters*. 12mo. Two Vols. 6s. sewed. Buckland. 1781.

THE Author of these Letters is not destitute of ingenuity; but it is so beclouded by mysticism, so distorted by nonsense, that it seldom appears to any advantage. There is a vivacity in the following remark on the *spiritual* expositors of the Old Testament, which convinces us, that the Author's understanding would instruct him to despise absurdity of any kind, if he had courage enough to put himself under its direction. 'I suppose I should have thought the Bible complete, though it had not informed me of the death of Rebekah's nurse, or where she was buried. But some tell me that Deborah is the law, and by the oak I am to understand the cross of Christ: and I remember to have heard of a preacher who discovered a type of Christ crucified, in Absalom hanging by the hair on another oak. I am quite a mole when compared with these eagle-eyed divines, and must often content myself with plodding upon the lower ground of accomodation and allusion, except where the New Testament writers assure me what the mind of the Holy Ghost was. I can find the gospel with more confidence in the history of Sarah and Hagar, than in that of Leah and Rachel; though without Paul's help I should have considered them both as family squabbles, recorded chiefly to illustrate this general truth, that vanity and vexation of spirit are incident to the best men, in the most favoured situations.' But it is seldom that we meet with such pertinent observations as these in the volumes before us. The Author is too fond of placing the chief part of religion in certain ineffable and incommunicable impulses and feelings of the heart;—talks with too much assurance of his own experiences of the power of divine grace; and appears, through the whole series of his correspondence, to be as infallibly certain of his election to everlasting life, and of the truth of the leading doctrines of Calvinism, as an apostle would be, even in the plenitude of inspiration. We are disgusted with vanity in every form; but when it assumes the dress of religion, we are more than disgusted:—we are really shocked. It is odious:—it is unnatural. It is a monster of *equivocal generation*!—nor will reprobated complaints of indwelling sin, declensions, backslidings, lukewarmness, and all the tiresome, common place jargon which generally figures in the confession of a methodist, make any amends for that insufferable self-conceit which arrogates to himself, and to his own party, the exclusive privileges of the covenant of grace, and converts the gospel of our common Saviour,

* The Rev. John Newton, curate of Olney, Bucks, Author of an *Authentic Narrative*, &c. addressed to Haweis: *A Review of Ecclesiastical History*, &c.

into a mean, contracted system of *favouritism*. 'It pleased God (says this writer) to command the veil from my eyes, and I saw things in some measure as they really were. Believe me it was not a whim or a dream that changed my sentiments and conduct, but a powerful conviction which will not admit of the least doubt; an evidence which, like that of my own existence, I cannot call in question without contradicting all my senses.' In a letter to a friend, the Author says, 'you place the whole stress of your enquiries upon reason. I am far from discarding reason, when it is enlightened and sanctified; but spiritual things must be spiritually discerned, and can be revived and discerned no other way; for to our *natural* reason they are foolishness. This *certain something* I can no more describe to those who have not experienced it, than I could describe the taste of a pine apple to a person who hath never seen one.'

It was necessary to discredit *natural* reason, in order to establish such an *unnatural* position as the following: 'unless mercy were afforded to those who are saved, in a way peculiar to themselves, and which is not afforded to those who perish, I believe no one soul could be saved. For I believe fallen man, universally considered as such, is as incapable of doing the least thing towards his salvation, till prevented by the grace of God (as our article speaks) as a dead body of restoring itself to life.' 'There is a discrimination of persons by the grace and good pleasure of God, where by nature there is no difference, and all things respecting the salvation of these persons are infallibly secured by a divine predestination. I do not offer this as a rational doctrine (though it be highly so to me) but it is scriptural, or else the scripture is a mere nose of wax, and without a determinate meaning. What ingenuity is necessary to interpret many passages in a sense more favourable to our natural prejudices against God's sovereignty.'

We are not at all surprized to hear men of such principles, as this Writer espouses, exclaim so bitterly against reason. They are conscious of an irreconcilable hatred between the common sense of mankind, and a faith that sets all reason and nature at defiance. The abettors of this dark and dreadful creed, escaped from the common feelings of humanity, take refuge in the *sovereignty* of God, and under the pretence of submission to his *will*, fully his noblest attribute of benevolence. But we reflect the highest dishonour on the deity, by supposing that his proceedings are under the direction of mere arbitrary sovereignty. Upon this supposition we have no security for any thing. Order may give way to confusion; misery may prevail over happiness; wisdom, justice, truth and mercy, may in one moment yield to that sovereignty, which, armed with omnipotence, may unsettle the universe, and turn heaven to hell.

That God created the world merely for *himself*, as if he needed it to make it a theatre on which to display all the varieties of his power, is an hypothesis that shocks the humane and pious heart; but which, though not expressed in so many words, is the very hypothesis contended for by those writers who have established *predestination* as the beginning and *everlasting punishment*, as the final event of a reasonable creature's doom. Upon the genuine principles of this hypothesis, if pursued to their natural consequences, there is no security for the happiness of any created being in the universe:—no, not even for the happiness of the *Elect*. But our Calvinistic casuists are disposed to tell us, “that though God might justly have condemned them, as well as others, yet he hath *promised* that he will not; and it is impossible for God to lie.” How (we ask) are they certain of that? *Wherein* lieth the impossibility of it? If the Divine Being can act against all the claims of justice in one case, may he not in another? But perhaps it will be said, “that we cannot judge of the nature of *Divine* rectitude from that contracted standard of justice which is adapted to the sphere of civil society; and therefore as no comparison can be made, so no conclusion can be drawn.” We may reply, on the *same* principles, that truth in man, may not be of the same nature with truth in God, and therefore we cannot argue from the one to the other. If God may break through all the laws of what we call justice, by decreeing the eternal damnation of the greatest part of the human race, on the condition of leaving them in the state in which it should be *impossible for them to avoid sinning*; and all this to execute his vengeance for the sake of *one* man's guilt, before any of his offspring had received their existence, or were capable of joining actually in his offence:—if God *can* act thus contrary to the sentiments which we are formed, by the very spirit which he hath given us, to conceive of *justice*, we can readily believe that he may act as directly contrary to all our natural sentiments of *truth*; and then the foundation of the *Elect's* happiness is by no means so secure as they fondly presume it is.

We repeat it again, that we are not surprized that this Author makes such a grievous outcry against reason. *Whitfield* did the same; and complained most bitterly of the obstruction which it occasioned to his labours. This hath been the common complaint of designing fanatics in every age. Reason was at first insulted, that priestcraft might gain some credit for nonsense; and nature was degraded, that contradiction might triumph. It was on the ruins of humanity and common sense, that puritanism in the last age, and methodism in the present (following the fierce Calvin, who followed the dogmas of one of the later Fathers) erected those mischievous systems of theology, which

represent God rather as a tyrant than a parent;—partial, revengeful, inexorable!—to a selected few; a very few, all mercy and grace:—to others, the great bulk of mankind, unmingled vengeance, and eternal destruction! To these forsaken wretches, who are fast sealed up under the irrevocable decree of reprobation; grace, though offered with *one* hand, is restrained by the *other*! Why?—That they may be punished for refusing what they were, by an invincible fatality, unable to accept! Thus what is a privilege to others, becomes a curse to them: and that which bears the *face* of mercy, in offering them grace, contains *virtually* those very principles which in the end will prove their double damnation! Well did Calvin, on a review of this doctrine, both in its principles and conclusions, exclaim *horribile decretum*! Here honest Nature was for once permitted to speak; and in spite of the sophistry of metaphysicians, and the cant of enthusiasts, it will have the last word.

ART. V. *A Complete Digest of the Theory, Laws, and Practice of Insurance*; compiled from the best Authorities in different Languages, which are quoted and referred to throughout the Work; and arranged in Alphabetical Order, under many select Heads, with ample References, and a general Index; affording immediate and full Information on every distinct Matter, Question, or Point, &c. By John Wesket, Merchant. Folio. 2l. or, with the Preliminary Discourse, 2l. 5s. Richardson and Urquhart. 1781.

THE Public are now in possession of an elaborate work, for which their expectation was prepared by the Preliminary Discourse, noticed in our Rev. vol. lxi. p. 422.; and for which the mercantile world, under the former uncertain state of the doctrine and practice of insurances, are greatly indebted to the intelligent and industrious Author.

The performance is digested in an alphabetical form, under those heads that will naturally be sought for when the various circumstances relating to insurance are in question; and abounds with rules, cautions, reports of decided cases, and the necessary forms of obligation in contracting to insure against naval risks. As the subject is however too diffusive and intricate in the various circumstances and events of marine transactions for the entertainment of general readers, it will be sufficient for the purpose of giving an idea of the work, to exhibit some one article intire, to shew how it is executed. In our present hostile circumstances, perhaps no argument may be more seasonable, than that on insuring the vessels and property of enemies, against the arms of our own country. We shall therefore select the article.

E N E M Y.

1. ' It has long been the subject of great controversy in the commercial world, "*Whether it be right, advantageous, or even legal, to insure an enemy's ships, or merchandises, in time of war or hostilities?*"—I shall therefore collect, and lay before my readers, an abstract of all the arguments which have been made use of for and against the practice, with some interesting remarks thereon.

2. ' Those who maintain the *affirmative* of this question say,—that it is idle to make laws to prevent a transaction which may be carried on by means of a written correspondence; and that, even if such prohibitions could put a stop to the practice, it would be highly impolitic to lay such a restraint on the commerce of insurance, which produces a certain *profit*:—that we ought to be cautious when any new regulation is proposed with respect to trade, especially a regulation which may perhaps strip us of the only branch of trade we enjoy almost unrivalled, and may very probably transfer it to our enemies; that there is a great deal more of the insurance business done in England, than in all Europe besides; and it is such a trade as must always leave a large *balance* in ready money here in England, from the great profits made by the insurer, the profits made by the broker or office-keeper, the profits made by the factor, and the profits made by our dealers in exchange:—that as soon as the French should hear of a prohibitory law being passed here, public offices of insurance will increase in France, and multitudes of rich men there will undertake the business:—that the French merchants will find an easy and secure access to insurance at home, the very moment we exclude them from it in England:—that if the premium of insurance be so high, that no profit the merchant can expect will answer it, and something more for his own trouble, and the use of his money, he will certainly resolve to send out no cargo at all; therefore if, by the success of our squadrons and cruisers, we should be able to raise the price of insurance upon French ships to such a height, that no trade can bear it, we shall much more effectually and more safely put an end to the French commerce, at least in their own ships, than we can do by prohibiting insurance on them; and if they should fall upon any way to carry on their commerce in *neutral* bottoms, this regulation can no way affect it:—that if you cramp the business by prohibitions, you will extinguish the *spirit* here, and you may, you certainly will, raise it in France; so that in a few years the French might become the chief insurers of Europe.

3. ' On the other hand, it is urged, that by the Stat. 25 *Edw. 3.* and by the constant practice since that time, it is declared high treason to *aid* the king's enemies either within or without the realm; and it is usual in his majesty's declaration of war against France, expressly to forbid us to hold any correspondence or communication with the subjects of the French king:—that without a cheap, easy, and secure access to *insurance*, no nation can ever acquire, or long preserve, an extensive commerce; and by preventing the French merchants meeting with any insurances here, during a war, we shall very much *distress*, if not altogether ruin, their commerce, and force many of them out of trade, by the captures we might make; for,
from

from experience we know, that an opinion prevails generally among the merchants in France, that they cannot depend upon any insurances but those they meet with in England:—that there is reason to suspect, that some of our insurers may give intelligence to their correspondents in France, so far as they can learn, of the stations and course both of our cruisers and privateers:—that we ought to take every method in our power for distressing the declared enemies of our country:—that although to evade these arguments, it is said, that the French might resolve to carry on their commerce, and supply their colonies, by means of *neutral ships*, which might be all insured in England; yet we might prohibit insurances being made upon *any ship* bound to or from any port in the French dominions; and with regard to their colonies, they could not be supplied even by means of *neutral ships*; for, as their colonies can be supplied no way but by sea, if we should block them up by sea, in order to force them to surrender for want of subsistence, we should have a right, by the law of nations, at least to seize, if not confiscate, every *neutral ship* that attempted to carry them any provisions:—that, as our insurers insure at a cheaper rate, and in case of a loss pay more punctually, than the insurers of any other country are found to do, we shall by the same means recover the possession of this business whenever we please:—that the practice gives the enemy all the advantages of the principle of insurance, and defeats the first principle of war with respect to the insurers:—that if commerce is the source of maritime power, and it is the first principle of war to weaken and destroy that power in your enemies, undoubtedly you are guilty of the greatest possible folly and madness, if you render the commerce of your enemy secure, and give her new sources of maritime power:—that besides, if money is the soul of war, it may be more advantageous to your enemy to be paid ready money for ship and cargo, when taken, by means of insurance, than to wait the slow return of the merchants to whom the cargo was consigned, had it arrived in safety:—that supposing your insurers to be considerable gainers, you must be sensible this must be a branch of commerce conducted on *false principles*; for individuals would gain, while the *nation* suffered by having the hands of her enemy strengthened:—that, however, if the naval power of the insurers is superior to that of the insured, it is most likely that the insurers would *lose* by this illicit commerce with the enemy; and thus what the superior naval strength of our country gained on the one side, would be thrown away by the merchant-insurers on the other.

4. ' During the war in 1747, the parliament of Great Britain, at the time they prohibited all trade with France, took into consideration whether the insurance of goods, imported or exported from France, and her colonies, should not likewise be prohibited?—Many merchants magnified the *advantages* arising from this particular branch of insurance: several speeches made in parliament on this occasion, all agreed in this fundamental point, that "*no assistance, or means to preserve the substance of the enemy, ought to be allowed of*:"—but those persons, whose immediate interest it was to execute the orders for these insurances for the enemy, insisted with great confidence, that they were attended with large *profits* in general; and alleged,

leged, that money being scarce, the making such profits on the enemy ought not to be neglected; and that this lucrative business should not be driven into other countries by a prohibition here.—Several worthy members of parliament took pains to enquire into the true state of this business, and to find out, whether in reality Great Britain was so much benefited by foreign insurances as was suggested; and many disinterested merchants impartially declared their opinion thereon to the following effect:—that the supposed *profit* of 3 per cent. on a premium of 30 per cent. said, in some of the above-mentioned speeches and calculations, to be actually made, is *quite uncertain*; that in proportion as the number of the British ships of war, and privateers increase, much more than is calculated to be gained, may be lost; and that when only 18 per cent. premium was paid for insurance here, the insurers, as well as others, actually knew they were great losers by such risks:—that no merchants, by any skill in computing of chances, or by any other means, can demonstrate what the profit on any voyages will be; and that all that can be known is, that those alone have reason to promise themselves advantage from insurances, who, in proportion as the premiums rise and fall, and the circumstances are more or less dangerous, underwrite, or do not underwrite, greater or less sums:—that we have more or less reason to expect profit, or loss, from foreign insurance, in proportion as there is a greater or less number of persons who have sufficient experience, and know how to make a proper choice:—that it is evident, if more clear money be paid for losses upon foreign insurances, than the gross sums received for premiums, and all charges, amount to, the articles, set forth in the above-mentioned calculations, of commission, brokerage, and deductions, are by no means to be considered as certain and indisputable items of profit; for though they bring clear sums into the pockets of the factors, or brokers, who negotiate such insurances, the losses paid by insurers may greatly exceed the whole foreign disbursement; and consequently the *balance* will be a national loss: this point, therefore, as mentioned above, is extremely difficult to ascertain; but there is a plain, and incontestable argument against foreign insurances being made for an enemy, which will always subsist, so long as Great Britain has the superiority of naval power, viz. that the great object of a maritime nation should be, to take advantage of any rupture with another trading state, to *destroy* and *distress* their shipping, and commerce, and to cut off all resources for naval armaments; but to permit such insurances is manifestly to defeat this end, and is contradictory to common sense; for the government, and private merchants are, on one hand, fitting out vessels at a great expence to make captures, and to annoy, and distress the enemy; whilst another set of merchants make good the losses, and furnish means for the continuance of their commerce:—that when orders come for insurances from places, where the eager pursuit of premiums is as strong as it is here, it shews a higher premium has been there insisted on; and as people on the spot can be better judges of the nature of the concern, the navigation, ships, commanders, &c. than those at a distance, there can be little hopes of profit by insurances which they reject:—that as it is now customary to accept of *estimations*, in which the foreigner insured, in case

of a loss, finds his account better than if the vessel had not been lost, or taken; nay, it is agreed to pay such a sum insured, whether on board the ship or not; it is evident that such agreements have a bad tendency, as they give so much room for *frauds*:—that no person ever had proved to a certainty, whether by insurance on foreign trade, more, on the whole, had been gained than lost:—that it was contrary to sound and good policy, to grant *assistance* to undertakings which were contrary to the general interest, and diametrically opposite to the intention of prohibiting the *trade* with France; the natural consequence of which should have been the prohibition of *insuring* their ships and goods:—this is to be understood only in times of war, for in those of peace, such insurances should be considered as a business that is to be left to the free will of the merchant.

5. It has been further observed, that although our insurers may be gainers, *upon the whole*, by the credit side of their premiums exceeding the debit side of their losses; yet the question is, out of whose pockets do such premiums arise in time of war?—If they wholly arose from our enemies who insured, then our enemies would pay more for the price of insurance than they lost; which cannot be the case:—from whom then does this surplussage of premiums arise, which make our insurers gainers, but from our own British merchants? and, if so, when an enemy's ship is taken that has been insured by our insurers, the loss does not fall either upon the insurers (if they are gainers on the whole) or upon the enemy, but it falls upon our own British merchants, whose premiums must pay it:—besides, as our enemies do not feel the loss, are they not enabled the better to fit out more ships of war and privateers to annoy our own merchants? does not this necessarily tend to raise the price of insurance still higher and higher upon them? and does not this still the better enable our insurers to insure the ships of our enemies, and to be instrumental to the prolongation of the war? do not these high insurances clog our whole trade at such times, lessen the public revenue, and add to the evil of war?—Finally, it is added, that our principal merchants, being the greatest underwriters, become disinclined to fit out privateers to cruize on, and distress the enemy, rather contenting themselves with the expectation of gaining the premiums from them; and therefore wishing to contribute to the safety and arrival of their property, and the success of their commerce.

6. REMARKS.—It is the opinion of some civilians that “the insuring the property of enemies is in itself *illegal*, and a species of treason against our country; therefore it is evidently *null* and *void*.”—no British subject can have a right to insure the enemy's losses, more than he has to assist him by main force, as both ultimately tend to the same point, the *support* of the power intended to be overthrown:—all states, at the commencement of hostilities, commence them in hopes of victory; but underwriters, of the class in question, *reverse* this order, and insure in hopes of defeat:—hence many of them are the best of spies for our enemies, giving every intelligence by which their ships may be enabled to escape, and by false lights decoying those of their country into the hands of its foes.—In every policy, therefore, the case of *war* should be expressly excepted, in order to

prevent cavil; but this precaution is not absolutely necessary, as the *law of nations*, which must be founded on good sense, absolutely prohibits such a commerce:—every contract, by which a public enemy is upheld, must be illegal; and in the present instance, where the contest is about commerce, no method more effectual for upholding the enemy can be devised.—As the intention of insurance is to render navigation and commerce more safely, easily, and conveniently carried on, it is plain that the reason of war altogether requires that the insuring of the enemy's property be not allowed.—When the States General were at war with Spain in 1622, they proclaimed all insurances *void*, which were made *before* or *after* the edict, by the inhabitants of the United Netherlands, upon effects belonging to the subjects of the king of Spain, laying a *penalty* upon those who should do so; which seems very just, because in all declarations of war, or commissions of hostilities, every one is commanded to do as much *damage* to the enemy as he can, so that he is also forbid to consult the *convenience* of the enemy: the general law of war requires it.—It appears a matter of much uncertainty whether the insuring of the ships and property of enemies be *profitable* even to the insurers, notwithstanding the opinion of Sir John Barnard was in the affirmative; but it is pretty certain that, if the expence of armaments, victualling, manning, wages, wear and tear, damage, &c. &c. of men of war, privateers, letters of marque, with various other detriments and disadvantages, be taken into the account, not to mention the temptation it is to give intelligence to the enemy, and to the commission of *frauds* by them, the balance on the whole cannot be well in favour of the *nation*.—The Dutch, who have seldom overlooked any advantage to themselves in trade, have always thought it necessary to prohibit this kind of insurance.—Upon the whole, therefore, the act of the British parliament 21 *Geo. 2.* made to *prohibit* insuring the enemy's ships and merchandises, during the continuation of the then war with France, appears to have been highly politic and worthy of much approbation.

‘ 7. Les Anglois sont encore dans la maxime, que l'assurance des vaisseaux ennemis doit être permise & favorisée: si on leur objecte, que le vaisseau étant pris, il ne revient à la *nation* qu' une partie de la chose qu' elle devoit avoir toute entière; ils répondent, que cette perte est couverte pour l'état qui rassemble toutes les assurances, par la valeur de la prise qu' il gagne. Son gain seroit-il plus grand s'il abandonnoit le profit des primes? Non, sans doute, puisque ce profit est réglé sur l'étendue des risques. L' assureur, ou la nation, étant toujours la maîtresse d'assurer, ou de ne pas assurer, a soin que la proportion entre la prime & les risques soit en sa faveur; d' où il résulte que la somme des primes reunies excède nécessairement la valeur des vaisseaux qui tombent dans le cas d' être pris.—*Dit du Citoyen.*

‘ 8. Nothing belonging to a declared enemy of the kingdom shall be insured, under *penalty* of the insurance being void, and the delinquent to forfeit the amount of the sum to which he had subscribed, one half to go to the informer, and the other to the chest of the insurance court established by us.—*Ordin. of Stockb.*

‘ 9. See *Capture, Confiscation, Contraband, Flota. France, Freedom of Navigation, Interest, Law of Nations, Prize, Property, Treaty, War.*

The detached articles are well connected by cross references; but as the heads and cases under each, are numbered, it would have been an improvement to have referred to the number under each head where the collateral matter is to be found.

ART. VI. *Thoughts on Hunting*, in a Series of familiar Letters to a Friend. 4to. 7s. 6d. in Boards. Salisbury, printed, for Elmsly, &c. in London. 1781.

THERE appears to be so little affinity or correspondence between hunting and literature, upon a general comparison of the professors of each, that a didactic treatise on the art of hunting, was rather an unexpected acquisition; and still more so to find the precepts delivered in an easy agreeable style! The work before us, however, does not only come from a *keen sportsman*, but from a *man of letters*; a coincidence the less to be wondered at, if we are justified in conjecturing his profession from some casual hints that have escaped his pen*.

The Author very justly observes, 'that there is not any one of those branches of knowledge, commonly dignified with the title of arts, which has not its rudiments or principles, through which a competent knowledge, if not perfection, may be obtained: whereas hunting, the sole business of some, and the amusement of the greatest part of the youth of this kingdom, seems left alone to chance. Its pursuit puts us both to greater expence, and greater inconvenience, than any thing besides, and yet we trust our diversion in it to the sole guidance of a huntsman: we follow just as he chuses to lead us; and we suffer the success, or disappointment, of the chase to depend solely on the judgment of a fellow, who is frequently a greater brute than the creature on which he rides. I would not be understood to mean by this, that an huntsman should be a scholar, or that every gentleman should hunt his own hounds: a huntsman need not be a man of letters; but give me leave to say, that, had he the best understanding, he would frequently find opportunities of exercising it, and intricacies which might put it to the test. You will say, perhaps, there is something too laborious in the occupation of a huntsman for a gentleman to take it upon himself; you may also think that it is beneath him; I agree

* "Before you have been long a fox-hunter, I expect to hear you talk of the ill luck which so frequently attends it.—I assure you it has provoked me often, and has made a *person* swear." p. 288. Relating soon after a fox chase, where, after the hounds had killed two, a third was dug out and killed, that might have been reserved for another day's sport; he adds—"However, it answered one purpose you would little expect: it put a clergyman present in mind that he had a corpse to bury, which otherwise had been forgotten," p. 293. This was a fortunate recollection; but, had the worst happened, he might at least have had the consolation to be reminded over the evening bowl, in full chorus,—“A corpse, Moses, can't run away, *Tell de roll.*”

with you in both,—yet I hope, he may have leave to understand it.— If he follows the diversion, it is a sign of his liking it; and if he likes it, surely it is some disgrace to him to be ignorant of it.”

The task of laying down some principles of hunting has thus devolved on the Writer under consideration; and perhaps the business could not have been left in better hands. He gives his correspondent the following account of his intentions:

‘I am glad to find you approve of the plan I propose to observe in the course of these letters, in which it shall be my endeavour to omit nothing, that may be necessary for you to know; at least, as far as my own observation and experience will give me leave. The experience I have had may be of use to you at present; others perhaps hereafter may write more judiciously and more fully on the subject: you know it is my interest to wish they would. The few who have written on hunting, refer you to their predecessors for great part of the information you might expect from them: and who their predecessors were, I have yet to learn. Even Somerville is less copious than I could wish, and has purposely omitted what is not to be found elsewhere;—I mean receipts for the cure of such diseases as hounds are subject to. He holds such information cheap, and beneath his lofty muse. Prose has no excuse, and you may depend on every information I can give.—The familiar manner in which my thoughts will be conveyed to you in these Letters, will sufficiently evince the intention of the Author.—They are written with no other design than to be of use to sportsmen.—Were my aim to amuse, I would not endeavour to instruct. A song might suit the purpose better than an essay. To improve health by promoting exercise;—to excite gentlemen who are fond of hunting to obtain the knowledge necessary to enjoy it in perfection;—and to lessen the punishments which are too often inflicted on an animal so friendly to man, are the chief ends intended by the following Letters.’

In these Letters the Author treats of the best construction of kennels, giving a neat plan and elevation to illustrate his description, of the choice of hounds, their management in the kennel, rules for breeding hounds, with a vocabulary of names for them; of their education, their diseases and remedies; of the huntsman and whippers-in, hare hunting, description of a fox chase, and copious instructions for fox-hunting in all its parts. These principal subjects, with many subordinate articles of information, enlivened with a number of field anecdotes and little stories, fill twenty-four very entertaining Letters. As a specimen we shall present our Readers with the thirteenth letter containing the description of a fox chase:

‘A fox chase is not easy to be described—yet as even a faint description of it may serve, to a certain degree, as an answer to the various questions you are pleased to make concerning that diversion, I shall prosecute my attempt in such a manner, as I think may suit your purpose best.—As I fear it may read ill, it shall not be long. A gentleman, to whose understanding nature had most evidently been sparing of her gifts, as often as he took up a book, and met

met with a passage which he could not comprehend, was used to write in the margin opposite *matiere embrouillée*, and gave himself no further concern about it. As different causes have been known to produce the same effects, should you treat me in like manner, I shall think it the severest censure that can be passed upon me. Our friend Somerville, I apprehend, was no great fox-hunter; yet all he says on the subject of hunting is so sensible and just, that I shall turn to his account of fox-hunting, and quote it where I can.—The hour in the morning, most favourable to the diversion, is certainly an early one; nor do I think I can fix it better than to say, the hounds should be at the cover at sun-rising. Let us suppose we are arrived at the cover side.—

“————— Delightful scene!

Where all around is gay, men, horses, dogs;

And in each smiling countenance appears

Fresh blooming health, and universal joy.” SOMERVILLE.

Now let your huntsman throw in his hounds as quietly as he can, and let the two whippers-in keep wide of him on either hand, so that a single hound may not escape them; let them be attentive to his halloo, and be ready to encourage, or rate, as that directs; he will, of course, draw up the wind, for reasons which I shall give in another place.—Now, if you can keep your Brother sportsmen in order, and put any discretion into them, you are in luck; they more frequently do harm than good: if it be possible, persuade those, who wish to halloo the fox off, to stand quiet under the cover side, and on no account to halloo him too soon: if they do, he most certainly will turn back again: could you entice them all into the cover, your sport, in all probability, would not be the worse for it.

How well the hounds spread the cover! the huntsman you see is quite deserted, and his horse, which so lately had a crowd at his heels, has not now one attendant left. How steadily they draw! you hear not a single hound; yet none are idle. Is not this better than to be subject to continual disappointment, from the eternal babbling of unsteady hounds?

“————— See! how they range

Dispers'd, how busily this way and that,

They cross, examining with curious nose

Each likely haunt. Hark! on the drag I hear

Their doubtful notes, precluding to a cry

More nobly full, and swell'd with every mouth.” SOMERV.

How musical their tongues!—Now as they get nearer to him, how the chorus fills! Hark! he is found.—Now, where are all your sorrows and your cares, ye gloomy souls! Or where your pains, and aches, ye complaining ones! one halloo has dispelled them all.—What a crash they make! and echo seemingly takes pleasure to repeat the sound. The astonished traveller forsakes his road, lured by its melody; the listening ploughman now stops his plough; and every distant shepherd neglects his flock, and runs to see him break. What joy! what eagerness in every face!

“How happy art thou, man, when thou'rt no more

Thy self! when all the pains that grind thy soul,

In rapture and in sweet oblivion lost,
Yield a short interval, and ease from pain!"

SOMERV.

Mark how he runs the cover's utmost limits, yet dares not venture forth; the hounds are still too near.—That check is lucky;—now, if our friends head him not, he will soon be off—hark! they halloo: by G—d he's gone.

"————— Hark! what loud shouts

Re-echo thro' the groves! he breaks away:

Shrill horns proclaim his flight. Each straggling hound
Strains o'er the lawn to reach the distant pack.

'Tis triumph all, and joy."

Now huntman get on with the head hounds; the whipper-in will bring on the others after you: keep an attentive eye on the leading hounds, that should the scent fail them, you may know at least how far they brought it.

'Mind *Gallop*, how he leads them!—It is difficult to distinguish which is first, they run in such a style; yet *he* is the foremost bound.—The goodness of his nose is not less excellent than his speed:—How he carries the scent! and when he loses it, see how eagerly he flings to recover it again.—There—now he's at head again—see how they top the hedge!—Now, how they mount the hill!—Observe what a head they carry; and shew me, if you can, one shuffler or skirter amongst them all: are they not like a parcel of brave fellows, who, when they undertake a thing, determine to share its fatigue and its dangers equally amongst them.

"————— Far o'er the rocky hills we range,
And dangerous our course; but in the brave
True courage never fails. In vain the stream
In foaming eddies whirls, in vain the ditch
Wide-gaping threatens death. The craggy steep,
Where the poor dizzy shepherd crawls with care,
And clings to every twig, gives us no pain;
But down we sweep, as stoops the falcon bold
To pounce his prey. Then up th' opposite hill,
By the swift motion flung, we mount aloft:
So ships in winter seas now sliding sink
Adown the sleepy wave, then to's'd on high
Ride on the billows, and defy the storm."

SOMERV.

It was then the fox I saw, as we came down the hill;—those crows directed me which way to look, and the sheep ran from him, as he past along. The hounds are now on the very spot, yet the sheep stop them not, for they dash beyond them. Now see with what eagerness they cross the plain.—*Gallop* no longer keeps his place, *Brusker* takes it; see how he flings for the scent, and how impetuously he runs!—How eagerly he took the lead, and how he strives to keep it; yet *Victor* comes up apace.—He reaches him!—See what an excellent race it is between them!—It is doubtful which will reach the cover first.—How equally they ran;—how eagerly they strain;—now *Victor*.—*Victor*!—Ah! *Brusker*, you are beat; *Victor* first tops the hedge.—See there! see how they all take it in their strokes! the hedge cracks with their weight; so many jump at once. —

! Now

‘ Now hastes the whipper-in to the other side the cover ;—he is right, unless he heads the fox.

“ Heav’ns ! what melodious strains ! how beat our hearts

Big with tumultuous joy ! the loaded gales

Breathe harmony ; and as the tempest drives

From wood to wood, thro’ every dark recess

The forest thunders, and the mountains shake.” SOMERV.

Listen !— the hounds have turned.—They are now in two parts : the fox has been headed back, and we have changed at last.—

‘ Now, my lad, mind the huntsman’s halloo, and stop to those hounds which he encourages.—He is right ; — that, doubtless, is the hunted fox :—Now they are off again—

“ What lengths we pass ! where will the wand’ring chace

Lead us bewilder’d ! smooth as swallows skim

The new-shorn mead, and far more swift we fly.

See my brave pack ; how to the head they press,

Jostling in close array, then more diffuse

Obliquely wheel, while from their op’ning mouths

The vollied thunder breaks.

————— Look back and view

The strange confusion of the vale below,

Where fore vexation reigns ; —————

————— Old age laments

His vigour spent : the tall, plump, brawny youth

Curse his cumbrous bulk ; and envies now

The short pygmean race, he whilom kenn’d

With proud insulting leer. A chosen few

Alone the sport enjoy, nor droop beneath

Their pleasing toils.”

SOMERV.

Ha ! a check.— Now for a moment’s patience.— We press too close upon the hounds.— Huntsman, stand still : as yet they want you not.— How admirably they spread ! how wide they cast ! is there a single hound that does not try ? if such a one there be, he ne’er shall hunt again. There, *Trueman* is on the scent ; he feathers, yet still is doubtful ; ’tis right ! how readily they join him ! See those wide casting hounds, how they fly forward, to recover the ground they have lost ! Mind *Lightning*, how she dashes ; and *Mungo*, how he works ! Old *Frantic*, too, now pushes forward ; she knows, as well as we, the fox is sinking.

“ ————— Ha ! yet he flies, nor yields

To black despair. But one loose more, and all

His wiles are vain. Hark ! thro’ yon village now

The rattling clamour rings. The barns, the cots,

And leafless elms return the joyous sounds.

Thro’ ev’ry homestead, and thro’ ev’ry yard,

His midnight walks, panting, forlorn, he flies ;

————— Th’ unerring hounds

With peals of echoing vengeance close pursue.” SOMERV.

Huntsman ! at fault at last : How far did you bring the scent ?— Have the hounds made their own cast ? — Now make yours. You see that sheep-dog has been couring the fox ;— get forward with your hounds, and make a wide cast.

'Hark! that halloo is indeed a lucky one.—If we can hold him on, we may yet recover him; for a fox, so much distressed, must stop at last. We now shall see if they will hunt, as well as run; for there is but little scent, and the impending cloud still makes that little less. How they enjoy the scent; see how busy they all are; and how each in his turn prevails.

'Huntsman! be quiet! Whilst the scent was good, you press'd on your hounds;—it was well done. Your hounds were afterwards at fault;—you made your cast with judgment, and lost no time. You now must let them hunt;—with such a cold scent as this, you can do no good.—They must do it all themselves;—lift them now, and not a hound will stoop again.—Ha! a high road, at such a time as this, when the tenderest-nosed hound can hardly own the scent!—Another fault! That man at work, then; has headed back the fox.—Huntsman! cast not your hounds now, you see they have over-run the scent; have a little patience, and let them, for once, try back.

'We now must give them time;—see where they bend towards yonder furze brake; I wish he may have stopped there.—Mind that old hound, how he dashes o'er the furze; I think he winds him;—Now for a fresh *écarté*:—Hark; they halloo:—Aye, there he goes.

'It is near over with him; had the hounds caught view he must have died.—He will hardly reach the cover;—see how they gain upon him at every stroke! It is an admirable race; yet the cover saves him.

'Now be quiet, and he cannot escape us; we have the wind of the hounds, and cannot be better placed;—how short he runs!—he is now in the very strongest part of the cover.—What a crash! every hound is in, and every hound is running for him. That was a quick turn!—Again another;—he's put to his last shifts.—Now *Mischief* is at his heels, and death is not far off.—Ha! they all stop at once;—all silent, and yet no earth is open. Listen!—now they are at him again.—Did you hear that hound catch view? they had over-run the scent, and the fox had laid down behind them. Now, Reynard, look to yourself. How quick they all give their tongues!—Little *Dreadnought*, how he works him! the terriers, too, they now are squeaking at him.—How close *Vengeance* pursues! how terribly the presses! it is just up with him.—Gods! what a crash they make; the whole wood resounds.—That turn was very short.—There—now;—aye, now they have him. Who-hoop.'

All this is extatic, and by the aid of that enthusiasm our Author declares to be necessary to relish a fox chase, a man may be rapt into the third heaven at such an enchanting scene! But having thus discharged our duty to the Public and to the Author in the capacity of Reviewers, we cannot think of dismissing a subject that never till now came so professedly before us, without introducing a word or two concerning humanity and tenderness to the brute creation: although we believe this is a subject, of which true sportsmen never think, or wish to be reminded.

There is a clear distinction between hunting to rid a country of mischievous animals; and bringing in and cherishing those
mischievous

mischievous animals to the detriment of the pains-taking farmer, merely for the wanton sport and fictitious glory of destroying them afterward in a manner that aggravates the injury done to the defenceless and disregarded husbandman. Hunting on continents may be a necessary business, or a pleasure engrafted on necessary business; in an island so generally cultivated as Great Britain, it is a very expensive system of tyranny and barbarity in all its circumstances, from the beginning to the end. Air and exercise, the best pleas for the chase, may be enjoyed in full extent, and feats of agility practised and exhibited, in a variety of rural exercises and sports which do not depend on the wanton abuse and torture of any living being susceptible of pain. We call upon the feelings of any man who does not avowedly disclaim all tender feelings, to attend to the treatment of animals as represented in the work before us, and then to lay his hand on his heart, and declare how far they agree with those sentiments we dignify by the term humanity.

First, as to the hounds, "to whom, (says our Author) we are obliged for so much diversion;" we understand "they flog them while they feed them; and if they have not always a belly full one way, they seldom fail to have it the other *." This is but sour sauce to their meat; and however we may wonder at such catholic discipline during meal time, we are silenced by the relator, who professes it is not his intention to oppose *so general* a practice, in which he says there may be *some utility*: he only recommends discretion in the use of the whip. We may guess to what extent the whipping of hounds is carried, by the frequent hints our Author gives of moderation in that respect, and by what he allows. 'It is seldom (says he) necessary to flog hounds to make them obedient, since obedience is the first lesson they are taught. Yet, if any are more riotous than the rest, they may receive a few cuts in the morning, before they leave the kennel.' Thus we find eat or not eat, work or play, whipping is always in season, and as there is so much stated work to perform, we need not inquire why two whippers-in, beside the huntsman, are required to one pack of fox hounds.

To keep the hounds steady to their proper game, calls for much of this unmerciful treatment. Our Author, as usual, begins with recommending moderation, but we shall soon understand him:—'It is (says he) a common practice with huntsmen to flog their hounds most unmercifully in the kennel: I have already told you I like it not; but if many of your hounds are obstinately riotous, you may with less impropriety put a live hare into the kennel to them; flogging them as often as they approach her; they

will then have some notion at least, for what they are beaten : but, let me intreat you, before this *charivari* begins, to draft off your steady hounds : An animal to whom we owe so much good diversion, should not be ill used unnecessarily.—When a hare is put into a kennel, the huntsman and both the whippers-in should be present; and the whippers-in should flog every hound, calling him by his name, and rating him as often as he is near the hare, and upon this occasion they cannot cut them too hard, or rate them too much ; when they think they have chastised them enough, the hare should then be taken away, the huntsman should halloo off his hounds, and the whippers-in should rate them to him.—If any one loves hare more than the rest, you may tie a dead one round his neck, flogging him and rating him at the same time. This possibly may make him ashamed of it. I never bought a lot of hounds in my life that were not obliged to undergo this discipline ;—either hares are less plentiful in other countries, or other sportsmen are less nice in making their hounds steady from them.—Again, ‘ When hounds are unsteady, every possible means should be taken to make them otherwise.—A hare, or a deer, put into the kennel amongst them, may then be necessary. Huntsmen are too fond of kennel discipline. You already know my opinion of it. I never allow it, but in cases of great necessity.—I then am always present myself, to prevent the excess of it. To prevent an improper and barbarous use of such discipline, I have already told you, is one of the chief objects of these Letters.—If what Montaigne says be true, “ that there is a certain general claim of kindness and benevolence, which every creature has a right to from us,” surely we ought not to suffer unnecessary severity to be used with an animal, to whom we are obliged for so much diversion ; and what opinion ought we to have of the huntsman, who inflicts it on an animal to whom *he* owes his daily bread.

Such of my hounds as are very riotous, are taken out by themselves on the days when they do not hunt, and properly punished ; and this is continued whilst my patience lasts ; which of course depends on the value of the dog.—It is a trial betwixt the whipper-in and the dog, which will tire first ; and the whipper-in, I think, generally prevails.—If this method will not make them steady, no other can ; they then are looked upon as incorrigible, and are put away.’ Perhaps it is not the least extraordinary circumstance in these flogging lectures, that they should be given with Montaigne, or any other moral author whatever, in recollection at the same instant !

Our compassion in the above instances, is divided between the hounds and the poor animals which are put into such a horrid situation among them : of this expedient we shall produce one more instance :

‘ Various are the methods used to break dogs from sheep ; some will couple them to a ram, but that is breaking them with a vengeance ; you had better hang them.—A late lord of my acquaintance, who had heard of this method, and whose whole pack had been often guilty of killing sheep, determined to punish them, and to that intent put the largest ram he could find into his kennel. The men

men with their whips and voices, and the ram with his horns, soon put the whole kennel into confusion and dismay, and the hounds and ram were then left together. Meeting a friend soon after, "come," says he, "come with me to the kennel, and see what rare sport the ram makes among the hounds; the old fellow lays about him stoutly, I assure you—egad he trims them—there is not a dog dare look him in the face."—His friend, who is a compassionate man, pitied the hounds exceedingly, and asked if he was not afraid that some of them might be spoiled—"No, d—n them," said he, "they deserve it, and let them suffer."—On they went—all was quiet—they opened the kennel door, but saw neither ram nor hound.—The ram by this time was entirely eaten up, and the hounds having filled their bellies, were retired to rest.

If any of our Readers need a commentary on these relations, they are so far produced to very little purpose: we wish not to give needless offence to any one, but leave acknowledged facts to operate as they may. We shall now shew by an instance or two, how young hounds are trained to their business:

'I know an old sportsman, a clergyman, who enters his young hounds first at a cat, which he drags along the ground for a mile or two, at the end of which he turns out a badger, first taking care to break his teeth; he takes out about two couple of old hounds along with the young ones to hold them on. He never enters his young hounds but at vermin; for he says, "*train up a child in the way he should go, and when he is old he will not depart from it.*"

When a divine has acquired the art of dragging a cat a mile or two before young hounds, it is quite natural for him to apply the precepts in his Bible to the objects of his tuition! Our Author, as well as his reverend brother, sometimes turns out a cat for his young hounds to hunt down; and is equally adroit in the management of a badger. 'The day you intend to run out a fox, or badger, you will do well to send them amongst hares or deer. A little rating and flogging, before they are encouraged to vermin, is of the greatest use, as it teaches them both what they should, and what they should not do; I have known a badger run several miles, if judiciously managed; for which purpose he should be turned out in a very open country, and followed by a person who has more sense than to ride on the line of him. If he does not meet with any cover or hedge in his way, he will keep on for several miles; if he does, you will not be able to get him any farther.—You should give him a great deal of law, and you will do well to break his teeth.' The badger is to have a great deal of law we find, but we hope it is not borrowed from the practice of our courts; for there is very little justice or equity in adding, that it is doing well to break his teeth!

The principal object of the work is fox-hunting, but we shall cite a general observation on hunting the hare:

'I hope, you agree with me, that it is a fault in a pack of harriers to go too fast; for a hare is a little timorous animal, that we cannot help feeling some compassion for, at the very time when we are pursuing

suings her destruction : we should give scope to all her little tricks, nor kill her foully, and over-marched. Instinct instructs her to make a good defence, when not unfairly treated ; and I will venture to say, that, as far as her own safety is concerned, she has more cunning than the fox, and makes many shifts to save her life, far beyond all his artifice. Without doubt, you have often heard of hares, who, from the miraculous escapes they have made, have been thought *witches* ; but, I believe, you never heard of a fox that had cunning enough to be thought a *wizzard*.’

Thus the result of a true sportsman’s compassion, is not to put a speedy end to the sufferings of this little timorous animal ; but to prolong its terror, until it has tried all the efforts agonized nature can dictate, and until the utmost exertions of its feeble strength are painfully exhausted. Here we not only find that even a sportsman confesses himself subject to compassion, but we are instructed how to indulge it in the most curious manner ever yet discovered ! Persons not so well instructed in the feelings of sportsmen might have ignorantly imagined that this species of compassion which intitles the hare to fair treatment, was neither more nor less than filling up the measure of cruelty to the utmost limits : he might have pronounced the object paltry, the mode of destruction somewhat beyond brutal, and the triumph ignoble !

We shall wind up a disagreeable subject by returning to the hound, “an animal to whom we are obliged for so much dis-
“version.” After a cruel education, after being whipped through life at all seasons, even at every meal he makes, how is he rewarded at last in return for the obligations acknowledged to him ? His master’s gratitude is thus prescribed : — ‘ You should not keep too many old hounds : after five or six seasons, they generally do more harm than good : if they tire upon the scent, and come hunting after, hang them up immediately, let their age be what it may.’

Of a truth, a sportsman is the most uniform consistent character, from his own representation, that we ever contemplated !

ART. VII. *Sympathy* : A Poem. 4to. 2 s. 6 d. Cadell. 1781.

FEW subjects afford a more spacious field for the display of poetical sentiment and imagery, than that which is selected by the Author of the Poem before us ; and so general and obvious in its effects is the influence of the sympathetic affections on the happiness of human life, that the mind feels an involuntary impulse to approve every attempt to do justice to qualities so amiable. With these advantages operating in its favour, has the present Poem been perused,

The

The Reader is desired to consider it only as 'a sketch of the social passion or sympathetic principle, applied, first to the Author's particular situation, and thence extended more generally as influencing the whole animal creation.'

The scene is laid at the villa of a friend, which the Writer visits in the absence of the family. The Poem commences with the following lines:

' O'er yon fair lawn, where oft in various talk
The fav'ring Muses join'd our evening walk,
Up yonder hill that rears its crest sublime,
Where we were wont with gradual steps to climb,
To hear the Lark her earliest matin sing,
And woo the dew-bath'd zephyrs on the wing;
Fast by yon shed, of roots and verdure made,
Where we have paus'd, companions of the shade,
In yonder cot just seated on the brow,
Whence, unobserv'd, we view'd the world below;
Whence oft we cull'd fit objects for our song,
From land or ocean widely stretch'd along,
The morning vapours passing through the vale;
The distant turret, or the lessening sail,
The pointed cliff which overhangs the main,
The breezy upland, or the opening plain;
The misty traveller yet dimly seen,
And every hut which neighbours on the green,
Or down yon foot-way saunter'd by the stream,
Whose little rills ran tinkling to the theme,
More softly touch'd the woe in Hammond's lay,
Or laps'd responsive to the lyre of Gray;
O'er these dear bounds like one forlorn I roam,
O'er these dear bounds, I fondly call'd my home.'

Had this passage been broken into two or three distinct sentences, the sense might have been more clearly expressed, and the ear would not have been fatigued, as it now is, by waiting through four and twenty lines for a period to rest at.

Tinkling rills, lapsing responsive to the lyre of Gray, is an image that the mind may admit and be delighted with; but when we are told that they 'more softly touch the woe in Hammond's lay,' we have words it is true, but the idea they should convey (if indeed the Author had any clear and definite idea to convey) is of too subtle a nature for common apprehensions to lay hold of. But to go on with the Poem. After observing that, notwithstanding the gloom that seems to be around him, neither the vegetable nor the animal world is in sympathy with his feelings, he proceeds:

' Whence then the gloom that shrouds the summer sky?
Whence the warm tear now gathering in my eye?
And whence the change when bosom friends depart?
From FANCY striking on the feeling HEART.

Oh should I follow where *she* leads the way,
 What magic meteors to her touch would play!
 Then, far from thee, this sun which gilds my brow
 In deep eclipse would darken all below;
 The herds, though now plain reason sees them feed,
 Smit by her touch would languish in the mead;
 The breeze which now disports with yonder spray,
 The flocks which pant beneath the heats of day,
 The pendent copse in partial shadows drest,
 The scanty herbage on the mountain's crest,
 The balmy pow'rs that mix with ev'ry gale,
 The glassy lakes that fertilize the dale,
 Struck by *her* mystic sceptre all would fade,
 And sudden sadness brood along the shade:
 Thus Chloe weds, but *she* the garland twines;
 Thus Bacchus revels, but *she* twists the vines;
 Thus falls a friend, but *she* around the grave
 Bids willows whisper, and the cypress wave.'

He then obliquely censures the common-place thoughts of elegiac poetsasters, who (to apply an expression of Dr. Johnson's) write all that is unnatural, and nothing that is new.

' As poets sing, thus Fancy takes her range,
 Whose wand æthereal waves a general change;
 A change, which yielding Reason still obeys,
 For scepter'd Reason oft with Fancy plays;
 Soon as the gen'rous master leaves his home,
 What vision'd sorrows deep invest the dome?
 Soon as the much-lov'd mistress quits the scene,
 No longer smiles the grateful earth in green:
 In solemn sable ev'ry flow'r appears,
 And skies relent in sympathizing tears!
 Scarce had the Bard of Leasowe's lov'd domain
 Clos'd his dimm'd eye upon the pensive plain,
 Ere birds and beasts funeral honours paid,
 Mourn'd their lov'd lord, and sought the desert shade;
 His gayest meads a serious habit wore,
 His larks would sing, his lambs would frisk no more;
 A deeper cadence murmur'd from his floods,
 Cimerian horror brooded o'er his woods:
 At ev'ry solemn pause, the raven scream'd,
 The sun set sanguine, and the dog-star gleam'd;
 But chief the conscious laurels droop'd their head,
 While ev'ry bower its leafy honours shed:
 Around his walks the Muses wander'd slow,
 And hung their lyres on ev'ry naked bough.'

He insinuates, however, that he does not believe them; for, says he,

' — Separate facts from fairy scenes like these,
 Nature, we find, still keeps her first decrees;
 The order due which at her birth was giv'n
 Still forms th'unchanging law of earth and heav'n,

In one fair tenor, *on* the circle goes,
 And no obstruction, no confusion knows.
 When Shenstone, nay, when SHAKESPEARE press'd the tomb,
 The shrubs that saw their fate maintain'd their bloom;
 Clear ran the streams to their accustom'd shore,
 Nor gave one bubble less, one murmur more;
 Nor did a single leaf, a simple flower,
 Or fade or fall to mark their mortal hour.*

It was, surely, needless thus gravely and formally to tell what every body must know. The two last passages that have been quoted might, we should apprehend, have been omitted, without breaking the chain of the argument, or interrupting the connexion of the Poem. But it is time we turn to a less exceptionable part.

Our Readers will not be displeased with the manner in which the Poet has managed an argument that seems, at the first view, not incapable of being turned against his own position.

'Yet more; e'en war, the scourge of human kind,
 But serves more close the social links to bind;
 Confed'rate courage forms th' embattled line,
 Firm on each side connecting passions join;
 'Tis social danger either troop inspires,
 'Tis social honour either army fires,
 'Tis social glory burnishes the van,
 'Tis social faith spreads on from man to man:
 As front to front the warring parties meet,
 For social ends they dare the martial feat;
 As breast to breast, and eye to eye they fix,
 For social ends they separate or mix.
 King, country, parents, children, prompt the fight,
 For these alone they bleed, resist, unite;
 And, haply, first hostilities arose
 From nice distinctions made of friends and foes;
 Some scornful slight where nature most can smart,
 Some stinging insult forest to the heart,
 Some wrong detected, forfeited some *trust**,
 A treaty broken, or a barrier *burst*,
 Bade Sympathy call vengeance to her aid,
 Till where the laws avail'd not, wars were made:

* To make *trust* and *burst* rhyme, the latter word must be pronounced, as none but the lowest of the vulgar pronounce it, *bruff*. Owing either to inaccuracy, or to an ear vitiated by a provincial pronunciation, many instances might be produced of rhymes in which consonance has not been duly attended to. For example; come, home; begone, alone; fowl, soul; on, sun; slow, bough; tread, mead; brow, below; peal, farewell.

In the following lines the concluding syllables are identically the same.

The social passion turns the foot *afide*,
 And prompts the swains to travel *side* by *side*.

Affection

Affection fought from arms the wish'd relief,
 And bore them 'gainst th' assassin and the thief;
 Eager o'er those who faith's fair league invade
 With social zeal to lift th' avenging blade;
 Or from the spoiler's hand to fence the flowers
 That sweetly blossom round life's private bowers:
 'Tis thus, the steady eye of Reason finds
 What seems to snap the chain, more closely binds;
 And thus each peril like each pleasure try'd
 Unites the rosy bonds on either side.'

He then takes notice of the influence of sympathy on the arts; and, more than commonly animated by his subject, proceeds—

' All, SYMPATHY, is thine; th' immortal string
 For thee that more than golden harp, the tongue:
 The sphere's best music taught it to impart,
 And bade each soft vibration strike the heart.
 Thine too, the varied fruitage of the fields
 The clustering crops that yonder valley yields,
 That mossy down which feeds a thousand sheep;
 This bower umbrageous, and yon cultur'd steep;
 The still smooth-joys that bloom o'er life's serene,
 And all the bustle of the public scene.
 These several efforts flow or rapid rise
 As men are good, or bad, or weak, or wise;
 Here quick, there slow the impulse, but the whole
 Points to this centre, sympathy of soul.'

Had the four last lines been omitted, all had been well. By what figure of speech, varied fruitage, clustering crops, mossy down, bower umbrageous, cultured steep, &c. can be styled *efforts* is not very apparent; nor is it apparent how efforts can *rise*. This, perhaps, is not the only instance in which the Poet may be suspected to labour with ideas he is sometimes unable to express, or to make use of expressions without having any correspondent ideas. Under which of these predicaments does the following passage fall?

' The bias SOCIAL, man with men must SHARE
 The varied benefits of earth and air:
 Life's leading law, my friend, which governs all,
 To some in large degrees, to some in small;
 To lowest insects, highest pow'rs a part,
 Wisely dispens'd to ev'ry bearing heart;
 A due proportion to all creatures given,
 From the Mole's mansion to the Seraph's heav'n.'

The Author has enlivened his piece by the introduction of two episodes; to both of which, particularly this first, much may be objected.

' In life's fair morn, I knew an aged seer,
 Who sad and lonely past his joyless year;
 Betray'd, heart-broken, from the world he ran,
 And shun'd, oh dire extreme, the face of man;

Humbly

Humbly he rear'd his hut within the wood,
 Hermit his garb, a hermit's was his food,
 Nitch'd in some corner of the gelid cave
 Where chilling drops the rugged rockstone lave;
 Hour after hour, the melancholy sage,
 Drop after drop to reckon, would engage
 The ling'ring day, and trickling as they fell,
 A tear went with them to the narrow well;
 Then thus he moraliz'd as flow it past,
 "This brings me nearer Lucia than the last;
 "And this, now streaming from the eye," said he,
 "Oh, my lov'd child, will bring me nearer thee."
 "When first he roam'd, his dog, with anxious care,
 His wand'rings watch'd, as emulous to share;
 In vain the faithful brute was bid begone,
 In vain the sorrower sought to weep alone.
 The pilgrim paus'd, th' attendant dog was near,
 Slept at his feet, and caught the falling tear;
 Up rose the pilgrim, up the dog would rise,
 And every way to win a master tries.
 "Then be it so. Come, faithful fool," he said;
 One pat encourag'd, and they sought the shade;
 An unfrequented thicket soon they found,
 And both repos'd upon the leafy ground;
 Mellifluous murm'ings told the fountains nigh,
 Fountains, which well a pilgrim's drink supply.
 And thence, by many a labyrinth is led,
 Where ev'ry tree bestow'd an ev'ning bed;
 Skill'd in the chace, the faithful creature brought
 Whate'er at morn or moon-light course he caught;
 But the sage lent his sympathy to all,
 Nor saw unwept his dumb associates fall.
 He was, in sooth, the gentlest of his kind,
 And though a hermit, had a social mind:
 "And why, said he, must man subsist by prey,
 "Why stop yon melting music on the spray?
 "Why, when assail'd by hounds and hunter's cry,
 "Must half the harmless race in terror fly?
 "Why must we work of innocence the woe?
 "Still shall this bosom throb, these eyes o'erflow.
 "A heart too tender, here from man retires,
 "A heart that aches, if but a wren expires."
 Thus liv'd the master good, the servant true,
 'Till to its God the master's spirit flew;
 Beside a fount which daily water gave,
 Stooping to drink, the pilgrim found a grave;
 All in the running stream his garments spread,
 And dark, damp verdure ill conceal'd his head;
 The faithful servant from that fatal day
 Watch'd the lov'd corpse, and piteous pin'd away;
 His head upon his master's cheek was found,
 While the obstructed waters mourn'd around.'

The opening of this tale reminds us of Ambrose Philips,
when the goodly simile came in the way.

So have I seen, in Araby the blest,

A phoenix couch'd upon its funeral nest.

In like manner, in life's fair morn, our Author, as he tells us, knew an aged *Seer*, notwithstanding so many ages have elapsed since the existence of the very last of those venerable personages. But, what is more wonderful, this *seer* is at one and the same time both a pilgrim, a religious vagrant, and a hermit; a religious recluse: a commodious kind of Being it must be confessed. But we might have even overlooked the inconsistency of his triple character, had there been less of that nauseating sentimentality, as it is called, in the composition of it, which, while it insults the common sense, disgraces the taste of the age. How much preferable to all this nonsensically unnatural jumble of a seer, and a pilgrim, and a hermit, and a hut in a wood, &c. would have been a simple story of a beggar and his dog! The strokes, of which it might have admitted, both of nature and the true pathetic, are many and various. The other episode has also, like this we have quoted, a watery catastrophe. A female maniac, terrified at the sight of a young man, whom she mistakes for the ghost of her father, plunges into a river; in which she and the person who had occasioned her terror, and who had leaped in to her assistance, are drowned. The maniac, who is the daughter of a peasant, is driven to insanity by the apprehension of poverty and the loss of her relations, particularly her father. That the death of a parent should drive a young woman distracted is not very probable; it being an event which, in the regular course of nature, she must know would unavoidably happen. Equally improbable is it, that poverty, either real or apprehended, could effect the overthrow of reason in one who can hardly be supposed born to any other expectation or inheritance. Our objections, however, to the want of invention, which we have pointed out in this little tale, are sufficiently overborne by the manner in which it is told. Now, that the pilgrim*, a character which English manners are unacquainted with, and some few grammatical inaccuracies are removed, it is not unworthy of a Goldsmith, an Author whose style of composition seems in this poem to have been particularly imitated.

Notwithstanding the strictures we have passed on this performance, we are by no means blind to its merit. The sentiments it contains are liberal and just, and the versification is easy, flowing, and poetical. The part which is added in the present edition †, is intended to point out the connection of sympathy with our senses, with our natural infirmities, and with the proper use

* See the former edition.

† The 3d.

of money. This, perhaps, is the most valuable part of the poem: in imagery and diction it is of uniform texture with the rest of the piece; while, in the distinct discrimination and methodical arrangement of ideas, and in logical deduction of argument, it is evidently superior.

FOREIGN LITERATURE.

S W I T Z E R L A N D.

A R T. VIII.

TABLEAU de Paris. The Picture of Paris. 2 Vols. 8vo.

Pages 750. Neuchatel. 1781.—This lively performance is ascribed to M. Mercier, Author of the History of the Year 2444. The subject is Paris; but the Writer's design is not to give a topographical description of the streets, squares, churches, and monuments of that immense capital. He confines himself to the moral picture of his fellow citizens, and informs us, that those who are desirous to supply the defects of the present work, may have recourse to M. Moutard, bookseller to the Queen, where they will find four enormous folios, containing a copious and circumstantial history of every castle, college, lane, and *cul de sac* of Paris; so that should the monarch ever be disposed to sell his capital, this voluminous dictionary would afford an ample inventory of effects and materials:

At a time when the subjects of France, and particularly the citizens of the metropolis, have begun to resume that tone of national vanity, and to talk of their *fleets* and armies in that style of superiority which distinguished the proud reign of Lewis XIV. it must affect them with no small degree of surprise, to find a Writer, nourished in the bosom of the capital, dexterously pointing the shafts of ridicule against these vain glorious pretensions, and exposing, with just severity, the deceitful ambition of the court, and the despicable frivolity of the people. In England, such a work, published under such circumstances, would probably be received with silent contempt. The love of satire, indeed, carries us far; we can read with pleasure the smart sarcasms of Smollet against the light-hearted merriment of the French; we can bear, without disgust, the ponderous invective of Johnson against the *poverty and patriotism* of the Scotch; but we have too much good sense, or at least too much prudence, to endure, notwithstanding our fondness for ridicule, such treatment as M. Mercier bestows on his countrymen. It is otherwise in France. "*La medisance*," as the Marquis d'Argens says, "*est la foible de la nation*"; and such is their propensity to satire, that they are ever ready to indulge it even at their own expence. We are not surprised to hear, therefore, that the

Tableau de Paris is a popular book, even in Paris itself; and that Frenchmen should acknowledge, that though the description be exaggerated, the satire is just.

It is impossible for criticism fully to describe the rich vein of irony that runs through the whole of this entertaining performance, of which we shall endeavour to give our Readers some idea, by translating a few passages which principally fixed our attention on the perusal.

In Vol. II. p. 40, the Author expatiates on what he calls, "the idol of Paris, *le joli*," which we must translate by a word very inadequate "the pretty."

"I undertake to prove that *the pretty* forms, in art as well as in nature, the perfection of the beautiful and sublime; that the advantage of being amiable exceeds all other advantages; and that the people who are intitled to the denomination of *the pretty*, ought to be regarded, without opposition, as the first nation of the universe. I write for the men-women of Paris.

"The world have hitherto entertained a very fallacious notion concerning the universal object of human admiration. They admire nature; which is not, however, really admirable till corrected and embellished by art. The works of nature are sometimes mutilated; but this, it is well known, only renders them more graceful. Grace is the last quality that can be given to fine things. Would we finish an edifice, a picture, an instrument, we add these ornaments from which it receives its worth. It is the same in manners; which only become agreeable in proportion as they become refined. Barbarous nations naturally catch the sublime, as the ardent eye of the Arab seizes the shade of a tree in the midst of the burning desert. In the rude ages of society men do great things; but without knowing what they do: they act only from instinct. In effect, what is the sublime? a perpetual exaggeration, a Colossus built by ignorance, and admired by folly. The most savage people produce, without effort, this wonderful sublime so much talked of by the vulgar: the rudeness of passion is alone sufficient to create it. They describe, with rapture, the rising and setting sun; they view, with extasy, the starry heaven; they slowly walk along the shore of the sea, and admire the majestic waves which beat the sounding beach; they adore the phantom of liberty, for which their folly is ready to fight and to die; they reject a smiling servitude, the mother of enchanting pleasure; delightful state! which confines us with golden and silken cords, only to keep us within the circle of ever varying amusements. In those rude times, men ignorantly reject the despotism of kings, and stupidly forego the sight of a brilliant court, which unites the most ingenious gallantry to the most elegant productions of art and taste. They pass their insipid life without painters, stat-

tuaries,

tuaries, musicians, cooks, and confectioners; their manners display a gigantic courage, and all the pedantry of severe virtue; their houses are more spacious than convents; their diversions, public and private, bear the impression of a masculine character; all is great and tiresome. Women are banished from society, and kindle the flame of love only in the breast of their husbands. Instead of disputing the favour of the other sex, they are satisfied with giving children to the republic, with guarding their tender years, and with governing the domestic economy of their families. The authority of parents and husbands (names justly ridiculous among us) enjoys its stern privileges. Marriages are fruitful; in fine, a serious uniformity of living is the prevailing character of such a people, who can scarcely be distinguished from Bears.

‘ But when a ray of reason brightens their ignorance, they quit this imposing and silent gravity; they begin to cut, to shape, and to form: judgment creates rules, delicacy creates the *pretty*, which is above them. Our tables are no longer loaded with enormous chinees of oxen, boars, and stags. Our princesses do not wash linen, neither do they spin. Our heroes (if perchance they eat) slightly graze the wing of a pheasant or a partridge; several live intirely on chocolate and sweatmeats. The vulgar joys of wine they despise; and, instead of quaffing the generous bowl, sip delicate liquors, whose taste is ennobled by a delightful and refined poison. The nervous arm, the ostrich stomach, the brawny muscle, are only to be found in the fair St. Germain.

‘ In this happy age, a certain ease is diffused over the whole commerce of life; every object is embellished, and every day produces new diversions to dispel the horrors of eternal *lisllessness* *. The tone of *good company* is, in fine, introduced, that last accomplishment of whatever is most perfect; and the head-dress becomes the capital and important business of society. Love is not that consuming flame which extorted tears from Achilles, and impelled the wandering heroes of *Romana* over mountains and forests. That dangerous passion is now only a matter of vanity; and the merit of our females is appreciated by the number and rank of their lovers. The sentiments which inflamed the imagination of our melancholy ancestors, are scarcely thought deserving even of ridicule. Those sublime ideas, that daring enthusiasm, which is connected with bold thoughts, and which forms great men, is confined to antiquated books, whose value is estimated, not by their intrinsic elevation and force; but by the external ornaments of style and expression. M. de la Harpe

* The French is *ennui*, for which we have, happily, no adequate explanation.

will tell us, that the works of Milton, Danté, Shakspeare, &c. are *monstrous writings*. The writings of the Academician, it is true, have nothing of this monstrosity.

‘ The beautiful itself, that polished, but cold and inanimate beauty, which never speaks to the heart, is regarded as an intellectual image, framed only to please the dreams of philosophers. But the pretty is substituted in its place. The pretty touches all the senses; is always agreeable; its caprices are most charming. Behold those exquisite miniatures; those brittle wonders; which owe their worth to their weakness; the eye contemplates them with timid anxiety, and the fancy conceives nothing more precious.

‘ Let our imagination transport into the middle of our city one of those men who formerly peopled the forests of Germany, and who sometimes appear, to our astonishment, under the name of Tartars and Hungarians, you will perceive a lofty stature, brawny limbs, a broad and firm chest, a face covered with the august marks of virility. The agility of such a man is equal to his strength; his fortitude despises hunger and thirst; he braves the enemy, the seasons, and death. By way of contrast, let us place by his side that amiable coxcomb, whom the Graces caressed at his birth. He exhales, at a distance, an ambrosial odour; his smile is sweet, his eyes are lively; his chin scarcely wears the impression of manhood; his limbs are elegantly delicate, and the nimble agility of his slender arms is adapted, not to endure the labours of Mars, but to pillage, with dexterity, the treasures of love. The sparkling sally mantles on his rosy lips; he flutters like the bee around the cup of flowers, and shudders at the breeze, which discomposes the lofty edifice of his crest; his impatience scarcely fixes on an idea, and his fancy is still more frisking and airy than his form. Pronounce, then, my gentle countrymen, which of the two deserves your preference? Acknowledge that the former would throw you into convulsions of fear, while the latter daily affords you transports of pleasure.

‘ Let us proceed to the arts. The faithful representation of strong passions may be allowed to vary the majestic monotony which reigns in our public theatres. But in our private entertainments, we employ the time more agreeably than in reciting the tragic scenes of the frightful Shakspeare or the plaintive Euripides. The rhyming trifler, the sportive songster, are justly preferred to all the other natives of Parnassus. Light Anacreons of the day! who rival, or think you rival, the old encomiast of Bathyllus, pour forth your frivolous strains, and extinguish the divine fire of Plato, the sublimity of Homer, and of all who would catch the flame of inspiration from those superior minds. Happy nation! who have pretty apartments, pretty furniture, pretty

pretty trinkets, pretty women, and pretty productions in verse and prose; and who know to set a just value on this accumulation of prettiness. May you long prosper in your pretty ideas, and bring to perfection that pretty *persiflage* which has gained you the esteem of all the *petits-maitres* in Europe! Soft be your repose; and always combed and powdered with propriety, may you never wake from that pretty dream which composes the flimsy texture of your frivolous existence!

Vol. I. p. 261, in the article *Nouvellistes*, or newsmongers, we have the following observations: 'A group of newsmongers, canvassing the political interests of Europe, form a common picture in the shady walks of the Luxembourg garden. They settle the affairs of kingdoms, regulate the finances of sovereigns, and distribute fleets and armies over the north and south. What must astonish every sensible and well-informed man is, the shameful ignorance of these loquacious idlers, in the character, force, and political situation of England. It is true, that, in gilded palaces, the conversation on this subject is not less absurd. The French, in general, treat Englishmen, when absent, with a degree of insolence and contempt which renders themselves contemptible. They believe, as an article of faith, whatever is said in the Gazette of France; although that Gazette, by its continual omissions, lies most impudently in the face of all Europe. A Parisian will maintain that France, when she pleases, may subdue England; make a descent on London; and prohibit the natives from the navigation of the Thames. This is the style of men who reason well enough on other subjects. Nobles, princes, men of letters, all adopt the prejudices of the vulgar; and when they talk of the British constitution, argue as absurdly as the journalist, who criticises Milton and Shakspeare without understanding a word of the English language.'

M. Mercier is the declared enemy of Neckar. Under the chapter ANNUITANTS (Vol. I. p. 143), a class of men greatly increased by that minister, he defines a *rentier*, or annuitant, 'one who has made the King his universal legatee, and sold his friends and his posterity at the rate of 10 per cent. How can a wise government encourage the numerous and incredible evils which result from this practice? Idleness rewarded, friendship dissolved, the ties of blood broken asunder, celibacy authorised, and selfishness triumphant.'

We could translate with pleasure our Author's observations on style, conversation, the tone of good company, the French Academy, and many other subjects, which we would recommend to the perusal of such of our Readers as would complete themselves in the education recommended by Lord Chesterfield, and learn (what is the perfection of good breeding) to treat trifles with importance, and matters of importance as

trifles. To them who doubt the soundness of his Lordship's ideas, and the justness of his principles, the Picture of Paris, faithfully delineated, will afford an agreeable entertainment, by showing, with the torch of ridicule, the littleness of vanity, the meanness of pride, the emptiness of affectation; and by explaining the reason of a fact universally acknowledged in Europe, 'that a French *Fat* is only ridiculous, while an English coxcomb is detestable.'

MONTHLY CATALOGUE,

For SEPTEMBER, 1781.

POETICAL.

Art. 9. *A Persian Epistle from Selim*, Chief Eunuch at the Grand Seraglio at Ispahan, to the Rev. Dr. Martin Madan, on the Publication of his late Koran, called Thelyphthora. 4to. 1 s. Bew. 1781.

IT is obvious to every serious and impartial Reader that the maxims of Thelyphthora agree infinitely better with the Koran of Mohammed than the Gospel of Jesus Christ, and would better suit the warm climates of the East than the more temperate regions of the western world. They agree better too with the despotism of Turkey and Persia, than the equitable constitution of a free country; and will only be adopted where women are considered as the *slaves*, and not the *companions*, of men.

Our ingenious Poet hath caught this idea, and, in our opinion, made a good use of it, in order to expose the licentious and tyrannical principles of Thelyphthora.

'To you who graft on Christian plan
The doctrines of our Alcoran,
And unembarrass'd, unperplex'd,
Start from the sense to prove your text,
With lowly reverence I bend:—
Thrice hail, Mohammed's learned friend!

* * * *

For tho' each Mussulmah resists
Th' impostures of the Methodists,
Yet some among you, we can find,
For mosques, not churches, were design'd.
Of all that hypocritic crew,
Which of them hath stood forth like you,
An advocate (for so the fact is)
Of any sin he cannot practice?
Cannot, I say—th' assertion's true;
The reason why is *entre nous*.

* * * *

Here every Mustapha agrees
You write with inspiration's ease,

As if our Prophet from above,
 To prompt you, had dispatch'd his dove.
 Not Abubeker could cement
 Thesis with sounder argument.
 Texts, well wove in, support your scheme,
 And prove our Paradise no dream.
 We look for't in a higher sphere,
 But you have realiz'd it here.
 We think (for we're of your persuasion)
 Vows make not marriage, but *occasion*.
Vows!—what are vows before a priest
 But obstacles to nature's feast?
 While grace is said, who but a fool
 Would leave a fav'rite dish to cool?

The Author of this humorous piece takes notice of Mr. Madan's *worthy* forerunners in the glorious cause of polygamy, among the people called *Christians*.

— Your light is not quite *new*,
Hall and *O. binu* saw it too.

Of the *latter* we gave some account in our Review for November 1780. The former, though not so learned in the *theory*, was deeper in the *practice* of polygamy than the apostate Capuchin. He *realized* his own system, and gave the credit of example to the subtilty of argument.

This Mr. Wesley Hall was originally a clergyman, but having married a sister of Mr. John Wesley (after a most shameful breach of faith to another sister) he connected himself with the Methodists, and became a saint of the first order!

In Bishop Lavington's tract, entitled, "The Moravians compared and detested," we have the following account of this *famous* gentleman: "Mr. Wesley Hall preached publicly at Salisbury in defence of a *plurality of women*, under the name of *wives*, and afterwards printed and published his infamous *justification of bigamy*: dis-
 pering it about with his own hands:—a treatise, not putting in any decent plea for having a multiplicity of women, but audaciously condemning the defenders of the matrimonial contract between one and one, as weak and wicked men; traitors to God; guilty of folly, falsehood, and a religious madness: and he calls it the most horrible delusion that the Devil and his emissaries can propagate."

This is so much in concord with Mr. Madan's sentiments and language, that one would be apt to imagine that these two modern heroes of polygamy had conferred on the subject, and communicated to each other their reciprocal ardor of affection for this Lady of the *Koran*.

There is however a certain anecdote preserved respecting Mr. Madan which shews, that his passion was of a much later date; and that Mr. Hall had the glory of entering the lists in behalf of the Lady, long before Mr. Madan could reconcile himself to any good opinion of her or her champion.

The anecdote comes to us well authenticated by one of Lady Huntington's Chaplains, and we will present it to our Readers in his own words:

"Some

"Some years ago, a clergyman, Mr. W——y H——ll, happening occasionally to officiate as a Reader, where our Author, Mr. Madan, was the Preacher, and having been famous, or rather infamous, in respect of Polygamy, the latter appeared to be out of all patience, and enquired how that abandoned fellow could be employed who had done so much mischief in the religious world by his principles and his practice? Mr. Madan was not then so much enlightened as to this doctrine, and having been lately reminded, as I have heard, by one that knew this anecdote, his answer was, *My sentiments are altered now: or words to that effect.*"

It is but justice to Mr. Wesley, and the Methodists, to remark, that this Mr. Hall and his principles were equally the objects of their abhorrence and contempt.

Mr. Charles Wesley, in particular, resented his treachery to his sister; and lashed it with the most poignant severity, in an Epistle, addressed, in the year 1735, to Miss Martha Wesley (who was afterwards Hall's wife) in which are the following very striking lines, which we have transcribed from an original MS. of the late Mr. Samuel Wesley, of Tiverton school:

"I see thy fiery trial near,
I see the *saint* in all his charms appear;
By nature, by religion, taught to please,
With conquest flush'd, and obstinate to please.
He lifts his virtues in the cause of hell,
Heav'n with celestial arms presumes t'affail;
To veil with semblance fair the fiend within,
And make his God subservient to his sin."

Mr. Samuel Wesley, who hated Hall, and ever suspected him, even in the very zenith of his saintship, for an arrant hypocrite, predicted, in a letter to his brother Charles, that "the marriage could not come to good." Nor did it. The curse of Heaven followed it: for the woman who shared in betraying her sister, was punished by the POLYGAMY of her husband!

Art. 10. *A Postical Epistle to the Rev. Dr. Robertson*, occasioned by his History of America. 4to. 1s. Richardson and Urquhart.

The nature of this Epistle may be learned from the Author's

ADVERTISEMENT.

"The Author of the following verses states a comparison between the elegant Historian to whom they are addressed and Livy. Both writers are distinguished by the music of their periods, and their skill in pathetic description. The Roman historian is also eminent for his attachment to the cause of liberty. Nor is there any reason to apprehend, from the writings of the English historian, that his principles are opposite. Yet the history he has promised of British America, is, in this respect, become exceedingly critical. Therefore the Author of the following Epistle, anxious for the fame of a Writer whom he respects, and for a cause which he thinks equitable, hopes he has not transgressed against propriety, in hazarding what has the appearance of an admonition. The verses were written some time ago, and are now offered to the Public with the greatest deference."

The verses are liberal, elegant, and ingenious.

Art.

Art. 11. *Parnassian Weeds*. 4to. 2 s. 6 d. Wilkie, &c.

This benevolent Writer 'assures the Public, that the produce of this pamphlet, after the expences of publication are paid, will be devoted to the assistance of the sufferers in the West India Islands. In this case, he hopes, the Critics will let him pass with impunity, and the Public at large, no less partial to the cause, suffer their charity to supercede their judgment; and let humanity approve where sense would condemn.' We feel no disposition to censure what is published from such a laudable motive; it was unnecessary, therefore, to wish that, as Critics, we would let him pass with impunity. He would, indeed, have been intitled, to the indulgence he pleads for, had his motives of publication been different. His Parnassian Weeds, as he has modestly called them, were produced, if our information be right, at eighteen. Time and cultivation may exalt them into flowers.

Art. 12. *Poems* by George Keate, Esq. 2 Vols. 12mo. Doddsley. 1781.

The principal poems in this collection have been already printed, and are too well known to be here enumerated. The pieces that are added bear the same marks of a cultivated taste and an amiable mind that uniformly distinguish the productions of this Writer's pen: 'its sole object being,' as he himself justly boasts, 'either to spread to the imagination, the beauties of nature, or of art; or to bring forth, in an amiable point of view, those excellencies which he hath found in private characters, with whom it has been his happiness in life to have been connected;—ever aiming in all his compositions to deduce from them such moral sentiments as might naturally arise out of the subject before him.'

Art. 13. *Xfmwðáribumwlsy*: or, the Sauce-pan. 8vo. 2 s. 6 d. Richardson. 1781.

What various arts do Authors make use of to excite curiosity, and force themselves into notice! Would any one suspect from the silly title of this piece that its principal contents are, an imitation of Juvenal, and another poem of general satire? The Address, Introduction, Preface, Advertisement, and Explanation, are unmeaning and nonsensical imitations, as we suppose, of Sterne: there is, at least, the *frivolity* of that fantastic and original writer, without any of his wit. If this Author would *submit to be himself*, his productions might, possibly, be not unworthy of notice.

Art. 14. *The Temple of Fashion*: a Poem. In Five Parts. By S. Johnson, M. A. 4to. 2 s. 6 d. Bew. 1781.

A superficial and apparently hasty performance. The sentiments are trite, and the versification is of that equivocal cast, that fluctuates at mediocrity; at one time sinking into meanness, at another endeavouring to swell into dignity. To excel in moral satire, qualities are required that are dispensed but to *the few*: the present Writer is one of *the many*.

Art. 15. *A Pindaric Ode*, inscribed to the Right Honourable Lord North. 4to. 6 d. Rivington.

This Ode is confessedly written on the plan of Horace's *Quem virum aut Heroa*, &c. the heroes that are here celebrated are, as may be supposed,

posed, taken from the English history. The piece concludes with a panegyric on Lord North. Neither the compliment, nor the lines in which it is conveyed, are inelegant.

Art. 16. *An Heroic Epistle from Monsieur Vestris, Sen. in England, to Mademoiselle Heinel, in France: with Notes.* 4to. 1s. 6d. Faulder.

An attempt at wit; too dull to divert, and too feeble to offend.

Art. 17. *Tabby in Elysium*, a mock Poem, from the German of F. W. Zachariae, by R. E. Raspe. 4to. 1s. 6d. Cadell. 1781.

Of humour there are two kinds, the one general and universal; the other local and particular. Not attending to this distinction, writers are too frequently mortified in finding that what affords exquisite pleasure to a limited circle, is received by the Public with coldness and indifference. With respect to the performance before us, with whatever delight it may be read in the original by those who are intimately acquainted with the manners it describes, and in a country where, perhaps, humour of this kind may be in its infancy, it seems not much calculated for the meridian of England, where humour in all its varieties has been cultivated with peculiar success. As a Translator, Mr. Raspe has acquitted himself with credit. He seems to have acquired a knowledge of our language, and its idiomatical peculiarities, which foreigners seldom arrive at.

Art. 18. *Superstition, Fanaticism, and Faction; a Poem.* By William Burton. 4to. 1s. Flexney. 1781.

The Opposition are a set of superstitious, fanatical, and factious knaves to whom William Burton will give no quarter, and of whom he records, that

In the Channel they are pleas'd to see
England renounce the empire of the sea,
That they may undermine the Ministry!

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Had this honest gentleman no friend to interpose between him and the press?

M I S C E L L A N E O U S.

Art. 19. *Journal of Capt. Cook's last Voyage to the Pacifick Ocean, on Discovery.* Performed in the Years 1776, 1777, 1778, 1779. Illustrated with Cuts, and a Chart, shewing the Tracts of the Ships employed in this expedition. Faithfully narrated from the original Manuscript. 8vo. 6s. Boards. Newberry. 1781.

This account has the appearance of being fabricated from the journal of some petty officer, or other inferior person, whose scanty records afforded the book-maker little more than the common nautical observations of an ordinary seaman. Some embellishments there are; but these seem rather to excite the reader's suspicions concerning the authenticity of the whole. Those who have made the voyage, affirm that the journalist, or the compiler, has (beside many other misrepresentations) grossly traduced the character of poor Omai; who, as we are assured, conducted himself with so much propriety, from the time of his leaving England, to his arrival at his own country, that he gained the good-will of every person on board,
from

from the highest to the lowest, and particularly of the worthy Capt. Cook, who had conceived almost a fatherly affection for him. On the whole, the Public must wait for the journal of the voyage, which (as we are informed) will be published by authority, as soon as the numerous and expensive engravings can be got ready, to accompany the press-work.

Art. 20. *An Essay on the Seduction of Women.* Written by Edward Relfe, Sadler at Lewes. 4to. 1s. Lewes, printed.

This honest sadler makes many just observations on a subject which demands a very serious attention. The misfortune is, that those whom he wishes to reclaim, will not easily be prevailed upon to read his arguments.

Art. 21. *A Letter to the Authors of the Monthly Review*; occasioned by their strictures on the Posthumous Works of Dr. Watts (Dec. 1779), and on Dr. Gibbons's *Memoirs of Dr. Watts* (Octob. 1780.) 8vo. 6d. Nicol.

As the point in dispute between this Letter-writer and ourselves is chiefly a matter of *mere taste and opinion*, we must be content to let it rest where it is. We are not likely to convert one another; and we are perfectly well-pleased that our antagonist should regard us as *bad Critics*, while he esteems Dr. Gibbons as a *good Writer*!

Art. 22. *The Speeches pro and con in the House of Lords, upon the Sunday Bill*; with the Bill itself; and also an Advertisement to the Reader, and some few Explanatory Notes, by the Editor. 4to. 6d. Johnson, &c. 1781.

Professedly taken from the newspapers, where, being published as copies of parliamentary speeches, the collectors are only answerable for fidelity. It may, however, be observed, that the Earl of Abingdon's speeches on this occasion are the principal objects in this republication; that there is more wit than sound policy in them; that the notes are but few and trifling, and written by some one not over well affected to the bench of Bishops; possibly as feeling the restraints imposed in the Sunday Act.

Art. 23. *Considerations on the Principles of Naval Discipline, and Courts Martial*; in which the Doctrines lately laid down in the House of Commons on those subjects are examined; and the Conduct of the Courts Martial on Admiral Keppel and Sir Hugh Palliser, are compared. 8vo. 2s. 6d. Almon and Debrett. 1781.

A very bitter and *acrimonious* review of the two trials of the Admirals Keppel and Palliser, evidently calculated to revive with redoubled force the obloquy thrown upon the latter, and to stimulate those heart-burning party feuds from which the public service of this country has already suffered so severely.

Art. 24. *Observations from a Gentleman in Town to his Friend in the Country*, relative to the Sugar Colonies, proving their Importance to England; and explaining the Tendency of the Request made by the Refiners to manufacture foreign Sugar, and to put it on a footing with the British. 8vo. 1s. Becket, &c. 1781.

After stating the importance of the sugar planters to the trade of this country, and the difficulties they labour under from the war now carrying on, the Writer shews, that even a temporary admission of prize

prize sugar into the British market, would have operated to the ruin of the sugar plantations; and would of course have been severely felt by the manufactures at home.

Art. 25. *An Enquiry into the Advantages and Disadvantages resulting from Bills of Inclosure*, in which Objections are stated and Remedies proposed; and the whole is humbly recommended to the attentive Consideration of the Legislature, before any more Bills (for that Purpose) be enacted into Laws. 8vo. 1s. Cadell.

The object of this sensible and well-written tract is to correct the mischiefs apprehended by the Author from the indiscriminate admission of inclosure bills, by pointing out the defects, and indeed the gross injustice, with which most of them are attended. He endeavours to establish some general principles, that are well worthy to be enforced by a legislative sanction, to obviate these evils in future; as well as to serve for a line of discrimination between such commons as ought, and such as ought not, to be inclosed. The former he describes as large barren heaths, and wide swampy moors, the inclosure of which he thinks beneficial both to individuals and to the Public: whereas the inclosure of small commons produces, as he contends, all the partial ills, without the general good: and are usually set on foot to gratify the avarice and rapacity of a few lordly and powerful men, at the expence of their poor and friendless neighbours.

Whoever the Writer be, we admire the spirit, and esteem the philanthropy, which breathes through this performance. We hope, however, he has depicted the abuses to which inclosure bills are liable in colours too strong, and in figures larger than life. But while we beg leave to think more highly of the country gentlemen of England, than to believe that the cases he suggests are frequent, we admit that the call upon the Legislature, to guard against such abuses in the remotest possibility, is not the less forcible: and we must observe, with a just degree of commendation, that the Lords have, of late, set a very laudable example to preserve the fountains of legislation pure and untainted—in private bills, at least.

PHILOSOPHICAL.

Art. 26. *Philosophical Inquiries into the Laws of Animal Life.*

Chapter the Third. Preparatory to the Laws of Respiration. By Hugh Smith, M. D. 4to. 1s. L. Davis.

Our philosophy—in short, every body's philosophy—and that of the Author, are so widely different; and we find ourselves so very little edified by the perusal of this his third chapter; that we think it sufficient barely to announce its publication and price. Those who may have approved the doctrine, and manner, of the two first chapters, will naturally pay very little attention to any thing we should say respecting the third.

L A W.

Art. 27. *An Abridgment of the Excise Laws*, and of the Custom Laws therewith connected, now in force in Great Britain. Methodically arranged, with Notes and Observations. By Henry Mackay, Supervisor of Excise. 8vo. 7s. Boards. Cadell.

The utility of an abridgment of this kind, or (as Mr. Mackay very modestly, though rather quaintly, expresses it) its 'tendency of usefulness'

fulness to persons *concerned* with the revenue-laws, is sufficiently obvious. These persons are principally the revenue-officer; the manufacturer, or fair trader; and the *smuggler*; whose respective business it is to enforce, to conform to, or *evade* them. The work before us appears to be executed with great accuracy and knowledge of the subject, and these qualities will no doubt recommend it to the different parties we have enumerated: of whom the last is commonly a man of less *literature* than the rest, but, in his studies to evade the revenue-laws, he is far more acute and successful than the first is in enforcing them. In this respect the smuggler wants not the aid of Aristotle or of logic. He is often too powerful for the Legislature-itself, watchful as it is to interpose from time to time with new regulations, framed to defeat all his wiles and stratagems, to overpower subtilty with strength, and deaden the spirit of enterprise by the dread of penalties.—But, alas! one consequence of this very circumstance is, that no compiler or writer on the custom and excise-laws can expect a long continued reception for a single work. *New* statutes are yearly supervening, that shove the old ones out of use: the "*vita summa brevis*", that is too generally the fate of modern authors, is from this cause rendered still shorter to authors of Mr. Mackay's description, unless, indeed, he hopes for the popularity of Burn's *JUSTICE*, which, by the frequency of the editions, keeps pace in its improvements with the rapidity of the Legislature. Mr. Mackay informs his readers, that he has been *ten* years compiling and digesting this work! and lo! since its publication ~~the~~ a new statute hath been passed † containing regulations in the Excise of a very important kind; for the want of which this work will lose much of its value, and some inferior compiler that comes after (*velut unda super-venit undam*) will injure, and probably *supercede* its sale!

M E D I C A L.

Art. 28* *Reports of the Humane Society for the Recovery of Persons apparently drowned: for the Years 1779 and 1780.* 8vo. 2s. Rivington, &c.

The publication of annual reports of this benevolent institution having been found expensive to the Charity, the occurrences of two years are here comprised in one pamphlet. If such publications do not really pay their charges, we cannot but think that it would be better to drop them altogether, and only print a sheet List of Subscribers, &c. with a general view of the success, as is done at the hospitals. We presume the Public are now sufficiently convinced of the possibility of effecting, in a considerable degree, what the humane intentions of the Society are directed to. The cases occurring are so similar that, in a medical view, little information can be expected from the perusal of them: at least, among the number published, scarcely one in twenty deserves attention on this account. This we feel ourselves obliged to say as Reviewers: in any other light, we concur with

* We must observe, that Mr. Mackay's book was published in 1779; though, by some accident, it did not, till very lately, come under our notice.

† In the close of last Sessions.

every friend to humanity in withing all imaginable success to so well-directed a Charity,

Art. 29. *A Treatise on Sympathy*, in Two Parts. Part I. On the Nature of Sympathy in general; that of Antipathy; and the Force of Imagination; and on their extensive Importance and Relation to the Animal Oeconomy: with many interesting Observations on Medical Sympathy. Part II. On febrile Sympathy and Consent; and on the Balance and Connexion of extreme Vessels; illustrated with practical Remarks; and a new Explanation of the various Affections of the Stomach and Skin in Fever. In which is attempted a full Refutation of the Doctrine delivered on the same Subject from the Practical Chair at the University of Edinburgh. By Seguin Henry Jackson, M. D. Member of the Royal College of Physicians, London; and of the Royal Medical Society, Edinburgh; and Physician to the Westminster General Dispensary. 8vo. 4 s. Boards. Murray. 1781.

A young Author has here got hold of an extremely abstruse and difficult subject of speculation, which it would require the most extensive knowledge of facts, and the most cautious reasoning upon them, to discuss in a satisfactory manner. Whether the Writer be-fore us be so qualified, we must leave to his Readers to determine for themselves; as it is utterly impossible for us to give any abridged view of doctrines which we confess we do not clearly comprehend. Some facts respecting sympathy, with practical inferences from them, communicated by Mr. John Heaster, will be thought curious and worthy of attention by those who may not be interested in the general theory of the book. With respect to the new doctrine of fever, which the Author advances against that of Dr. Cullen, it appears to us only one gratuitous hypothesis against another, so *valeat quantum valet potest*.

S E R M O N.

La Decence dans l'Exterieur consideré comme un Devoir. Sermon sur 1 à Timothée ii. 9, 10. Dedié au Beau-Sexe des Provinces Unies. Par un Hollandois. A Londres. 1780.—"Decency in external Appearance considered as a Duty. A Sermon on 1 Tim. ii. 9, 10. Dedicated to the Fair Sex in the United Provinces. By a Native of Holland."

This serious lecture, like many others, might do good, if it could obtain an hearing: but how could our Author be so vain, or so ignorant of the world, as to expect that his *sermon* would be admitted upon the toilet—unless to furnish *Monsieur Friseur* with *papillotes*?

* * Mr. Hill's Remarks on Thelyphthora, and the Conclusion of the Account of the Bishop of Worcester's Sermons, intended for this Month, must, in consequence of an accident, be deferred till October.

††† The Single Sermons in our next.

✉ Letters from several Correspondents have been received, which, on account of our Editor's absence, on a journey of health, to distant parts of the kingdom, cannot, at present, be more particularly acknowledged.



THE MONTHLY REVIEW,

For OCTOBER, 1781.



ART. I. *The Private Life of Lewis XV.* CONCLUDED.—See last Month's Review.

IT is not often seen, that the private character of Kings reflects a lustre upon their public station. That superior strength of understanding, acuteness of penetration, elevation of sentiment, and greatness of soul, by which alone the regal dignity can be supported and adorned, do neither belong to Kings, *jure divino*, nor pass by inheritance from father to son, with the sceptre and the crown. The history of the private life of Kings is frequently adapted to excite ridicule and contempt, and sometimes to create disgust and abhorrence, but seldom to command the tribute of sincere respect and veneration.

We need not have recourse to the black catalogue of the Roman Cæsars, to confirm the truth of this remark. The history of France presents us with a long series of characters under the name of Kings, which it is impossible to review, without feeling the emotions of risibility (if they be not suppressed by the more serious emotions of indignation), on the recollection that such men have swayed the rod of empire, and received homage as the Lord's Anointed. To this list the narrative before us obliges us to add the name of Lewis XV.

The following is the sketch which the Author gives of the character of this Prince when he entered the age of adolescence:

His contemporaries describe him as being handsome, of a proper stature, with a leg perfectly well made, a noble mien, his eyes large, his look rather mild than fierce, his eye-brows dark; and his appearance all together seeming to bespeak that delicate habit of body, which he afterwards fortified so much by exercise, that he was able to bear the greatest fatigues. It is to this tardy progress of nature in

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him,

gave him the higher relish. There he was contented, because he was free; he was lively, amiable, enlivened the conversation, readily fell in with the sprightliness of Mademoiselle de Charolois, and was pleased with the witty, refined, and delicate fallies of the Countess of Toulouse, who had served as a mother to him; who had, in some measure, brought him forward in the world, and, by encouraging him to get rid of his timidity, had taught him to speak, and to speak with propriety; he was attentive to address himself to every one, and to put this little Court perfectly at ease: in a word, as he was himself satisfied with the several guests, he endeavoured to be agreeable to them in return.

'We shall make mention of one anecdote only, to give an idea of the familiarity that reigned in this society. One of the Ladies, who was with child, was suddenly seized with previous pains, announcing an approaching labour. The company was alarmed; and, as the Lady could not be conveyed to Paris, a man-midwife was sent for in great haste. The King was under the greatest anxiety. "In short," said his Majesty, "if the operation presses, who will take it upon him?" M. de la Peyronie, the First Surgeon, answered, "*I will, Sir; I have delivered women before.*"—"Very well," said Mademoiselle de Charolois, "*but this business requires practice, and you have perhaps forgotten.*"—"Don't be in the least uneasy, Mademoiselle," answered he, rather piqued at a doubt which hurt his vanity; "*one forgets no more how to take them out, than how to put them in.*" Her Highness, highly incensed, coloured, and left the room, for fear of giving vent to her indignation before the King. The Surgeon was sensible of the indecency, or rather the impudence of his reply, and, notwithstanding all his wit, was much embarrassed, till, turning his abashed countenance to the King, he saw him smile, which removed his apprehensions. Mademoiselle de Sens was soon prevailed upon to laugh at this matter, as well as the King.'

As the Monarch advanced in life, his heart became more corrupt, and his manners more dissolute. This sufficiently appears from the following anecdotes:

'It was known, how much the Cardinal Fleuri was greedy of power: those men who can have no stability but in times of disorder and licentiousness, availed themselves of his foible in order to compass their ends. The Cardinal's mistress was the Princess of Carignan: that is to say, he was governed by her, he intrusted her with all the secrets of the State, and decided nothing but by her advice; for this is the only meaning of a word used at Court in this acceptation: the only meaning that can strike us, in the intercourse between a woman of forty-five, and an old man almost ninety years of age, in whom sensual gratifications can be nothing more than recollection. The pleasure of commanding the Minister, who held the Monarch in leading-strings, was therefore the only one the Princess enjoyed; but this influence held only by a slight attachment. The King, whose tenderness for his august companion, had been hitherto inviolable, had removed from himself those infamous seducers who had attempted to shake it. When the Courtiers artfully attempted to fix the King's eyes upon some enchanting object, he answered coolly,

I think

I think the Queen still more beautiful *. But he might at last grow disgusted of her; the number of children she had brought him, was likely to accelerate this fatal moment; and what a revolution was there not to be apprehended in such a circumstance? The best method of preventing its consequences, was to bring it about designedly; and to raise to the bed of his Majesty some Syren of whom one might be sure; and who, satisfied with the enjoyment of her lover, would leave matters of politics and business to his Eminence. The Princess was made to understand this, she insinuated it to the Cardinal, and a plot was laid in consequence, which would have deceived virtue itself. The Queen's Confessor was gained over: this devotee piously gave her Majesty to understand, that having now fulfilled the duties of her station, in giving an heir to the throne, and Princesses to be the edification of it, it would be a circumstance very agreeable to God, if in future she would practise the most excellent of all virtues, chastity, by weaning herself now and then from carnal pleasures, which were always calculated to bend our souls towards the earth, instead of raising them to heaven our real country. Undoubtedly, had Mary been of a different disposition, these counsels would have had a different effect; but all her senses were absorbed in devotion. One night, when her husband, heated with wine, had stolen, notwithstanding the impropriety of his situation, into the Queen's bed-chamber, the Queen gave way too easily to her disgust, and repulsed him with marks of aversion, humiliating to the young Monarch. He swore he would not receive twice a similar affront, and kept his word.

Then was the time for the corrupters to play their part; they had now nothing to overcome but his bashfulness, which was increased by a timidity that made an essential part of his character. The Countess de Mailly, Lady of the bed-chamber to the Queen, was judged to be the properest person for the execution of this project. She was as it were in a state of widowhood, without children; she was a woman of probity, and destitute of ambition; she also lived in friendship with the Countess of Toulouse, was incapable of taking an improper advantage of her situation, and of giving the least umbrage to the Cardinal; she was moreover of a very fond and caressing disposition, and possessed the necessary talents for seducing the bashful Monarch. She was neither young, nor handsome, nor even pretty; was near thirty-five years old; and had nothing remarkable in her face except a pair of large black eyes, well opened, and very lively; her aspect was naturally stern; but that being softened in favour of the King, preserved only a sort of boldness, which indicated the warmth of her constitution. The harsh tone of her voice, together with her resolute and wanton air, confirmed this circumstance. Such a kind of person, in the present situation, was infinitely preterable to the graces, the majesty, and the numerous allurements of many other beauties of the Court. Besides, she excelled them all in a talent which is a substitute

* It was to the Duke of Pecquigny, Captain Lieutenant of his Majesty's Guard, that this answer, as it is reported, was made.

for many charms, in the art of the toilet, which she praised in the highest perfection, and in an exquisite taste for dress, which her rivals in vain attempted to imitate. In a word, nature had amply indemnified her, for what she had denied her in point of figure, by the qualities of the understanding and of the heart. She was amusing, lively, of an even temper, a firm friend, generous, compassionate, and seeking to do service. Unfortunately, even in the height of her situation, she was obliged to employ indirect means to gratify this benevolent disposition, not being able to do any thing of herself, without the risque of losing her favour, the affections of the illustrious persons to whom she owed it, and especially the support of the Cardinal, who had only preferred her to the office of acting a part merely passive.

When the conditions were settled, the Prime Minister commissioned the Duke de Richelieu to propose the Countess of Mailly to the King. This subtle and alluring Courtier had insinuated himself into the good graces of his Majesty, and gained his confidence. The Cardinal did not doubt but that, in changing the object of his talents, he might be employed with as much success in a negotiation of gallantry, as in one of politics. The favourite in fact, availing himself of the familiarity in which Lewis XV. indulged him, artfully turned the conversation on the subject of the Queen, and upon the void, which the behaviour of her Majesty occasioned in his heart; he made him acknowledge the necessity of replacing that passion by another; he represented love to him as the comfort of all men, and particularly of great Princes, obliged to relax from the cares of empire. He thus determined the King to an interview with Madame de Mailly; but notwithstanding his youth, notwithstanding the ardour of his constitution, and notwithstanding the time that had elapsed since his rupture with the queen, the interview was ineffectual*: timidity had frozen up his senses to such a degree, that the Countess, having no hopes, complained of the little impression she had made upon him. She was with difficulty prevailed upon to a second interview: when she was desired to forget the Monarch, and think of nothing but the man. She was much encouraged by the young Prince's docility in returning to her; and, being convinced by this step, that she had nothing to do but to attack, in order to triumph, she scrupled not to submit to the most abominable artifices of prostitution. Her manoeuvres were the more successful, as the King's passions were more violent from restraint. The Countess, transported with her success, went out in the utmost disorder, and, presenting herself to her instigators, who were curious to know what had passed, said nothing more than, *For goodness sake, do but see what a fright this low fellow has made of me.*

* See *The Loves of Zerkiniul, King of the Kosrans*, a work translated from the Arab of the traveller Krinebbai, one of those obscure and licentious books, which, however we must not place too much confidence in, and which we never adopt, but when the facts agree with the more authentic manuscript we have under our inspection, or with the accounts of cotemporary Courtiers.

‘ The first step being got over, the King felt no longer any uneasy constraint; he gave himself up without remorse to this double adultery. The interviews, however, were still carried on secretly for some time; but he soon shook off this restraint, and made no longer a mystery of his conquest. It became a topic of conversation among the Courtiers; the Queen herself was informed of it, and, instead of trying the ascendant she had always had over the King, to recal him to the nuptial bed, did nothing but pour forth her sorrows for his conduct at the foot of the altar. The Count de Mailly, who used to care very little for his wife before, thought proper to express his dissatisfaction at her infidelity. The only answer he received was, to prohibit him from having any farther intercourse with her. The Marquis de Nesle, the favourite’s father, of one of the most illustrious houses in the kingdom, thought proper also to censure her conduct. It was judged, that this was only a pretence to ask for money, of which he was much in want, on account of the disorder in his affairs; and some was given to him to keep him quiet.

‘ The person who was most embarrassed how to act, upon the first breaking out of the King’s amours, was the Cardinal. In order to impose upon the nation, although he was the indirect encourager of the irregularities of his august pupil, yet he carried his hypocrisy so far as to venture to make remonstrances to him. *I have left to you the government of my kingdom*, answered his Majesty with acrimony, *and I desire you would leave me to be master of myself*. These words, however harshly they were spoken, filled him with joy. His emissaries, while they exculpated him, divulged the King’s answer in all companies. It is not to be conceived how much the Parisians were scandalized with it. The people in general, and especially the French, love to change their situation, in hopes of bettering it. They had flattered themselves that a mistress would occasion some revolution: and perceiving that this mistress only confirmed the authority of the Prime Minister, those persons who had approved of the King’s passion, no longer considered it in the same light. It was represented to the Public, as an intercourse of a horrid nature, which would not fail to draw down the vengeance of Heaven upon the kingdom. Satirical verses were written, and licentious songs sung, in which the lover and his mistress were equally ill-treated.

‘ It may be admitted as some kind of excuse for the lady who acted this part, for which she was by no means intended, and which, undoubtedly, she had now assumed for the first time; that her conduct, which would have been infamous and abominable in another, was dictated by the feelings of her heart;—that she was always more attached to the person of the King, than to his crown;—that she had a real affection for Lewis XV.;—that she never asked any favour, either for herself or for her relations;—that she was of no kind of burthen to the State;—that she retired from Court as poor as she had come into it;—that, after the example of Madame de la Valliere, when she was separated from her lover, she found none worthy to succeed him, and devoted herself to God;—and, in a word, that she expiated with tears, and continual mortifications, to the time of her death, the crime of having defiled the nuptial bed.

' Alas! long before that, while she was in the height of her prosperity, she found her punishment, even in her passion. She repented more than once of having taken from the King a salutary restraint: the Prince, who rather esteemed than loved her, being no longer withheld by any sense of shame, gave way to all his passions; and was not startled at the idea of incest. The favourite had a sister, Madame de Vintimille, who had been lately married. This lady, as tall as her eldest sister, had no advantage over her in person, except what she derived from her youth; but she had still a greater share of understanding, which she soon exercised in a plan for supplanting Madame de Mailly, and captivating the Monarch. All the persons who knew her, soon began to dread her influence. She was proud, forward, envious, revengeful, fond of governing, and of making herself feared;—having few friends, and little calculated to acquire any;—thinking of nothing but her interest, and having no other view but to make the weakness of her slave subservient to her own advantage; in which she certainly would have succeeded, had not death prevented her, in the beginning of her career. She died in child-bed, not without suspicion of being poisoned. Her death, for a few days, drew tears from the King. Her sister, with whom his Majesty had always kept upon good terms, in order to carry on, through her means, their intercourse, which was still kept secret, blended her tears with the Monarch's upon this occasion, and did not less regret her rival. Madame de Vintimille left a son, who is at present Count du Luc, the exact picture of his Majesty, for whom the King had always a tender affection, and who was called at Court the half *Louis*, to perpetuate the memory of this anecdote.

' Fortunately the King's sensibility, a passion which is generally extreme at his time of life, was already blunted and destroyed. He felt nothing more than that sensation of transient regret, which we feel at the death of our fellow-creatures, by a secret application we make of it to ourselves, as it reminds us of our own fatal destiny. Pleasures, interrupted for a time, resumed their ordinary course; hunting, and continual journies, which the King always stood in need of for exercise, and which became more necessary on the present occasion, soon effaced the memory of Madame de Vintimille. The former favourite resumed her influence; she accompanied the King every where, attended by Mademoiselle de Charolois and the Countess of Toulouse. These Ladies had contrived those delicate suppers, which were given in delicious retreats, accessible only to confidential persons, and therefore marked with the appellation of *petits appartemens*. Lewis XV. had built some in his several palaces; though they were not entirely separate from the public apartments, yet there was no other communication between them, but such as was absolutely necessary for the attendants. A private door, made into his Majesty's bed-chamber, furnished him the opportunity of retiring there, with any of the guests he thought proper. The persons employed in the construction, had exhausted their art, in the convenience of the arrangements, the elegance of the furniture, and the most studied refinements of luxury and gallantry. In order to give foreigners an idea of them, we shall transcribe the following allegorical description
from

from the *Anecdotes of Persia*, and which the historian, to mislead his readers, says he has copied from some other work*.

"It was a small temple, where nocturnal festivals were frequently celebrated in honour of Bacchus and Venus. *The Sophi* was the High Priest, and *Retima* High Priestess; the rest of the sacred troop was composed of amiable women and gallant courtiers, worthy to be initiated in these mysteries. There, by a number of exquisite libations, and different incantations in honour of Bacchus, they endeavoured to make the Cytherean Goddess propitious, to whom some precious offerings were likewise occasionally made. The libations consisted of the choicest wines; and the most exquisite dainties were the victims. Oftentimes, and that upon the most solemn days, these dainties were prepared even by the hands of the High Priest. Comus was the regulator of these feasts; Momus presided: it was not allowed to any slave, to presume to interrupt these august ceremonies, nor to enter the internal part of the temple, till the Priests and Priestesses, filled at length with divine favours, fell down in an ecstasy, the completeness of which, testified the greatness of their zeal, and announced the presence of the deities. Then every thing was accomplished: these favourites of the Gods were carried away with respect, and the gates of the temple were shut. There were certain days in the year consecrated entirely to Bacchus, and the honours of which were equally done by Comus. These, which one might call the *petty festivals*, were the days upon which the High Priest admitted *Sevagi*, *Fatima*, *Zelida*, and some others, before whom, as being profane, only the less mysteries were exhibited. In fact, far from deserving to be of the number of fortunate persons, to whom the more important and essential functions of the worship were intrusted, they were scarce worthy of the little that was communicated to them."

* From the details of this mysterious narrative, where Lewis XV. is marked under the name of *Sophi*, and the favourite under that of *Retima*, a narrative, the authenticity of which is attested by all the noblemen still living, who have partaken of these feasts, we see that the *petits appariemens* were designed equally for the pleasures of love, as for those of the table. To the first, were only admitted such courtiers as were sufficiently corrupt to be the companions of the Monarch's debaucheries, or mean enough to be the mere witnesses of them. The last included a more extensive and more decent company. The Count and Countess of Toulouse, with Mademoiselle de Charolois, styled by the hieroglyphic writer, *Sevagi*, *Zelida*, and *Fatima*, were the principal persons who composed it. Every thing was then carried on with decency; wine was no farther indulged in than the better to encourage *bon mots*, and the sallies of wit, or to give a freer course to those malignant sarcasms, by which the Tremouilles, the Ayens, the Maurepas, the Coignys, and the Souvrés, declared to the King, under the mask of frivolous mirth, useful truths, which

* He pretends that this description is taken from the History of the different Religions which have been introduced in Persia, since the Conquest made of that Kingdom by Alexander the Great, to the present time, by Kodgia.

were unfortunately thrown away. When the Princesses were withdrawn, or in their absence, these orgies became truly Bacchanalian; the Countess of Mailly, worthy to have been born half a century sooner, who loved champaign, had inspired the King with her taste. The challenges of former drinkers were renewed there: the victory was to him who could soonest put his antagonist under the table; and, after a long contest, it was necessary that some trusty servants should enter, to carry off all the guests, the conquerors as well as the conquered.

'The memory of the Countess deserves reproach, for her having engaged her lover in these parties of intoxication, for which we are, however, inclined to think he had no aversion. We are more readily induced to this opinion, from another circumstance in this description; which is, that Lewis XV. delighted much in cookery, and in tossing up little ragouts; a mean kind of amusement, though not censurable in itself, yet at least very unsuitable, inasmuch as it discovered a mind little accustomed to furnish itself with those grand and sublime ideas which should be habitual to a sovereign.'

The following particulars cast farther light upon the character of this Prince:

'The King's education was neglected: he had so benumbed the faculties of the young Prince, in the age of activity and energy, that enlightened persons foresaw, even at that time, with regret, the fatal consequences that would result from thence, during the whole course of his reign. The King gave himself up to the sanguinary exercises of the chase, he injured his health by the excesses of the table, and received libidinous lessons from Madame de Mailly. Not being able, however, to free himself entirely from that law, more or less imperious, for all men to be employed about something, he attended, as we have seen, to cookery, and was also a turner. Among the new-year's gifts of 1739, he had brought a sort of snuff box into fashion, the model of which came from him. It was a piece of a tree covered with its bark, and hollowed within, which a workman would have been ashamed to shew. He turned some of them, which he made a present of to his courtiers, who were all desirous of having them. He was also constantly asking a multitude of questions, the indications of a mind eager after instruction. Unfortunately, these questions were often frivolous, or relative to objects foreign to his situation as King. He used to talk much about Natural History, Astronomy, and Botany. When he was talking with any Prelate or Abbé, his discourse was upon Latin, or upon the Liturgy, of which he seemed well informed. This was the consequence of the education given him by his Preceptor, considering religion as a salutary restraint for Kings, but agreeably to the principles of his Order; that is to say, not as the means of opposing the attempts a Sovereign might make, against the quiet, the property, or the liberty of his subjects; but of preventing those he might make against the pretended rights, privileges, franchises, and immunities of the church. He had inspired him with many sentiments of this kind, and had attached him more to the letter than to the spirit of religion. And indeed, Lewis XV. always observed exactly all its customs, and most trifling ceremonies. In the midst of his greatest debaucheries, he never

never failed saying his prayers morning and evening; he heard mass regularly every day; he had a book of prayers from which he never removed his eyes, and the motion of his lips denoted that he articulated every word; he also attended at every office of divine worship. Full of veneration for the ministers of religion, he would have them respected. He abhorred irreligious persons; and for that reason, notwithstanding all the adulation lavished upon him by Voltaire, the King could never bear him.

It was undoubtedly this religious turn which induced the young sovereign to do two remarkable acts of devotion in the period we are speaking of. On the 1st of September 1736, he came to Saint Denis, and assisted at the solemn service for Lewis XIV. This is the only time that the King ever paid this pious duty to the memory of his great grandfather; a duty which the legitimate Princes have never neglected. The General of the Benedictines, who pronounced the harangue, did not fail to announce to him, that, according to God's promise, he would be rewarded with long life and a flourishing reign. This prophecy, which has not been more fortunate than that of the Czar, shews that the Monk did not see better into futurity than the heretical Prince.

In 1738, which was the hundredth year since the vow of Lewis XIII. to which vow that Monarch thought he owed the birth of Lewis XIV. the great grandson of the latter ordered, that the annual procession instituted at Paris, in the church of Notre Dame, on the day of Assumption, should be celebrated with more solemnity than usual, and by a greater concourse of the three superior Courts, of the Clergy, and of the Council.

The superstitious Monarch flattered himself, that he should thus appease Heaven, and atone, by acts of outward devotion, for his adulteries and incests.

After the death of the Count of Toulouse, Lewis XV. fond of adhering to his old customs, continued to go to Rambouillet for two years; and perhaps, he would have continued for a longer time, if the Abbé de Saluberri, the chief adviser of the Countess of Toulouse, who guided her, and was absolute master of the house, had not by his parsimonies towards his Majesty's attendants, disgusted the principal officers, who imperceptibly weaned the King from the house. Besides, he bought the Château de Choisy from the Duke de la Valière, which became a favourite place, and he bestowed every attention upon it to make it fit for his reception.

Lewis XV. began by enlarging the building, which was not sufficiently roomy. Among other things worthy of admiration, there soon appeared a little apartment built underneath the King's, with which it communicated by a private stair-case. This was the apartment of the favourite. "The simplicity of it was heightened by beautiful sculpture, ornaments of gold and azure, furniture nicely adapted, and a multitude of brilliant mirrors advantageously disposed; all which contributed to give it a delightful and striking appearance. Art had exhausted itself there in conveniences, refined taste, and gallantry." These are the expressions of a cotemporary writer*, whom we have faithfully copied, in order to enable the

* See *The Anecdotes of Persia*.

reader, by comparison, to appreciate the progress of luxury in a few years. If the writer *, who is supposed to have been one of the most ingenious and most refined Courtiers attached to Lewis XV. was then seized with such a degree of astonishment, how much more surprised must he have been since, at the sight of those master-pieces of voluptuousness devised by our modern Circes, Pompadour and Dubarri!

‘ However this may be, such was the palace destined to screen the Monarch from the malignant curiosity of the Courtiers, and especially from the dangerous designs, or the indiscreet complaints of the people. It was in this place, that his secret parties with his mistress and his favourites were made. He therefore gave up the direction of it to one of these, the son of the Marshal Duke of Coigny; he went there frequently, and neglected the *petits appartemens* of Versailles, which were too much exposed to the eyes of curiosity. Besides, the situation of Choisy was infinitely agreeable. Placed upon the banks of the Seine, and having a forest in front, the rural solitude which one might always enjoy there, every thing, in a word, conspired to flatter the taste and pleasures of Lewis XV. who was never tired of, but on the contrary, was indefatigable in embellishing of it. He built what is called *le petit château*, the most secret sanctuary of his orgies, where we see that table, a prodigy of mechanism, though since improved by the famous Lorient, and which is the model of all those since known under the title of *confidentes*: a table which descends, and rises again, covered with fresh provisions: and where we see likewise those officious *servantes* † as they are called, which were perpetually bringing up the most exquisite wines, that were drunk there in prodigious quantities. So that, while a tedious luxury was banishing from our festivals the joy and liberty of our ancestors, by surrounding us with a multitude of servants, who are our natural spies, the fashion of getting rid of these perpetual overlookers, by waiting upon one’s self, was introducing itself at Court.’

The imbecility of mind which the King discovered in his illness, and the extravagant folly of the French nation in both the excesses of grief and joy, are strongly painted in what follows:

‘ The Monarch arrived on the 4th of August at Metz, gave audience there to Baron Schmettau, Plenipotentiary from the King of Prussia, who came to announce to him the entrance of this new ally into Bohemia. The couriers from Italy brought the most favourable intelligence, and hope seemed to be reviving on all sides, when a misfortune of a more dreadful nature spread consternation from one end of the kingdom to the other.

‘ The King, whose constitution was strengthened by exercise, apparently enjoyed the most perfect health; but in persons of the strongest habit, changes sometimes happen, which from that circumstance

* The *Anecdotes of Persia* have been attributed to the Duke of Nivernois, but he has always denied them.

† A kind of small tables, which the guests have by the side of them, at different distances, upon which provisions and liquors are placed. A pencil with some cards is placed upon them, in order to write for what one wants.

are the more violent. His Majesty had inflamed his blood, for some years past, by the immoderate use of wine and strong liquors; excesses of another kind, in which he had indulged, had contributed only to increase this inflammatory disposition; the fatigues of the campaign; the heat of the sun, which he had borne for a long time on his head during a march, and which had stricken violently on his thigh, and burnt it up with its ardour; all these causes aggravated the fever, with which he was seized on the 8th of August, and made it degenerate at once into a malignant and putrid fever. As early as the night of the 14th instant, he was at the point of death.

It was not till the same evening of the 14th of August, that the Queen received a courier from the Duke de Gesvres, who acquainted her with the extreme danger of her husband. She would have set off immediately, had she not been obliged to apply for money to M. de Villemur, Receiver General of the finances of Paris, who advanced a thousand louis. This hasty departure gave more credit to the private letters; grief became universal; every other concern gave place, in the hearts of the French, to that which they ought to have for so precious a life. The affection for this Prince, the just apprehension of losing him, especially in the present situation of things, suspended all the operations, and the Generals were only attentive to intrench themselves so strongly, that the enemy should not be able to take advantage of the discouragement of the people, or of the misfortune that threatened them. The King was looked upon as dead; this must have been the case, since it was resolved to administer the sacrament to him, and to propose to him to send away the Duchess of Chateauroux. It was the Duke of Chartres, who, in quality of first Prince of the blood, forcing the door of his Majesty's chamber, apprized him of the danger he was in, and suggested to him the idea of fulfilling this duty of religion. The Duke de Richelieu, Gentleman of the bed-chamber in waiting, upon this occasion, had taken care not to announce this disagreeable business to his Majesty, which would have set him equally at variance with the august patient and the favourite. His fortunate star induced him to take the most prudent part. The King might recover, by one of those miraculous efforts of nature which sometimes occur; in that case, he foresaw how much his Majesty's self-love would be piqued; he would not therefore run the risque of incurring his resentment, and still less that of the disgraced favourite; if, on the contrary, the King should die, he had little expectation of influence with the successor: he remained therefore strongly attached to the Duchess; he prevented, as much as he possibly could, the dying King from being alarmed by awakening the terrors of his conscience; he carried his boldness so far, as to resist for a long time the Duke of Chartres, till at length he was obliged to submit to the respect and superiority of a Prince nearest the crown after the Dauphin. If, indeed, we credit private memoirs*, the Prince was obliged to have recourse to the harshest terms, and even to acts of violence: "What," said he to him, in a menacing tone,

* See *The Amours of Zerkimisul, King of the Kofrans*. See an account of an English translation of this work, in the 1st volume of our Review, p. 412.

"shall a servant, as thou art, refuse entrance to thy master's nearest relation?" and striking the door immediately with his foot, he forced it open. The noise having raised his Majesty's curiosity, his Highness, who was still agitated, complained of the Duke of Richelieu's insolence, who received orders to withdraw. A momentary humiliation, which was soon repaired by the highest favour.

The Duchess of Chateau-roux, since the King's illness, had never quitted his bedside: her lover, still intoxicated with his passion, was protesting, that he regretted only her and his subjects. The arrival of the Bishop of Soissons, Grand Almoner to his Majesty, who was accompanied by the Duke of Chartres, made the favourite conclude, that her reign was nearly at an end: she withdrew, and the Prelate fulfilled his ministry with all the rigour which his function required. Before he would give the viaticum to the King, he insisted not only that he should banish from his presence the object that was so dear to him, but that he should repair the public scandal, by an expiatory confession made to God, in presence of his Princes, his Courtiers, and his People. The penitent, who was naturally pusillanimous, stricken with religious terrors, at that period of life when the most hardy courage is damped, complied literally with every thing that was required of him. Count d'Argenson, who paid his court to the favourite merely from motives of policy, but who in reality detested her, being now under no apprehensions, was commissioned to break the order to her, and did it with harshness. The Duchess, greater at this instant than her lover, bore her disgrace with firmness. Unconscious of what she had to suffer upon the road, she entered into the carriage with her sister, the Duchess of Lauraguais, and departed. She had not yet got clear of the city, when the report of her dismissal being circulated, she was pursued with those hootings, marks of the highest contempt, which a licentious mob never fails to bestow upon those who have usurped an improper authority over them. Besides, she was considered as one of the causes of the illness and approaching death of a Prince, who was then the idol of the nation, and the object of their regret: she was loaded with atrocious insults, and with terrifying menaces; the peasants in the country villages followed her as far as they could, and successively transferred to each other the business of cursing and reviling her. It was by a kind of miracle that she escaped several times being torn to pieces. She was obliged to take infinite precautions: when the carriage came near any village, the Duchess was forced to stop at the distance of more than half a league from it, from whence she used to send off one of her attendants to procure fresh horses, and to reconnoitre the by-roads, endeavouring thus to avoid the fury of the villagers. In these dreadful agitations, she travelled more than four-score leagues before she reached Paris. On her arrival there, the consternation would have increased, had it not already been extreme. The people in the capital would not have received her better than those in the provinces, had they not been too much absorbed in affliction; they did nothing but run from one church to another, where they came to offer up their vows to God for the preservation of the King; or flock to the post-office, to the court of justice, or to the hotels of great noblemen, to inquire into the success of their supplications;

cations; and when they learned that the intelligence was becoming still more grievous, they flew back to the temple to importune Heaven with the fervency of their prayers.

The Dauphin had just set off; the Royal family, and all the Princes, were with the King; and Paris, thus deprived of its master, and of the several supports of the throne, experienced a void, and a desertion unknown before. The Duke of Orleans alone remained there: retired to Sainte Genevieve, he assiduously invoked the patroness of this city; he applauded the pious firmness of his son, which he had encouraged by his letters. Confounded with the multitude at the foot of the shrine, he was distinguished from them only by the bitterness of his tears, and the violence of his sobs. There it was, as is reported, that without design, and in a general and sudden cry of despair, Lewis XV. was proclaimed *Lewis the well-beloved*. This was not the voice of flattery: it was not the Courtiers who gave the title, it was the people; they did not imagine, that this surname would ever reach the ears of the expiring Monarch: they decreed it in some measure to his shade, as a tribute of overflowing gratitude. One citizen did not accost another in the street, till they had spoken of the fatal event, and at parting, they used mutually to exclaim, *if he should die, it will be for having marched to our assistance!* Even the Dauphin, at an age when a young and superb Prince might easily behold his consolation in the splendor of the Crown, sensible alone to the loss of a father and to the misfortune of the nation, had uttered these affecting words: "Alas! poor people, what will become of you? What resource is there left for you? None but in me—in a child?—O God! have mercy upon this kingdom; have mercy upon us!"

The Queen, whose sensibility was to the last to be put to the severest test, found at Saint Dizier the King of Poland, Stanislaus, her father, who had come out of the King's chamber at the instant that his life was despaired of. At length, a fortunate evacuation having taken place, when her Majesty arrived on the 17th at Metz, her august husband began then to be restored to life; she availed herself of the work begun by the Bishop of Soissons; and, though her mortifications and sorrows, joined to age, which was advancing upon her, rendered her less an object of attraction than ever, yet her cares, her zealous good offices, and her caresses, had so much power over the heart of the Monarch, whose disposition was naturally good, and whose gratitude was moved in the first instant, that he protested to her, she alone should in future possess all his affections.

The Dauphin did not experience the same treatment. This is the period in which the King's tenderness for him began to diminish. Being informed of his departure, he had sent him orders to return to Versailles: the concern he took in the health of this only son, furnished the pretence for this conduct; but the disgust of seeing in him a successor arrive, was the real motive of it. The Prince had already reached Verdun, when he met the officer, who was commissioned to signify his Majesty's intentions to him. This circumstance, which would have stopped him upon any other occasion, did not appear to him an obstacle upon this; and, consulting rather the feelings of his heart than the advice of his Governor, he persuaded himself, that he

was

was in a situation where tenderness might dispense with obedience ; besides, he was very near his father, and considered him only in a paternal light ; he forgot that he was his King, and could not prevail upon himself to go back without having seen him : the Duke de Chatillon followed, rather than he conducted him. On his arrival at Metz, the paternal character prevailing in its turn, covered the fault of the subject ; but as disorders were rife in the country, and that the Dauphin had been seized with a slight fever at his first coming, the King sent him back a few days after. His displeasure fell upon the Governor, who, before his Majesty's return, received orders to retire upon his estate. His Duchess was a partner in his disgrace, and they were both allowed but a few hours to settle their arrangements, and obey. A speech made by Lewis XV. to a nobleman who took notes of the anecdotes of the Court, evinces the real motive of this dismissal, which has improperly given rise to a variety of opinions. The King asked him, if he remembered what had happened four years ago, upon a certain day. The Courtier's memory failing, his Majesty said to him : " Consult your journal, you will there find the disgrace of the Duke of Chatillon. Truly," added he, " he thought himself already *Maire du Palais* *." It is said, indeed, that the Duke, reckoning upon the death of Lewis XV. had thrown himself at the feet of the Dauphin, and had saluted him King.

* The degree of grief that had been felt for the danger the Monarch had been in, was equal to that of the public joy for his recovery ; which exceeded all bounds. Paris was nothing more than an immense inclosure full of madmen. The first courier who brought the news of the fortunate crisis that had saved his life, was surrounded, caressed, and almost suffocated by the people. They kissed his horse, and even his boots, and they led him in triumph : persons unknown to each other, cried out, at the greatest distance they could see, *The King is recovered!* they congratulated, and embraced reciprocally. All the orders of the State vied with each other in pouring forth transports of gratitude to Heaven. There was not a company of mechanics who did not cause a *Te Deum* to be sung ; and during two months France was engaged in nothing but rejoicings and festivities, which occasioned an excessive expence. It became necessary to set bounds to these prodigalities. Brittany, above all the other provinces, testified its satisfaction, in a manner the most sensible, the most worthy of the subject, and the most lasting. The States of that province decreed, that a monument of bronze should be erected in their capital, representing the event. It was accordingly executed by the famous Le Moine, and fixed at Rennes in 1754.

* Poets and Orators, by a laudable emulation, united their efforts to celebrate this most glorious instant of the life of Lewis XV. this triumph of a new species, worthy of Trajan or Antoninus, and to

* This was of old the first dignity in the kingdom ; its institution is coeval with the monarchy. These officers gradually incroached upon the regal authority, till Pepin, son of Charles Martel, who succeeded his father as *Maire du Palais*, having seized the Crown in 752, put an end to this dignity.

transmit the memory of it to the remotest posterity. It cannot be conceived to what a pitch of extravagance this delirium of composition, joined to patriotic frenzy, was carried among the men of letters. One of them, trusting to the resources of his genius, and to the nature of the subject, every part of which was interesting, was so bold and so licentious as to lay before the reader's eyes the salutary crisis that had saved the King, to describe all the natural effects of it, and even to address, in an apostrophe, the excrementitious matter first thrown off. It is scarce credible, that this filthy production was eagerly sought after by every one; on any other occasion it would have been rejected from its disgusting title; though the poet, accustomed to treat a variety of subjects, and to subdue the difficulties and singularities of them, had contrived to ennoble his poem, and make it sublime in many parts. Our surprise will however be lessened, when we are told that this poet was Piron.

The King's exclamation, when he was informed for the first time of the excessive transports of the people, made him appear still more worthy of them: *Ab! said he, how pleasing it is to be thus beloved! and what have I done to deserve it!*

It is now necessary that we take our leave of this amusing and instructive work; the above specimens of which, will, we doubt not, raise our Readers' curiosity, and induce them to make themselves more perfectly acquainted with its contents.

Concerning the Translation, we have only to remark, that, though on the whole faithful, it adheres more closely to the French idiom than is consistent with purity and elegance of composition in the English language.

ART. II. *Collections for the History of Worcestershire.* Vol. I. Folio. 2l. 12s. 6d. Boards. T. Payne, &c. 1781.

WE have here a portion of a very laborious and expensive undertaking, compiled with great marks of attention, and embellished with a variety of elegant engravings of landscapes, mansion houses, portraits, monuments of the dead, and objects in natural history. The Author, who we understand to be Treadway Nash, D. D. Rector of St. Peter's in Droitwich, and owner of Bevereye, in this county, where he resides, informs us, that he had long wished and endeavoured to procure the history and antiquities of Worcestershire to be undertaken; proposing it to the Society of Antiquaries, and offering to open a subscription with three or four hundred pounds, beside affording other assistance, to that end; but without effect. Failing therefore in all his applications, he at length undertook it himself; reflecting, that though very little had been published, materials had been collecting for near two hundred years.

The first collector was Mr. Thomas Habington of Hinlip. This unfortunate gentleman, bigotted to his religion, and pitying the hard fate of Mary Queen of Scots, engaged in designs for releasing her, REV. OCT. 1781. S which

which had nearly cost him his life; he was however pardoned, and permitted to retire to Hialip, which was settled upon him by his father, in consideration of his marriage with Mary, eldest daughter of Edward Lord Morley, by Elizabeth his wife, daughter and sole heir of Sir William Smaley, Knight, Lord Monteaule. Notwithstanding this escape, Mr. Habington could not help engaging in the gunpowder plot; wherein if he was not directly concerned, yet, for entertaining Garnet, Oldcorn, and others, he was committed to the Tower, and condemned to die; but by the intercession of his wife's father, Lord Morley, and being Queen Elizabeth's godson, he was reprieved, and pardoned on condition that he should retire to Hialip, and never again stir out of Worcestershire. In this retirement, he gave himself up entirely to study the antiquities of the county. He died October 8, 1647, aged 87. His portrait is sketched under the article Hialip.

His papers were transcribed by his son William Habington, who made some few additions to them, though his studies were chiefly in the poetic line. The history of Edward IV. written and published at the request of Charles I. was chiefly compiled from his father's papers. He died November 30, 1659, leaving his collections to his son Thomas Habington of Hialip, who dying without issue, left his estate to Sir William Compton.

The MSS. luckily fell into the hands of Dr. Thomas, the industrious antiquary of Worcester, the publisher of Dugdale's Warwickshire, the Survey of Worcester cathedral, and many other pieces. He died July 26, 1738, without issue male, after having taken much pains in collating the registers of the Bishops, and Dean and Chapter, and making many other valuable additions to Habington's papers. A mezzotinto portrait of him is hereto annexed.

After Dr. Thomas's death, all the papers were purchased by Dr. Charles Lyttelton, late Bishop of Carlisle, and President of the Society of Antiquaries, who made many additions to them from the old Chapter-house Westminster, the Tower records, and other public offices. He died 1768, and by will left his collections to the Society of Antiquaries of London; in whose library they remained till the year 1774, when they were entrusted to me for the purpose of revising and publishing. His Lordship's portrait was engraved at the expence of the Society of Antiquaries.

In this introduction we have the ancient history and a general survey of the county in various interesting points of view, its political and ecclesiastical state, its natural history, tillage, and productions: and the introduction is followed by a very curious *fac simile* copy of the Domesday survey of the county, in thirteen plates. After all the trouble and expence bestowed on this work, the indefatigable and learned author, with a modesty not always to be met with, declares—"I do not presume to call this account an history, but only parochial collections for an history; and it is hoped, that, in some future day, an able hand will select from all the provincial histories what is really useful or curious, and add it, by way of notes, to a new edition of Camden's Britannia. Much of what is here written may, to indifferent persons, appear trifling and uninteresting; but to such as have

have property or connections in the county, the same things may be amusing, if not useful and instructive: and it must always be remembered, that a county historian is by profession a dealer in small ware.

A writer, who views his subject in so proper a light, leaves an observer nothing to do but to subscribe to the justice of his remarks. These parochial collections, accordingly, consist of the usual materials; paraphrastical translations of the Domesday records of the respective manors; copies of ancient grants, and other deeds; genealogical tables, armorial bearings, patrons of benefices, lists of incumbents, monumental inscriptions, with other occasional particulars, and peculiar objects of attention where they occur. The parishes are arranged in alphabetical order, and not according to the hundreds, or course of the rivers; for which the Author alleges the irregular shape of the county, and the disjointed manner in which the parishes lie: and these circumstances appear to justify the order he has adopted as the more regular, and easiest for reference; especially as the work is supplied with an Index of places and family names.

Such materials are, for the most part, as the Author truly remarks, merely of local importance; but they are of such importance that a county history would perhaps gain little honour or regard in its own province, were it deficient in celebrating the names, past and present, of all the neighbourhood. Matters of more general consequence, however, attract the attention of the public; and though a county historian cannot give more importance to his subject than it affords him, yet much depends upon the turn of his own mind, and what he considers as the principal objects of attention. In the work before us, we find, under the parish of Claines, some very judicious remarks on the imperfections of parish registers, the careless custody, and, above all, the ignorant mode of making entries; with hints for their reformation. Dr. N. observes, 'when one reflects how often parish registers are produced in courts as evidences in matters of the highest consequence, how often they affect the interest and property of individuals, one cannot but lament they should be so carelessly kept, and often entrusted to the custody of an ignorant conceited parish clerk, who may neglect to make entries, or give what nicknames he pleases. —It becomes more necessary to be careful about parochial registers and monumental inscriptions, because *they* are now the only means of settling family pedigrees, as the inquisitions *post mortem* are determined by act of parliament, and there has been no heraldical visitation since the revolution.'

Under Droitwich, we are furnished with a particular account of the salt works for which that town has been for so many ages noted. Records of them are traced from the year 816; they are mentioned in Domesday, where shares in them were annexed to several estates in the county; and King John granted

to the *burgesses* of the town whatever he had in the village of Wich, with the salt pits, and all their appurtenances, &c. in *fee* farm, for the sum of 100*l.* sterling yearly. Under several subsequent grants from the crown, and the Stat. 1 W. & M. the governors and proprietors of the salt works prevented every one from sinking new pits; until Robert Steynor, Esq; a gentleman of above 1000*l.* a year estate, discovered and sunk two pits on his own ground about the year 1690. He was sued by the corporation, and defended himself at the expence of above 6000*l.* and after various trials established his right; in consequence of which determination many persons sunk in their own lands, and found as good brine as in the old pits: the monopoly was destroyed, the trade was greatly extended, and the price of salt reduced from 2*s.* a bushel to 4*d.*

It is a sad discouragement to undertakings for the public good, to learn that this gentleman, like many other projectors, and persons intangled in law, lived to receive a parish allowance in consideration of his former services; and a daughter of his was living a few years since, on the same kind of support!

In 1725, the old proprietors understanding, from some persons concerned in the Cheshire salt works, that the strongest brine there lay lower than the pits at Droitwich, were commonly dug; ordered the talc at the bottom of their pits to be sunk through: upon which, the strong brine burst up with such violence as to kill the two labourers then at work. Since this, such a profusion of brine has been obtained, that not a tenth part of it has ever been used, but has run to waste.

In sinking these brine pits, it is generally found to be about 35 feet to the talc; through the stratum of talc 150 feet; under the talc a river of brine 22 inches deep; and under this river a hard rock of salt. The talc is so hard, that the workmen never sink the pit through it; but bore a hole four inches in diameter, through which the brine rises and fills the pit. A person that has land may sink a pit at the expence of about 40*l.* from whence he might get brine enough to serve the kingdom; but it is scarcely worth while, as from several of the pits already sunk, any one, for the easy rent of 3*l.* may have as much brine as he pleases. Such is in substance, omitting the analysis of the brine, and process of making the salt, the account given, by Dr. Nash, of the brine pits at Droitwich.

In the account of the parish of Hagley, we have some historical memoirs of the family of the late Lord Lyttelton; and under Hales Owen, part of which is in Worcestershire, we find some anecdotes of the poet Mr. Shenstone of the Leafowes. Under that of Holt, the ingenious writer has given some critical remarks on the difference between the old Saxon and the Gothic architecture,

architecture, afterward introduced by the Normans; illustrated by a plate of Saxon architecture.

We have seen at the beginning of this article, from Dr. Nash's introduction, that Mr. Thomas Habington of Henlip was the first collector of materials for a history of Worcestershire; a labour which we owe to his share in the famous gunpowder plot. As a conclusion to the Article, and for the entertainment of our Readers, we shall, from the description of the parish of Henlip, extract the account of Mr. Habington's house, with the apprehending Garnet the Jesuit, and others, who were very artfully secreted there by the owner.

' The mansion house here is supposed to have been built by John Habington, cofferer to Queen Elizabeth; the date in the parlour is 1572. His son, who was concerned in various plots, for the releasing Mary Queen of Scots, and setting up a Papist to succeed her, contrived many hiding-holes in different parts of the building. The access to some was through the chimney, to others through necessary-houses; others had trap doors which communicated to back stair-cases: some of these rooms on the outside have the appearance of great chimneys. As the house is uncommonly constructed both within and without, I have had it engraved, together with the head of the builder. I have likewise given a slight sketch of Mr. Thomas Abingdon and his wife Mary, who was sister to Lord Monteagle, so called during the life time of his father Lord Morley. Tradition in this country says, she was the person who wrote the letter to her brother, which discovered the gunpowder plot. Percy, whose picture is at Hinlip, was very intimate both with Abingdon and Lord Monteagle, and is supposed by Guthrie to have written the letter; but the stile of it seems to be that of one who had only heard some dark hints of the business, which perhaps was the case of Mrs. Abingdon, and not of one who was a principal mover in the whole, as was Percy, a desperado, who thought himself personally offended, and who was fit for the most horrid designs. Mr. Abingdon, husband to this lady, was condemned to die for concealing Garnet and Oldcorn, as mentioned in the paper which follows; but was pardoned at the intercession of his wife, and Lord Monteagle.

' Among the MSS. in the Harleian Library, marked 28 B. 9. is the following account, which agrees with that given by Mr. Abingdon, in some MSS. now before me, found in the house at Henlip.

" A true discovery of the service performed at Henlip, the house of Mr. Thomas Abingdon, for the apprehension of Mr. Henry Garnett, alias Wolley, provincial of the Jesuits, and other dangerous persons, there found in January last, 1605."

" After the King's royal promise of bountiful reward to such as would apprehend the traitors concerned in the powder conspiracy, and much expectation of subject-like duty, but no return made thereof in so important a matter, a warrant was directed to the Right worthy and worshipful Knight Sir Henry Bromlie; and the proclamation delivered therewith, describing the features and shapes of the men, for the better discovering them. He, not neglecting so weighty a business, horsejagging himself with a seemly troop of his own attendants,

and calling to his assistance so many as in discretion was thought meet, having likewise in his company Sir Edward Bromley; on Monday, Jan. 20, last, by break of day, did engirt and round beset the house of Mayster Thomas Abbingdon, at Hecelip, near Worcester. Mr. Abbingdon not being then at home, but ridden abroad about some occasions best known to himself; the house being goodlie, and of great receipt, it required the more diligent labour and pains in the searching; it appeared there was no want; and Mr. Abbingdon himself, coming home that night, the commission and proclamation being shewn unto him, he denied any such men to be in his house, and voluntarily to die at his own gate, if any such were to be found in his house, or in that shire; but this liberal or rather rash speech could not cause the search so slightly to be given over, the cause enforced more respect than words of that or any such like nature; and proceeding on, according to the trust reposed in him, in the gallery over the gate there were found two cunning and very artificial conveyances in the main brick-wall, so ingeniously framed, and with such art, as it cost much labour ere they could be found. Three other secret places, contrived by no less skill and industry, were found in and about the chimnies, in one whereof two of the traitors were close concealed. These chimney conveyances being so strangely formed, having the entrances into them so curiously covered over with brick, mortared and made fast to planks of wood, and coloured black like the other parts of the chimney, that very diligent inquisition might well have passed by, without throwing the least suspicion upon such unsuspecting places. And whereas divers funnels are usually made to chimneys according as they are combined together, and serve for necessary use in several rooms, so here were some that exceeded common expectation, seeming outwardly fit for carrying forth smoke; but being further examined and seen into, their service was to no such purpose, but only to lead air and light downward into the concealments, where such as were inclosed in them at any time should be hidden. Eleven secret corners and conveyances were found in the said house, all of them having books, massing stuff, and popish trumpery in them, only two excepted, which appeared to have been found on former searches, and therefore had now the less credit given to them; but Mayster Abbingdon would take no knowledge of any of these places, nor that the books, or massing stuff, were any of his, until at length the deeds of his lands being found in one of them, whose custody doubtless he would not commit to any place of neglect, or where he should have no intelligence of them, whereto he could then devise no sufficient excuse, three days had been wholly spent, and no man found there all this while; but upon the fourth day in the morning, from behind the waincoat in the galleries came forth two men of their own voluntary accord, as being no longer able there to conceal themselves, for they confessed that they had but one apple between them, which was all the sustenance they had received during the time that they were thus hidden. One of them was named Owen, who afterwards murdered himself in the Tower; and the other Chambers; but they would take no other knowledge of any other mens being in the house. On the eighth day the before-mentioned place in the chimney was found, according

as they had all been at several times, one after another, though before set down together, for expressing the just number of them.

"Forth of this secret and most cunning conveyance came Henry Garnet the Jesuit, sought for, and another with him, named Hall; marmalade and other sweetmeats were found there lying by them; but their better maintenance had been by a quill or reed, through a little hole in the chimney that backed another chimney into the gentlewoman's chamber, and by that passage cawdles, broths, and warm drinks, had been conveyed in unto them.

"Now in regard the place was so close, those customs of nature which must of necessity be done, and in so long a time of continuance was exceedingly offensive to the men themselves, and did much annoy them that made entrance in upon them, to whom they confessed, that they had not been able to hold out one whole day longer, but either they must have squealed or perished in the place. The whole service endured the space of eleven nights and twelve days, and no more persons being there found in company of Master Abingdon, himself, Garnet, Hill, Owen, and Chambers, were brought up to London, to understand farther of his Highness's pleasure."

We are now in possession of several very full histories and surveys of particular counties; and should this industrious patriotic spirit extend through the remainder (and it may be presumed and hoped that no county is destitute of one gentleman able and willing to forward so laudable a purpose) a general collector, possessed of learning and judgment, might afterward from the united materials, taking Camden in as a principal, compile a new BRITANNIA, on the only plan capable of furnishing a valuable work of that kind.

ART. III. *Miscellanies* by the Honourable Daines Barrington. 400. 18s. in Sheets. White. 1781.

AS the ingenious Writer and Compiler of these miscellaneous essays, has not prefixed any general introduction or preface to them, we are furnished with no information but what is to be collected from the respective articles; which we shall specify in the order in which they occur.

Tractions on the Possibility of reaching the North Pole.

These Tractions were first published in the year 1775*, and as the Author declares, in a Preface to them, they are republished as containing many well-attested facts, not to be found elsewhere, and tending to promote geographical discoveries. He still continues sanguine for these attempts, though he admits that the purposes of commerce can never be answered by the great uncertainty of a constant passage, even if discovered, in seas which are so frequently obstructed by the ice packing in vast fields. Mr. B. professes to have received farther encouragement from Cap-

* See Rev. vol. liii. p. 125.

tain Pickersgill's voyage for this purpose *; and, that 'the astronomer royal who communicated Captain Pickersgill's Journal to the Royal Society, hath informed me by letter, that he had often heard this navigator express himself as well assured of a N. W. passage; adding, that he received accounts of it from the inhabitants on the side of Davis's Straits, and that it was directly N. W. very different from Baffin's track.'

In his Preface, Mr. B. points out the easiest method of prosecuting future attempts for this long sought discovery, in the following terms:

'I have mentioned in the following Tracts, that the Parliamentary rewards given for approaching within one degree of the North Pole are not likely to produce the effects intended, because the Greenland whale ships are all ensured; if they were therefore to go beyond the common fishing latitudes, it would be such a departure from the voyage ensured, that they would not be able to recover, if accidents happened in such a deviation.

'I am informed, however, that there are some vessels employed in time of peace by government, to prevent smuggling on the Northern coast of Scotland. These ships might be intrusted, when a promising wind blows from the Southward, to proceed as far North as the ice will permit. The crew of such a ship would be encouraged by expectations of the Parliamentary reward; and though one attempt might fail, another might succeed. The expence to the public would be trifling, whilst the smugglers would not know how soon the ship might return to its station.

'Our Commodore upon the Newfoundland station might also send a vessel, at a small expence, to explore all the Northern part of Hudson's Bay, with which we are so imperfectly acquainted at present.

'Such attempts during peace might take place almost every summer; and I should suppose that this scientific and opulent nation would never hesitate (whilst there is the least dawning of hopes) to send proper vessels occasionally to make further trials both of a N. W. passage by Baffin's Bay, and a N. E. beyond Nova Zembla.

'The coast of Corea, the Northern part of Japan, and the Loo-Choo Islands, should also be explored; the cheapest, and perhaps best method of doing this would be to employ a vessel in the India Company's service, which might be victualled at Canton.'

Whether the Turkey was known before the Discovery of America.

From comparing the authorities of ancient writers and travellers, and from considering the names given to the Turkey in different European languages, Mr. B. is of opinion that this bird is not a native American, but an Asiatic.

On the Rein-deer.

This is not a natural history of the animal, but an examination of the current opinion, that the rein-deer will not live for any time south of Lapland; or of that part of North America

* See Rev. vol. lxii, p. 52.

where the general standard of cold is the same. But the few instances of single animals here cited to the contrary will scarcely be admitted in opposition to the opinion justified by the fact, of the rein-deer being peculiar to those high latitudes, where only they breed and are found in a natural state. Mr. B. takes cursory notice of some other peculiarities in the formation and manners of this northern animal.

On the Bat, or Rare-monse.

The principal article of information in this essay, is a confirmation of the bat passing the winter in a state of torpidity, in common with the swallow tribe.

On the sudden Decay of several Trees in St. James's Park.

The decay of these trees is very properly ascribed to the filling up of Rosamond's pond, and the moat round the island; together with the alteration made in the walk called the Mall, which, from a concave walk, is now raised to a convexity. All which alterations have deprived the roots of the trees of their accustomed portions of nourishment, under which loss they have since pined. This fact, as Mr. B. observes, may prove a warning to those who may intend to dry up ponds near which trees may grow that they would be sorry to lose.

On the periodical Appearing and Disappearing of certain Birds, at different Times of the Year.

This essay which was published in the Philosophical Transactions Vol. LXII. * is here reprinted, we are told, with additions.

On the Torpidity of the Swallow Tribe, when they disappear.

Mr. B. here cites a number of corroborating facts to prove, that swallows retire to unfrequented waters at the approach of winter, into which they sink in a state of torpidity, until the return of summer: that martins and swifts, in like manner, retire to secure harbours in caverns, crevices of rocks, &c. during the same season; from whence winter days uncommonly warm, will often bring these latter forth; a sufficient argument alone to prove that they do not migrate from the country.

On the prevailing Notions with regard to the Cuckow.

In this essay, the prevailing opinion, that the cuckow does not hatch and rear its young, is treated as a vulgar error. The wood pigeon is, from its size, said to be the only bird qualified as a foster-parent for the young cuckow; but, when it is recollected, that this bird lives on seeds, it is only qualified to starve a nurseling that requires to be fed with insects. As ill adapted is the hedge sparrow for raising so gigantic an orphan; though these two, so unlike each other, are, by general tradition, sup-

* See Rev. Vol. L. p. 283.

posed to be left in charge of the eggs of this much abused parent.

Another current notion is, that the young cuckow never lives long enough to make its call in the succeeding spring; an opinion founded on the difficulty of keeping them in cages. Their short life in cages Mr. B. well accounts for, by observing, that all animals which have plenty of food before them, eat as long as they can swallow; an indulgence which granivorous animals seem to enjoy with impunity; but carnivorous animals, which do not find their prey so easily, are calculated for long fasts. When, therefore, we cage nestlings that feed on insects, the food we substitute is raw meat; he is therefore persuaded that they die by over-cramming.

In vindication of the character of the cuckow, Mr. Barrington relates the following facts:

‘I have been favoured by that eminent naturalist Mr. Pennant with the following, from a MS. dissertation of Dr. Derham’s:

“The Rev. Mr. Stafford was walking in Blossop-dale*, and saw a cuckow rise from its nest, which was on the stump of a tree that had been some time felled, so as to resemble the colour of the bird. In this nest were two young cuckows; one of which he fastened to the ground by means of a peg and line: and very frequently, for many days, beheld the old cuckow feed these her young ones.”

‘I have been also furnished with two other instances of cuckow’s nests, and the proper parents feeding their young, within four miles of London, and likewise on the S. Western coast of Merionethshire.

‘I remember myself having been in Herefordshire, not many years ago, when a girl brought a young cuckow to the house where I happened to be; and on my asking what sort of bird it was fed by, the girl answered, by such another, only somewhat larger.

‘From these facts it must be allowed, that all cuckows at least are not the unnatural parents they are commonly supposed to be.’

Nevertheless our ingenious naturalist is persuaded that this bird is more frequently an orphan than any other, from the curiosity that generally prevails with regard to it, occasioning the parents to be continually shot: and on this head we are furnished with some curious remarks.

Mr. B. observes, that there is something in the cry of a nestling for food, which affects all kinds of birds. He took four young ones from a hen sky-lark, supplying their place with five nightingales and five wrens, the greater part of which were reared by the foster parent. Every breeder of canary birds finds accidental reasons for such kind of transplantations, within the same species indeed, but without restriction as to the number within the capacity of a nest. ‘I have seen, says Mr. B. a young chicken, not above two months old, take as much care

* Derbyshire.

of younger chickens, as the parent would have shewn to them, which they had lost, not only by scratching to procure them food, but by covering them with her wings; and I have little doubt but that she would have done the same by young ducks. I have likewise been witness of nestling thrushes, of a later brood, being fed by a young bird which was hatched earlier, and which, indeed, rather over-crammed the orphans intrusted to her care; if the bird, however, erred in judgment, she was certainly not deficient in tenderness, which I am persuaded she would have equally extended to a nestling cuckow.' The bare fact, therefore, of a hedge sparrow, or other small bird, being observed to feed a young cuckow, is, he observes, no proof that the cuckow's egg was hatched by such a dam.

On the Linnæan System.

We are here furnished with some severe strictures on this celebrated Swedish naturalist, whose Latin is censured as barbarous, and his descriptions as obscure:

'There is scarcely any naturalist (says Mr. B.) who hath published since the Linnæan system began to have a vogue, who hath not condemned many parts of it; so that I am not singular in supposing that it hath its defects.

'But I conceive, that there is not only foundation for many of these objections; but that it hath, in many instances, been prejudicial to the knowledge of that very subject which it is intended chiefly to inculcate.

'Linnæus hath comprised the animal kingdom of the whole globe, except insects (viz. Beasts, Birds, Reptiles, and Fish), in 532 pages octavo: and what can this possibly amount to more than a vocabulary, grammar, or dictionary, be it as excellent as it may?

'But it may possibly be said, that the cheapness of so much instruction, as well as its being so portable, are great recommendations of this useful publication, which I am very ready to allow: so are Cole's Latin Dictionary and Hedericus's Lexicon deservedly in great request; but though these will answer my purpose very well whilst I am at school, I shall want better assistance when I have left it.

'Again, it will be urged, that they who study the Linnæan System are not debarred from perusing the works of other naturalists; but I appeal to experience, whether those who are zealous admirers of the Swedish professor often go beyond the elementary knowledge of their instructor, or contribute any useful additions to any article of natural history.

'In other words, so much time is taken up in mastering the Linnæan elements, that we grow old before we can apply to any particular branch of this comprehensive study.'

These objections are supported by citations, for which we must refer to the essay.

Mr. B. next gives an account of an agreement between the King of Spain and our Royal Society, for an exchange of natural curiosities; in consequence of which though the Society,

in 1773, transmitted a considerable number of specimens procured from Hudson's Bay; they have not as yet received any returns on the part of his Catholic Majesty.

The next article is an account of young Mozart, a German infant musician, reprinted from the *Philosophical Transactions*, Vol. LX. To this are added, similar instances in Charles and Samuel Wesley, sons of the well-known Rev. Mr. Charles Wesley; some farther anecdotes relating to little Crotch, of whom Dr. Burney gave a very circumstantial account in the *Transactions*, Vol. LXIX. Part I.; and some particulars of the Earl of Mornington's very early musical propensity.

On the Deluge in the Time of Noah.

This essay is introduced with the following objections to the Scripture account of the universality of the deluge:

' There seem to be the strongest objections to the supposition of an universal deluge; some of which, without mentioning others, may be thus shortly stated.

' He must be a more ingenious architect than even Bishop Wilkins*, who can contrive a single vessel large enough for Noah and his family, the beasts, fowls, reptiles, and insects, of the whole globe, together with provisions for their sustenance, during the space of a twelvemonth†; whilst the lives of each animal, in this confined state, must also have continued for that time, otherwise some genus or species must have been intirely destroyed, without a new creation.

' If we are to understand likewise the expression literally of ALL, the extirpation of the web-footed fowls would not have followed; nor of the water reptiles and insects.

' On the other hand, there must have been a new creation of either the salt or fresh water fish, supposing the fluid which covered the face of the globe to have been either salt or fresh, as the former could not have lived a twelvemonth in water so much freshened, or the latter in an element become so much saltier.

' How could the animals, almost peculiar to the Arctic circle (a rein-deer for example), or those only found in America at present, have been procured for the ark, or insects in their different metamorphoses? How was the proper food also to be supplied for the animals of the whole globe, for a year, when many of them, particularly insects, only feed upon peculiar plants, which therefore must have continued to vegetate in part of the ark destined for a conservatory? The animals again are directed to be male and female; many of which, within the twelvemonth, would have procreated; and from what stores on board the ark was this numerous offspring to be supported?

' The deluge, if universal, likewise continuing for a twelvemonth, all the annual plants of the globe must have been destroyed, not to mention both shrubs and trees, many of which would have lost all-ve-

* See his Works.

† No mention is here made of fuel, as well as many other bulky but necessary articles.

vegetative power, after they had been covered so long by water, either fresh or salt.

Leaving the removal of these difficulties to those whose peculiar province it is to consider them, we shall just mention such as Mr. B. finds in reconciling the universality of this flood with natural appearances on the earth.

To the shells of marine animals found on the tops of mountains, he opposes the want of ability and of inducement in shell-fish to remove from the bed of the sea to such elevated spots; that many of these specimens in the cabinets of virtuosi, are reported to have been found in places where none are to be discovered; and that the resemblances of shells, bones, and the impressions of plants, are *lusus naturæ*, or the work of subterranean insects, 'either by their claws or antennæ, or perhaps by emitting a liquor that may both excavate and discolour the stone, or other body on which they may happen to work.' Mr. B. is at some trouble to find these insects, and admits they must rest on what at most will amount to a probability. We wish we could add, that even his probability rested on philosophical facts, analogy, or reasoning; but to have recourse to wild surmises, to account for immense beds of oysters for instance, lying in natural order*, though now left on dry land, by vicissitudes beyond record or tradition, cannot be admitted as sound philosophy: nor can iron anchors, found at great depths within land, be referred, with a serious face, to such workmanship. Mr. B. concludes with a critical commentary on the Scripture relation of the deluge, in order to circumscribe the extent of it: but there is no profit from all this labour, unless the marine productions, found on dry land, must necessarily be understood to refer to that deluge. Again, what becomes of Mr. B.'s subterranean insects, if Noah's flood, received to the utmost extent, is wholly insufficient to account for these marine productions? In such case his faith and his philosophy clash to no better purpose than to injure each other.

The History of the Gwadir Family, by Sir John Wynne.

This genealogical memoir was first printed in the year 1770†, though, in a note to the Introduction, the publication is misdated in 1773.

* In the addenda to this essay, at the end of the volume, Mr. B. observes, 'Shells in rude times may have passed for money, as they do now in some parts of Asia. Why, therefore, may they not have been sometimes buried under ground, as coin was generally secreted, before paper credit took place?' Had the Reviewers helped Mr. B. out with this ingenious suggestion, every reader would have thought it was done in ridicule.

† See Rev. vol. xliii. p. 398.

A Letter, intended for Dodley's Museum, on the English and French Writers.

This letter, which is dated in 1746, exhibits a battle between the writers of both countries, after the manner of Swift. The novelty of Swift's battle of the books made the thought succeed in his hands; but it is one of those thoughts that will not bear a repetition.

A Dialogue on the ancient Tragedies, written at Oxford, in 1746.

The ingenious critic premises, that 'the elegant writers of antiquity become our earliest models, nor can we have better; but as our taste is formed from these excellent examples, should not their mistakes be pointed out to the young scholar, as well as their perfections? Yet every commentator becomes so zealous a partisan for the Latin or Greek author which he is to explain or illustrate, that we never hear of a blemish; or, if there be a palpable one, it is often defended by such reasons, as the annotator must himself be sensible are very insufficient.'

The argument is very pertinently summed up in the concluding paragraph:

'I have already presumed to mention some uninteresting tragedies of the ancients, and conceive that I may also venture to say, that there are few scenes even that command the involuntary tear from the reader, which circumstance I shall always consider as the true test of the merits of a tragedy; as the involuntary laugh seems to be that of a comedy. Critics may write ingenious dissertations; but if the reader is not affected till he is taught to be so, I shall always distrust the abilities of the author.'

Ohthere's Voyage, and the Geography of the Ninth Century illustrated.

This is reprinted from the Anglo-Saxon version of Orosius by King Alfred, published by Mr. B. in 1773*; illustrated now with a geographical map of the globe at that time.

Journal of a Spanish Voyage in 1775, to explore the Western Coast of America, northward of California.

This journal, which is the concluding article in the volume, was, we are told, put into Mr. B.'s hands for perusal, who conceived it to be so interesting for the improvement of geography, that he desired permission to translate and publish it: and it may certainly prove of great use to other navigators, who have occasion to sail along the same coast.

* See Rev. vol. xlviii. p. 378.

ART. IV. *A Treatise concerning Civil Government*, in Three Parts. Part I. The Notions of Mr. Locke and his Followers, concerning the Origin, Extent, and End of Civil Government, examined and confuted. Part II. The true Basis of Civil Government set forth and ascertained; also Objections answered; different Forms compared; and Improvements suggested. Part III. England's former Gothic Constitution censured and exposed; Cavils refuted; and Authorities produced: Also the Scripture Doctrine concerning the Obedience due to Governors vindicated and illustrated. By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 5 s. Boards. Cadell. 1781.

AND so, the labouring mountain, whose pregnancy was announced to us some years ago*, is at length delivered! But smile not, courteous Reader, nor make merry on the occasion, for this, be it known unto thee, is no ordinary mouse, no little nibbler of niceties, nor feeder on superfluous crumbs; but a great devourer, and demolisher, of *systems* and *system-makers*. He can even chop down a man at a mouthful: and the adamantine walls of civil liberty are no more to him, than the raised crust of a Christmas pie. As to fallacies, contradictions, and impossibilities, he can digest them as easily as an ostrich does a horse-shoe. Alas, poor *Locke*!—gone!—gone for ever! Who could have thought, that, after so long a career of glory, and his Herculean conquests over the hydras of falsehood and tyranny, he should have been swallowed up at last by—a mouse! As to *Molynux*, the champion of Hibernia, *Priestley*, *Price*, and *Carrsbright*, they serve only as sauce to their master, *Locke*, to lubricate the mouse's throat; and of the poor Professor of *Aberdeen* he makes mere nuts; cracking and champing him with all imaginable glee. Beware, therefore, O ye disciples of *Locke* who yet remain, and all ye republican, rebellious, traitorous sons of liberty, who dare opine that kingly power hath any limits, corrupt government a cure, or an oppressed people their redress, in the British Constitution; beware of the mighty and tremendous Mouse of *Gloucester*!

Proceed we now, as becometh true critics (having done with the mouse), to make a dissection of our Author in form, delivering all the while an anatomical lecture on the head, the heart, the spleen, the gall, the noble and ignoble parts of the subject under our hands.

The Dean ushers in his work with a few select quotations from *Locke*, *Molynux*, *Priestley*, and *Price*, on the first principles of government; 'Men, says he, whose writings (we charitably hope, not intentionally or maliciously;—though *actually*) have

* See the Advertisement published with Dr. T.'s Tracts about five years ago.

laid a foundation for such disturbances and dissensions, such mutual jealousies, and animosities, as ages to come will not be able to settle or compose.' But if that great teacher of civil government, and all his most eminent disciples, are in this respect such objects of our reverend Author's *charity*, we hope he equally extends it to that greater Teacher and his disciples, from whom we derive our religious system; who, according to the like *charitable* mode of reasoning, require still further allowances; inasmuch as the animosities, violences, and bloodshed, which have been *occasioned* (as such like reasoners *must* express it, and always *have* expressed it) by CHRISTIANITY, infinitely exceed what Mr. *Locke's* principles have *occasioned*, ACCORDING TO THE DEAN, in *America*. But whether the Christians or their persecutors, Mr. *Locke* and the Americans, or the Ministry, have been the parties at whose door these animosities, violences, and bloodshed ought to be laid, far be it from us to determine.

From the quotations above-mentioned, our Author, p. 22, *collects*—take notice Reader—our Author collects, that it is the doctrine of *Locke* and all his disciples, I. 'That mankind do not spontaneously, and, as it were, *imperceptibly* slide into a distinction of orders, and a difference of ranks, by living and converging together, as neighbours and social beings:—but, on the contrary, that they naturally shew an aversion, and a repugnance, to every kind of subordination, till dire necessity compels them to enter into a solemn compact, and to join their forces together for the sake of self-preservation.' Then follows, p. 23, a quotation from Dr. Priestley, viz. "To begin with first principles, we must, for the sake of gaining clear ideas on the subject, do what almost all political Writers have done before us, that is, we must suppose a number of people existing, who *experience* the inconvenience of living independent and unconnected; who are exposed, without redress, to insults and wrongs of every kind, and are too weak to procure to themselves many of the advantages, which they are *sensible* might easily be compassed by united strength. These people, if they would engage the protection of the whole body, and join their forces in enterprizes and undertakings calculated for their common good, must *voluntarily resign* some part of their natural liberty, and submit their conduct to the direction of the community: for without these *concessions*, an alliance cannot be formed." Upon which our Author proceeds to remark thus: 'Here it is very observable, that the author supposes government to be so entirely the work of *art*, that *nature* had no share at all in forming it; or rather in *predisposing* and *inclining* mankind to form it. The instincts of nature, it seems, had nothing to do in such a complicated business of chicanery and artifice, where every man was for driving the best bargain he could; and where all in general, both the future governors and governed, were to be on the catch as much as possible. For this Author plainly supposes, that his first race of men had not any innate propensity to have lived otherwise, than as so many *independent, unconnected* beings, if they could have lived with tolerable safety in such state: in short, they did not feel any instincts within themselves

themselves kindly leading them towards associating, or incorporating with each other; though (what is rather strange) Providence had ordained, that this way of life was to be so essentially necessary towards their happiness, that they must be miserable without it:—nay, they were driven by necessity, and not drawn by inclination, to seek for *any sort* of civil government whatever. And, what is stranger still, it seems they were sensible, that this kind of institution, called Government, to which they had no natural inclination, but rather an aversion, and whose good or bad effects they had *not* experienced, might easily procure advantages which they then wanted, and protect them from many dangers, to which they were continually exposed, in their independent, unconnected state. All these things, I own, are strange paradoxes to me: I cannot comprehend them.

Now the essential distinction between *that strong and original law of nature*, which, previous to all reasoning, draweth men into SOCIETY, and *that subsequent conclusion of reason*, which produces POLITY, as a security against those inconveniences which the imperfections of human nature must necessarily occasion in society prior to the existence of LAW, are here, and almost every where throughout the book, confounded together, as though there were no difference. If our Author can see no such distinction, we presume it is evident enough to other men: but we will not venture to attribute to him this blindness, since he states the distinction so fully in p. 151, as what will be objected to his doctrine; although in our opinion, instead of giving it a fair and *candid* answer, he instantly flies off from the point, and very disingenuously frames a case which is not similar, nor will admit of the same answer. By this artifice of *assuming*, that *instinctive society* amongst men, and *civil government*, are one and the same thing, our Author, by shewing that the Lockians, as he terms them, represent the latter as the effect of mere compact, very candidly infers, that they deny the former to be *natural* to man. See p. 378. But that this inference is a gross misrepresentation, appears from the very passage which he has selected from Dr. Priestley; for, if we can understand plain English, the foundation upon which the Doctor erects his superstructure of civil government is, ‘the inconvenience of living independent and unconnected’ in a *society* merely *instinctive*, which he evidently, nay expressly *supposes to have taken place*; so far is he from supposing, as his commentator will have it, that ‘they did not feel any instincts within themselves kindly leading them towards associating, or incorporating with each other.’ The passage under consideration seems a very extraordinary one indeed, for proving that the writer, together with *all* the Lockians, *deny* an innate propensity in mankind to social life; but it was the best our Author could pick out to serve his purpose. His fairness in this particular we shall hereafter shew more at large. Had Dr. Priestley supposed *men* and *tigers*, *sheep* and
 REV. OCT. 1781. T *wolves*;

wolves, pigeons and hawks, as existing together in one society, and, in consequence of insults and wrongs, common amongst them, to have entered into a compact, establishing a civil government for the future regulation of their community, it would have been fair enough, we confess, for a learned commentator sagely to have remarked, that the supposer did not represent such a government, or such a previous society, to have taken place, in consequence of 'instincts within themselves kindly leading them towards associating or incorporating with each other;' but to draw such an inference, when men with men were supposed existing together, is not very *natural* surely. This very cavil, however, is the principal stone in the foundation of that system, by which our Author most triumphantly boasts to have beaten down the system of Locke!

Our Author farther *collects*, p. 25, from his aforesaid quotations, II. That the Lockians 'do most strenuously insist, that every man, every individual of the human species, hath an unalienable right to chuse, or refuse, whether he will be a member of this, or that particular government, or of none at all.' 'For,' says he, 'they have extended the privilege of voting, or of giving *actual* consent, in all the affairs of government and legislation, beyond what was ever dreamt of before in this, or in any other civilized country;—nay, according to their leading principles, it ought to be extended still much farther, than even they themselves have done. Before this new system had made its appearance among us, the right of voting was not supposed to be an unalienable right, which belonged to all mankind *indiscriminately*: but it was considered as a privilege, which was confined to those few persons who were in possession of a certain quantity of land, to persons enjoying certain franchises (of which there are various kinds), and to persons of a certain condition, age, and sex. Perhaps all these numbers put together may make about the fortieth part of the inhabitants of Great Britain: they certainly cannot make much more, if an actual survey and enumeration were to be made. Whereas the great mass of the people, who do not come within this description, are, and ever have been, excluded by the *English* Constitution from voting at elections for members of Parliament, &c. &c. And heavy penalties are to be levied on them, if they should attempt to vote.'

Here we cannot but observe, that if it be a sufficient objection to the conclusiveness of doctrines, that 'they were never before dreamt of in this or any other civilized country,' that *Bacon*, *Boyle*, and *Newton*, as well as every other person who hath enlarged at any time the fields of science, must have laboured altogether in vain; for the *laws of nature*, which they severally unfolded to us, had not in many cases been 'dreamt of' before: *ergo*, according to this mode of reasoning, they ought not to be received. In like manner, we must reject, as law, all those rules and maxims which have resulted, from time to time, from the improvements in our jurisprudence made by the *Lytteltons*, the

Cokes and *Hardwicke*, who, as occasions arose, interpreted the law and constitution contrary to the prevailing, though erroneous, opinions of the times in which they lived : and the modern republican notions of Lord *Mansfield*, in particular, in the celebrated cases of *Somerset* and others the Negroes, pronounced to be free men the instant they had set foot on English land, must be reprobated ; because, upon our Author's principles, ' before this new system had made its appearance among us, the right of ' *holding our fellow-creatures as slaves*, in this land of liberty, was supposed to belong to every person who had bought a black man, and brought him to England. And as our learned Author, towards the support of his own system, has been very careful to inform us, p. 302, that under ' England's former Gothic Constitution, the villains in gross, who were by far the most numerous class, seem to have been on the same footing with the *Negro slaves* at present in the West Indies ;'—*ergo*,—Lord *Mansfield* is no lawyer ; but a factious republican, who, under the vile pretence of *unalienable rights*, deprives the master of his legal property in his slave, on the mere authority of an argument which, ' weak and trifling as it is, may nevertheless become a formidable weapon, in the hands of desperate *Catilinarian* men, for establishing a real and cruel tyranny of their own (according to the example which the *American* rebels have already set), instead of that harmless, imaginary tyranny, of which they so bitterly complain at present.'

It must, we conceive, be obvious to readers of the slightest discernment, that, were such arguments as those we have quoted from our Author to be admitted, there is no species of tyranny, no corruption, no degradation of the human species but what might be justified : for at one period or other, there have, in all countries, been precedents for the violation of every law, human and divine, by those in power. It is not, however, for such frothy cavillings as these, to weigh down the solid reasonings of the venerable *Locke*. But we do not admit the fact, that ' the great mass of the people ever have been thus excluded by the *English* Constitution from voting at elections for members of Parliament,' as our Author so confidently asserts : we maintain, that there is not a principle of that Constitution which authorises any such exclusion ; and as to the practice of former times, it has differed at different periods ; although in itself it is utterly incapable of affording any proof either one way or other ; for that must still depend upon reason and our notions of natural equity. The introduction of the *Norman* line of Kings was, we know, attended with an almost total extinction of all liberty, but particularly of the elective franchise. So deeply, however, was it rooted in the minds of the people, that it soon again prevailed ; and, in the 7th year of *Hen. IV.* it was expressly enacted, that " At the next County [Court] to be holden after the delivery

of the brief of Parliament, proclamation be made in full county, of the day and place of the Parliament; and that *all those, that be there present*, as well suters duly summoned for this cause, as *others*, shall attend to the election of *their* Knights for the Parliament." Vide Cap. 15. A writer who will indulge himself in a gross misrepresentation of facts, so long as he remains uncontradicted, may prove any thing. Now our Author must know, that it was not till the 8th year of *Hen. VI.* that 'the great mass of the people were excluded'—not, as he insidiously asserts, by the English *Constitution*, but—by the English *Parliament*; expressions which are not understood to be synonymous. He must also know, that at the prior period, the 7th of *Hen. IV.* villainage had very greatly declined in England. Were he disposed to allow the people any rights, either *natural* or *legal*, he would find it difficult to explain, upon what principle of justice or equity the *representatives* appointed by 'the great mass of the people,' could pass a law to exclude from thenceforth that very 'mass of the people' from the exercise of that franchise which conferred on them their delegated authority *in trust*. A power in the *representative* to annihilate his *principal*, is, we confess, above our comprehension. But, by first denying to the people any unalienable rights to share either immediately or remotely in their own government, it is then easy to resolve every thing that belongs to their government, the election of legislators, as well as the appointment of magistrates, into 'matters of a prudential nature *;' and as easy to pronounce, that these things *being* 'matters of a prudential nature, they must be disposed of according to the discretion of the ruling powers in every state †.'

The third thing collected by our Author (p. 27.) out of the extracts produced, is, that, 'If all mankind indiscriminately have a right to vote in any society, they have, for the very same reason, a right to reject the proceedings of the government of that society to which they belong, and to separate from it whenever they shall think fit. For it has been inculcated into us over and over, that every man's consent ought first to be obtained, before any law whatever can be deemed to be valid, and of full force.—We have been also assured, that all, and every kind of taxes are merely *free gifts*: which, therefore, no individual giver is obliged to pay, unless he has previously consented to the payment of it. From these premises it undoubtably follows, that every individual member of the State is at full liberty either to submit, or to refuse submission to any, and to every regulation of it, according as he had predetermined in his own mind. For being his own legislator, his own governor, and director in every thing, no man has a right to prescribe to him what he ought to do. Others may advise, but he alone is to dictate, respecting his own actions. For, in short, he is to obey no other will but *his own*.'

* Page 26 & 32.

† Page 32.

Here the Dean unhappily forgets those two wholesome cautions of *Locke*, which he has himself adopted in his Preface, and given to us Reviewers and all other critics, who shall make free with the work before us; "First, that cavilling here and there, at some expression, or little incident of his discourse, is not an answer to his book. Secondly, That he shall not take railing [nor misrepresentation] for argument," &c.; for, had he paid a due attention to these salutary cautions, he could not thus have misrepresented either *Locke* or his disciples as he has done. That 'every individual member of a state is at full liberty either to submit, or to refuse submission to any, and to every regulation of it, according as he had previously determined in his own mind,' and that 'he is to obey no other will but his own,' are not the doctrines of either *Locke*, *Molyneux*, *Priestley*, *Price*, or any Lockian that ever we heard of. The extracts do not prove it; and if the Dean's readers will carefully consult the works from which those extracts are made, they will be astonished at our Author's mode of proceeding. There was a time, we have been assured, when our Author himself was so far in the contrary extreme to that in which we at present find him, as by his fellow collegians, to be called *Locke-mad*: but, even then, when youthful fire and animal spirits might be supposed to urge his flights somewhat beyond his more sober master, we cannot suppose that he maintained such gross and puerile absurdities, as he now attempts to fix upon 'Locke and some of the most eminent of his disciples.'

The title of our Author's second chapter is '*Several very gross Errors and Absurdities chargeable on the Lockian System.*' For instance, p. 29. I. They maintain the indefeasible right of private judgment; in matters of a mere civil nature; (30.) II. They teach that every man must of necessity be his own legislator; III. p. 33. That civil government is *not* natural to man. Now we readily confess, that on the two first positions he has displayed some ingenuity; nor can it, in our opinion, be maintained against him, that religious and civil freedom are *exactly parallel* cases; although we apprehend it is sufficiently apparent, that in points of great importance there is a strong *similitude*. If the advocates of civil liberty have illustrated their arguments by *similes* and *allusions*, they have only employed the same means of conviction and persuasion that all writers, all orators, all disputants (excepting on mathematical and other subjects where it is of no use), in all ages, and in all countries, have employed before them, the Dean himself not excepted. If indeed they have ever called those *parallel* cases which are only *similar*, they have erred. This is charged by our Author upon Doctor *Price* and Major *Cartwright*; and as the question turns upon a right interpretation of their words, we shall not take it upon us to give

an opinion, lest we should embarrass a controversy which the parties themselves may perhaps renew. In order that our Readers may form some idea of its present state, we shall lay before them the following extract, from p. 38, 39. "No people, says the Doctor [Price], can lawfully surrender their religious liberty, by giving up their right of judging for themselves in religion; or by allowing any human being to prescribe to them, what faith they shall embrace, or what mode of worship they shall practice." "I agree with him most heartily on that head:—but then I add [and I am sure, what I add in this case, Dr. PRICE will readily allow] that no one individual can depute another to judge for him, what faith he shall embrace, or what mode of worship he shall practice.—And then what is the consequence? Necessarily this, That if the cases between religion and civil government be similar, as the Doctor supposes them to be, no one individual can appoint another to judge for him, what laws shall be propounded, what taxes shall be raised, or what is to be done at home or abroad, in peace or in war:—but every person, who has this indefeasible, this unalienable, incommunicable, and untransferrable right of voting, judging, and *fighting*, must vote, judge, and *fight* for himself.—This, I say, is a necessary consequence from the premises: and I defy the acuteſt logician to deduce any other inference from the above hypothesis."—Again, p. 362. "On the other hand, were he [Major Cartwright] to maintain [which he and Dr. Price really do], that these two rights are such exact parallels to each other, "that the persons who are to judge for themselves with respect to *religious* salvation, EQUALLY ought to be the *judges* of their *political* salvation" (which are his own words, at page 134 of *The People's Barrier*, in order to prove, that the very lowest of mankind, such as footmen, draymen, and scavengers, whom he there particularises, as having an *unalienable* right of voting), he then must allow, whether he will or not, that the wives of these footmen, draymen, and scavengers have, in civil, as well as religious concerns, the same *unalienable* right with their husbands.—Either therefore the cases are parallel, or they are not:—Let him take his choice."

But when our Author imagines he has proved (as we think he has, and possibly Price and Cartwright always thought the same), that the cases of religious and civil freedom are not *exact* parallels, we do not understand why he is *thence* to infer, as he really does, that mankind have no *unalienable* rights at all in respect of political freedom; but that life, liberty, and property, in every country, must always depend upon "the discretion of the ruling powers in every State," (p. 32.) "by what means soever they may have acquired the sovereign dominion," p. 417. The whole force of his argument turns upon this distinction, that "in the affairs of conscience no man can act, or be supposed to act as proxy for another; no man can be a deputy, substitute, or representative, in such a case; but every man must think and act personally for himself:" and his rights in this respect are unalienable, "because they are *untransferrable*," p. 33. Hence he infers, that, as the right of legislating in civil concerns is confessedly

lessly *transferrable* to representatives, therefore it is *not* unalienable. But we apprehend the question lies somewhat deeper; whereas our Author, as he has managed it, has made it a mere dispute upon words; although things *essential* to the morals and happiness of mankind are involved in it. We cannot but assent to what Major *Cartwright*, in the first and second section of the "Legislative Rights," lays down in respect of mankind; viz: "The first and great end, then, of their existence, is, by the study of wisdom and practice of virtue, to be constantly approximating towards moral perfection; in order to the attainment of that future exaltation and happiness [spoken of above]: and the next material, and indeed only remaining point, is, to render themselves, individually and *collectively*, as happy as possible during their term of mortality; to which they are also *invited* by the whole *law of nature* * and religion. They have, therefore, necessarily been created FREE. Were it otherwise, neither virtue nor vice, right nor wrong, could be ascribed to their actions; and to talk of happiness, would be to talk nonsense.

"Hence, they are doubtless *under an eternal obligation* to preserve their freedom to the utmost of their power; because, by parting with it, in *any degree* more or less, they *so far* deprive themselves of the means of doing their duty, and of performing those actions which the laws of virtue [or religion] may require of them; and because they will thereby make themselves, and frequently their posterity, *subservient* also to the wicked designs of those, to whose power they have submitted. That people, who have suffered their prince to become a tyrant over themselves, soon find themselves employed as the instruments of his lawless will, in extending the limits of tyranny, and spreading devastation among their fellow-creatures. How base and degrading is such a condition!" We hope, therefore, *the Dean* will allow that *moral* freedom, as well as religious, is *unalienable*; and then he will have made all the concession that his antagonists desire: because *political* freedom, we see, is *essential* to moral freedom; and it is *essential* to political freedom, that a man share in common with his fellow-citizens in the appointment of those without whose assent no laws can be enacted, and no part of the public property granted for the support of government; because all persons excluded from such a share in their own government (which is all that *Locke* and his followers mean

* These expressions do not indicate a *denial* that men have a natural propensity to social union, ascribed by our Author to *all* the Lockians; and yet he informs us of this writer, that 'respecting Lockianism, he is a very just and consistent writer, advancing nothing but what is fairly deducible from his master's principles.' p. 358.

by a man's being his own legislator), are governed by persons whom *other men have set over them* *. A right which is *essential* to freedom, may still perhaps be thought, an *unalienable* right, notwithstanding our Author's unwillingness that it should be so. Nor can we help observing, that although he has made war with such uncommon animosity, upon the idea of *subjects* having an unalienable right to political liberty, yet, when he quotes Judge *Foster*, p. 48, in favour of the allegiance due to *Kings*, he prints the word, *unalienable*, in *Italics*, as meaning, we presume, to lay a particular stress upon it; for, in this place, he certainly does not endeavour to explain it away. The close of the quotation runs thus; "and, consequently, the duty of allegiance which ariseth out of it, and is *inseparably* connected with it, is in consideration of law likewise *unalienable* and perpetual."

On the subject of taxes, our Author is quite voluminous; but, notwithstanding his ingenious rakings into antiquity, we do not acknowledge ourselves converts to his doctrine,—that they are not the *gifts* and *grants* of the people; but what they are *compellable* to. "Render unto Cæsar," merely because he is 'in actual possession' of 'the sovereign power,' p. 417. We believe the doctrine of the inseparableness of taxation and representation to be founded in truth and justice; which are more than *antient*, for they are eternal and immutable.

Not content to treat the notions of *Locke* and his disciples, on liberty and property, with that peculiar kind of derision, which by our news-paper combatants is so commonly poured forth upon their political opponents, our Author, p. 81, proceeds to inform us, that what seems 'the most unaccountable in this whole proceeding is, that they have adopted almost every thing into

* "To be enslaved is to have *no will of our own* in the choice of law-makers, but to be governed by rulers whom *other men have set over us*." *Peop. Barrier*, p. 20. On the contrary, it is our Author's doctrine, that a man is only enslaved, when the laws are cruel and oppressive; and that he is free, when the laws are good and mild, p. 140. Let him then answer these plain questions:

1. 'When a Jamaica planter purchases a Negro, and instead of working him in the fields takes him into his house, and treats him with all possible kindness, so as to attach the Negro to him by the strongest ties of gratitude, reverence, and affection, is that Negro a free man or a slave?'

2. 'Supposing the wisest and most amiable of mankind were to become Emperor of Morocco, and his whole power were employed to make the people under him happy, but *without making any alteration in the DESPOTIC FORM of their government*, would the subjects of that empire be therefore a *free* people?'

"It is not the definition of slavery, that we *suffer from* an arbitrary power, but that we are subject to it."

their

their own system, which is exceptionable in Sir Robert Filmer's, and against which they have raised such tragical exclamations.

Thus, for example, Sir Robert, and all the patrons of an indefeasible, hereditary right, declare with one voice, that no length of time can bar the title of the right heir. For whenever he shall see a fit opportunity of setting up his claim, every subject is bound in duty and conscience to renounce their allegiance to the reigning Prince, and to resort to the standard of the Lord's Anointed:—just so, *mutatis mutandis*, is the title and declaration of the Lockians: the people are the only right heirs; or rather, they are the only persons who have a right to appoint right heirs; and no length of prescription can bar their title. For every settlement of a state, monarchical, or even republican, whose title is not derived from a popular election, or doth not exist at present by virtue of some express and previous contract, is a manifest usurpation of their unalienable rights; and therefore ought to be subverted and destroyed as soon as possible;—moreover, the authors of so daring an attempt on the liberties of a free people deserve to be punished with exemplary vengeance, and to have their goods and estates confiscated for the benefit of the public, alias, to reward the patriots. Now, if any one should ask, what that is which constitutes the people in this case? or who are those persons that are invested, *jure divino*, with these extraordinary powers, these King-creating, and King-deposing prerogatives?—The answer, I own, in point of theory, is attended with very perplexing difficulties:—but in respect to *practice*, and as referring to a *matter of fact*, it is the easiest thing imaginable. For the persons, or the people in this case, are no other than the first mob that can be got together, provided they are strong enough to undertake, and execute the work; if not, the next mob, or the next to that, and so on, *ad infinitum*. For this is a subject which, it seems, ought never to be lost sight of by a true-born patriot: though he may allow that the efforts of the people for regaining their native rights may be delayed for a while, or may be *dissembled*, and postponed till he and his friends shall find a more convenient season for executing their laudable designs.

How it is reconcileable with candour, to consider *Locke's* indefeasible right in all men to *political freedom*, and *Filmer's* indefeasible right in ONE to *absolute dominion* over all other men, as one and the same thing, we submit to the judgment of our impartial Readers. When opinions are only weak, or merely erroneous, they are to be heard with complacency by the liberal and more informed part of mankind, although ever so contrary to their own; but when untruth and rancour unite in an attempt to involve the virtuous *Locke*, and his disciples, in the odium and detestation which are justly due to the unprincipled leaders and tools of faction, base and insensible must be that mind, which feels not emotions of indignant contempt!

In p. 83, our Author proceeds thus; 'Again: the notion of Kings *de facto*, and Kings *de jure*, that opprobrium of the Jacobites, is also revived by the Lockians. For, whosoever dares to reign without, or in opposition to, the Lockian title, is only a King *de facto*:—the rightful King, or the King *de jure*, being yet in *petto*, and not to be

be brought forth, till the people can assemble together to assert, and exercise their *unalienable* rights with safety.

Moreover, the persecuting and intolerant spirit of the system of Sir Robert Filmer, and of the Jacobites, is another very just reproach to it: and none inveighed more bitterly, or more justly against it on this account, than Mr. Locke himself, and his disciples.—Yet such is the inconsistency of these men;—that they tell us so plainly, that we cannot mistake their meaning; that they would allow no government on the face of the earth to subsist on any other title but their own, had they a *power* equal to their *will* in these cases. For says Dr. Priestley [and all the rest join in the same sentiments], “This [the Lockian, or popular title] must be the *only* true and proper foundation of all governments subsisting in the world; and *that to which the people have an unalienable right to bring them back.*”—— “This is a blessing, says Dr. Price, which no generation of men can give up for another; and which, when lost, the *people have always a right to resume.*” So that nothing less will content these men than the universal establishment of their own principles, and the renunciation or abjuration of all others. Yet these are the champions who stand up for liberty of conscience, and are the only friends to reconciling measures, to universal toleration, to peace on earth, and goodwill among men.’

These are the men, it is true, who, like Sir Robert Filmer—and the *Dean* himself—have endeavoured to shew, which kind of government has the only ‘TRUE BASIS:’ and it is evident, that if any one of these kinds is, the others cannot be, the *true* one. The only question then to be solved, is, which of the three, the *Filmerian*, the *Lockian*, or the *Tuckerian* is the true system. Provided the last should prove to be the only one which hath a ‘true basis,’ we do not comprehend how the *Dean* could give his consent to the establishment, or, if established, to the continuance, of any other that should essentially differ from it; excepting as the *Lockians* and *Filmerians* themselves do, that is, because they cannot help it: for lax indeed must be his morality, if he would suffer injustice, tyranny, violence and oppression, to prevail over his country, provided he possessed the means to expel them, and establish in their room, justice, freedom, peace, and prosperity. If this be fair reasoning, then it will follow, that the sentence he has passed, p. 81, on the *Lockians*, for maintaining the truth of their system, must equally apply to himself, for publicly teaching that *his* is the only species of government which has a ‘true basis;’ viz. That it is ‘proclaiming war against all the governments upon earth, and exciting their subjects to rebel,’ so far as such governments respectively differ from that system.

But as we approve not of following ill examples, we will *candidly* acknowledge, that on this occasion our Author has a manifest advantage over the other parties; inasmuch as, according to him, every government now in the world, or that ever was;
whether

whether mild, equitable, and protective; or cruel, perfidious, and destitute; have not only rested on his 'true basis,' but 'is declared by the Scriptures to have been the ordinance of God *.' (p. 423.) 'For,' says he, '*Julius Cæsar, Augustus, Tiberius, Caligula, Claudius, and Nero*, were all usurpers, yet every one of them was, in effect, declared by the Scriptures to be the ordinance of God; as far, I mean, as the duty of *allegiance and subjection* was concerned.' And, in p. 426, he thus exercises his casuistry; 'Cæsar is the actual and peaceable possessor of the throne. This is the point to be supposed, and allowed; but it is also confessed, that his title is founded in bloodshed and usurpation. What therefore is a private person to do in such a case? He hath but three things to chuse: that is, he must either refuse to yield to the conqueror, and obstinately resolve to accept of no protection and no quarter from him;—or he must submit in appearance, with an intention nevertheless to rise up and rebel as soon as an opportunity shall offer:—or, lastly, he must submit in sincerity, and conscientiously resolve to be faithful and obedient to the power which presides over, and protects him.'

Having rejected the two first, he tells us, p. 428, '*Thirdly*,—There is but one choice more to make, namely, 'That every individual, if in the situation above described, ought to be subject in Christian sincerity, without guile or fraud, to the higher powers, the powers for the time being; notwithstanding any defect of title imputed to them.—Of this third choice, therefore, I shall say the less, as every part of the foregoing treatise has a reference thereto.—Only let me be permitted to remind my readers at the close of the whole, that notwithstanding any little cavils and objections which may be made against this doctrine,—it is the only scheme that ever was, or ever can be REDUCED TO PRACTICE;—and it is also the LAW OF THE LAND.'

He has elsewhere, p. 86, with regard to rulers, reminded us, that—'if ordained of God, the people ought to obey them under peril of damnation.' We shall say little upon the *protection* to be expected from sovereigns, whose 'titles are founded in bloodshed and usurpation,' or of that which the Romans experienced from a *Caligula* or a *Nero*; or the Moors from one of their modern Emperors (*Abdallah*, as we think), who, sometimes by way of punishment, sometimes in wrath, and sometimes in sport, or to shew his dexterity at decollation with a sabre, is reported to have slain, with his own hand, seventeen hundred of his subjects in the course of his reign: suffice it then, that we are to *take this protection for granted*, and to OBEY:—aye, we 'must needs be subject, not only for wrath, but also for conscience sake.'—This, we confess, is a little extraordi-

* That governments, whose principles are the reverse of each other, and that all the varieties of them, should rest on one and the same basis, is a curious discovery to be sure.

nary; and that mankind ought *first* passively to suffer a tyrant to wreath his yoke around their necks, and deprive them of the means of *resistance*, before they attempt it. What! after all this subjection to the powers that be, this ordinance of God in favour of devils, and this penalty of damnation in case of resistance, may we after all resist a tyrant, that is, REBEL against him?—Yea, verily, the reverend Dean himself tells us we may; for, ‘supposing,’ says he, p. 420, ‘that these viceregents should act contrary to their commission: supposing that they should no longer conduct themselves, as the ministers of God for good: in such a case, what is to be done? I answer, it is very apparent from the terms of their commission, That they are no longer entitled to the obedience of the subject, as a point of duty and conscience. But nothing farther can be inferred from the mere words of Scripture; all the rest being left to men’s natural feelings and discretion, to do the best they can in such an unhappy situation.’

Also, p. 138, ‘But if you only meant to say, that bad laws, if any, ought to be repealed, and good laws enacted, and faithfully and impartially executed;—and that, when governors shall abuse their power to the detriment of the people, they ought to be stopped in their career, and even to be called to an account for their misconduct, in proportion to the detriment received.—If this be all you meant to say, when you talked about original, unalienable rights, social compacts, &c. &c. we are agreed again.’ And, in p. 89, he says, ‘The grand objections against King James the Second were, that his government was tyrannical, and his proceedings illegal;—that he assumed powers which the Constitution had expressly denied him;—that he had repeatedly broken his solemn coronation-oath, and forfeited his royal word;—and that, in short, his actions proved him to be an enemy both to civil liberty, and to the Protestant religion. Now grant these objections to be well founded (which I think no man at this day, even the warmest friend of the Stuart family, will pretend to deny), and the inference is plain, that such a Prince deserved to be deposed, and that the nation did very right in deposing him.—So far therefore we are all agreed.’ Lastly, p. 110, ‘For even Sir Robert Filmer, and the Jacobites, do not say that such rulers are at all excusable;—nay, they expressly say the contrary; and are as ready at denouncing Hell and damnation against such *wicked tyrants*, as the Lockians themselves: indeed, they protest against any punishment whatever being inflicted on tyrants, especially on royal tyrants, during the present life, by the hands of men: *for which ill-judged tenderness, and mistaken points of conscience, they are highly to blame*: and therefore their tenets of *absolute and unlimited passive obedience and non-resistance* are deservedly had in detestation: but, nevertheless, they make no wrong judgment concerning the nature of, and the punishment due to, the crimes of tyranny; though they are so weak as to maintain, that this punishment ought to be deferred, till the criminals themselves are removed into another world, when the punishment due to such offences can be no terror to those evil-doers who survive, and who therefore ought to be deterred by such examples from attempting to do the like.’

Now,

Now, perhaps, either a Christian, a philosophic, a rational, or an humane Reader may think, it would be full as well, did our country always take care to preserve her freedom unviolated and entire; so that, by a true and equitable representation in parliament of the whole mass of the Commons, their real interests might be understood, and their real sentiments known there; that their house of parliament, as intended by the Constitution, might prove an effectual check and counterpoise to the Crown; and thereby PREVENT tyranny and oppression;—rather than, by a stupid acquiescence in usurpations on their elective franchise, to lose the essence and vital powers of their liberty, which must expose them to the constant and irresistible encroachments of tyranny, and consequently of oppression, until at length there be no alternative left, but absolute slavery or a bloody civil war. The former is conformable to Mr. Locke's system; the latter to that of the *Dean of Gloucester*.

[To be continued.]

ART. V. *The Art of War*: a Poem, in Six Books; translated from the French of the King of Prussia: with a Critique on the Poem, by the Comte Algarotti, translated from the Italian. 4to. 2 s. 6 d. Riley. 1780.

FOR this well-executed Translation the Public is indebted to an Officer (if we conjecture rightly) of the Militia, who wrote it at his leisure hours during the encampment at Coxheath in 1778. The original is well known. Whether it be regarded as a didactic essay, or a poetical effusion, it is entitled to considerable praise. As a system of military science, the celebrity of its Royal Author must render its precepts, which have so often and so successfully been exemplified in his own conduct, indisputable.

It is somewhat remarkable, that in a poem treating of the art of war, and in which all the great commanders of ancient and modern times are occasionally introduced, no heroes of English story are so much as once mentioned, not even the glorious Marlborough; though the very generals he so frequently defeated have respectable places assigned them in this temple of Fame. It is not to be supposed that this silence, with respect to Marlborough, proceeded from invidious motives; we rather think that his Prussian Majesty considered *him* as a general who understood *only part of his profession*, having never given any proof of his skill *in conducting a retreat*.

Prefixed to this work is a Critique on the poem, by the *Compte Algarotti*. The influence of a respectable name was never in any instance more conspicuous than in the present: had this Critique been written by a less celebrated pen, no one would read

read it twice. It is a very superficial and trifling performance.

As the Reviewer of this article neither understands the trade of blood, nor can be delighted with its mysteries, the specimen of this spirited and elegant translation which will be laid before our Readers shall be, *the warrior in his domestic enjoyments.*

While the bold chief, intent on new alarms,
With care arrays his levied force for arms,
Each generous leader now at ease reclines,
And 'midst his laurel wreaths the myrtle twines;
His faithful consort, full of blushing charms,
Forgets the pains of absence in his arms:
Ah happy hours! ah moments doubly dear!
Purchased by many a pang, and many a tear,
What joy an end of gushing grief to know,
Dried by the hand whose dangers made it flow!
To hear his glorious deeds with new delight,
Pride of the war, and honour of the fight;
To feel that heart, which danger ne'er could move,
Pant 'midst the charming agonies of Love!
With kisses sweet, in amorous rapture press'd,
To stop that voice which steel'd the soldier's breast,
Rous'd him to gallant deeds with martial breath,
And taught the way to victory, or to death!
While on his faithful partner's breast reclin'd
Rests the brave head to peaceful thoughts resign'd,
Pleas'd with his presence, round him jocund move
The beauteous pledges of connubial love:
His hands victorious now endearing seize,
Or with their infant arms embrace his knees,
And burn to tread the thorny path that leads
To martial honours and immortal deeds:
A thousand little arts they smiling try,
While every motion charms a parent's eye,
That rears the buckler with a feeble hand,
This tries in vain to wield the shining brand,
Or lift the helmet, while their breasts aspire
To trace the glorious footsteps of their fire.

Thus tender HYMEN knows with gentle power
On faithful hearts unnumber'd joys to shower,
When fond esteem in every look's express'd,
And mutual passion fires each feeling breast,
Joys to those trifling tribes of youth unknown,
Who pay their vows to Change's fickle throne;
Chaste is the bliss that fires the hero's heart,
And pure that love where weakness has no part:
He knows the bonds of luxury to despise,
And swift to arms at honour's mandate flies.

Some apology is due not only to the ingenious Translator, but to the Public also, for not noticing this performance in our Journal at a more early period. The fact was, that the first

first copy we were supplied with happened to be mislaid, and lost:—a circumstance which, in the multiplicity of matter that comes before us, will sometimes unavoidably occur.

ART. VI. *The Critic: or, A Tragedy Rehears'd.* A Dramatic Piece, in Three Acts. As it is performed at the Theatre-Royal in Drury Lane. By Richard Brinsley Sheridan, Esq. 8vo. 1s. 6d. Becket. 1781.

THIS *Tragedy Rehears'd* proceeds too closely in the beaten track of the Duke of Buckingham's *Rehearsal*. The mode and objects of ridicule are generally the same; except that the Author of the Critic has too indiscriminately attacked Tragedy in general, and levelled some of his severest traits against the very best modern tragedy in our language, we mean the tragedy of Douglas! The theatrical rage, however, for *situation, attitude, discoveries, processions, &c.* is properly and humorously exposed.

Leaving, however, *the Tragedy Rehears'd*, which occupies the two last Acts of this *dramatic piece*, we revert with pleasure to the first of the three, which abounds with wit, humour, and a masterly display of character. *Mr. and Mrs. Dangle*, though not very original, are natural and spirited; *Sneer* is drawn with a finer pencil; the *Unintelligible Interpreter* is truly pleasant; and the treatise on panegyric, delivered by *Puff*, is lively, shrewd, and satirical, though rather narrative, than dramatic. From his own delineation of his character in the first Act, we should not expect to see him dwindle into the Bayes of the two last. That part might perhaps have been more properly sustained by *Sir Fretful Plagiary*—for whose sake, we are inclined to believe that the whole piece was written.

In order to do justice to a picture, so highly finished, we must give it at full length:

• *Enter Servant.*

• *Serv.* Sir Fretful Plagiary, Sir.

• *Dangle.* Beg him to walk up.—[*Exit Servant.*] Now, Mrs. Dangle, Sir Fretful Plagiary is an author to your own taste.

• *Mrs. Dangle.* I confess he is a favourite of mine, because every body else abuses him.

• *Sneer.*—Very much to the credit of your charity, Madam, if not of your judgment.

• *Dangle.* But, egad, he allows no merit to any author but himself, that's the truth on't—though he's my friend.

• *Sneer.* Never.—He is as envious as an old maid verging on the desperation of six-and-thirty: and then the insidious humility with which he seduces you to give a free opinion on any of his works, can be exceeded only by the petulant arrogance with which he is sure to reject your observations.

• *Dangle.*

' *Dangle*. Very true, egad—tho' he's my friend.

' *Sneer*. Then his affected contempt of all newspaper strictures; tho', at the same time, he is the forest man alive, and shrinks like scorched parchment from the fiery ordeal of true criticism: yet he is so covetous of popularity, that he had rather be abused than not mentioned at all.

' *Dangle*. There's no denying it—tho' he is my friend.

' *Sneer*. You have read the tragedy he has just finished, hav'n't you?

' *Dangle*. O yes; he sent it to me yesterday.

' *Sneer*. Well, and you think it execrable, don't you?

' *Dangle*. Why between ourselves, egad I must own—tho' he's my friend—that it is one of the most—He's here [*Aside*—finished and most admirable perform—

[*Sir Fretful without.*] Mr. Sneer with him did you say?

Enter Sir Fretful.

Ah, my dear friend!—Egad, we were just speaking of your tragedy.—Admirable, Sir Fretful, admirable!

' *Sneer*. You never did any thing beyond it, Sir Fretful—never in your life.

' *Sir Fretful*. You make me extremely happy;—for without a compliment, my dear Sneer, there isn't a man in the world whose judgment I value as I do yours.—And Mr. Dangle's.

' *Mrs. Dangle*. They are only laughing at you, Sir Fretful; for it was but just now that ———

' *Dangle*. Mrs. Dangle!—Ah, Sir Fretful, you know Mrs. Dangle.—My friend Sneer was rallying just now—He knows how she admires you, and——

' *Sir Fretful*. O Lord—I am sure Mr. Sneer has more taste and sincerity than to——A damn'd double-faced fellow! [*Aside*.

' *Dangle*. Yes, yes,—Sneer will jest—but a better humour'd——

' *Sir Fretful*. O, I know——

' *Dangle*. He has a ready turn for ridicule—his wit costs him nothing.——

' *Sir Fretful*. No, egad—or I should wonder how he came by it. [*Aside*.

' *Mrs. Dangle*. Because his jest is always at the expence of his friend.

' *Dangle*. But, Sir Fretful, have you sent your play to the managers yet?—or can I be of any service to you?

' *Sir Fretful*. No, no, I thank you; I believe the piece had sufficient recommendation with it.—I thank you tho'.—I sent it to the manager of COVENT-GARDEN THEATRE this morning.

' *Sneer*. I should have thought now, that it might have been cast (as the actors call it) better at DRURY-LANE.

' *Sir Fretful*. O led! no—never send a play there while I live—harkee! [*Whispers Sneer.*]

' *Sneer*. *Writes himself!*—I know he does——

' *Sir Fretful*. I say nothing—I take away from no man's merit—I am hurt at no man's good fortune—I say nothing.—But this I will say—through all my knowledge of life, I have observ'd—that there is not a passion so strongly rooted in the human heart as envy!

' *Sneer*.

Sneer. I believe you have reason for what you say, indeed.

Sir Fretful. Besides—I can tell you it is not always so safe to leave a play in the hands of those who write themselves.

Sneer. What, they may steal from them, hey, my dear Plagiary?

Sir Fretful. Steal!—to be sure they may; and, egad, serve your best thoughts as gypsies do stolen children, disfigure them to make 'em pass for their own.

Sneer. But your present work is a sacrifice to Melpomene, and **HE**, you know, never——

Sir Fretful. That's no security.—A dextrous plagiarist may do any thing.—Why, Sir, for ought I know, he might take out some of the best things in my tragedy, and put them into his own comedy.

Sneer. That might be done, I dare be sworn.

Sir Fretful. And then, if such a person gives you the least hint or assistance, he is devilish apt to take the merit of the whole——

Dangle. If it succeeds.

Sir Fretful. Aye—but with regard to this piece, I think I can hit that gentleman, for I can safely swear he never read it.

Sneer. I'll tell you how you may hurt him more——

Sir Fretful. How?——

Sneer. Swear he wrote it.

Sir Fretful. Plague on't now, Sneer, I shall take it ill.—I believe you want to take away my character as an author!

Sneer. Then I am sure you ought to be very much oblig'd to me.

Sir Fretful. Hey!—Sir!——

Dangle. O you know, he never means what he says.

Sir Fretful. Sincerely then—you do like the piece?

Sneer. Wonderfully!

Sir Fretful. But come now, there must be something that you think might be mended, hey?—Mr. Dangle, has nothing struck you?

Dangle. Why faith, it is but an ungracious thing for the most part to——

Sir Fretful.—With most authors it is just so indeed; they are in general strangely tenacious!—But, for my part, I am never so well pleased as when a judicious critic points out any defect to me; for what is the purpose of shewing a work to a friend, if you don't mean to profit by his opinion?

Sneer. Very true.—Why then, tho' I seriously admire the piece upon the whole, yet there is one small objection; which, if you'll give me leave, I'll mention.

Sir Fretful. Sir, you can't oblige me more.

Sneer. I think it wants incident.

Sir Fretful. Good God!—you surprize me!—wants incident!——

Sneer. Yes; I own I think the incidents are too few.

Sir Fretful. Good God!—Believe me, Mr. Sneer, there is no person for whose judgment I have a more implicit deference.—But I protest to you, Mr. Sneer, I am only apprehensive that the incidents are too crowded.—My dear Dangle, how does it strike you?

Dangle. Really I can't agree with my friend Sneer.—I think the plot quite sufficient; and the four first acts by many degrees the best I ever read or saw in my life. If I might venture to suggest any thing, it is that the interest rather falls off in the fifth.——

* *Sir Fretful.* — Rises; I believe you mean, Sir:

* *Dangle.* No; I don't upon my word.

* *Sir Fretful.* Yes, yes, you do upon my soul—it certainly don't fall off, I assure you—No, no, it don't fall off.

* *Dangle.* Now, Mrs. Dangle, didn't you say it struck you in the same light?

* *Mrs. Dangle.* No, indeed, I did not—I did not see a fault in any part of the play from the beginning to the end.

* *Sir Fretful.* Upon my soul the women are the best judges after all!

* *Mrs. Dangle.* Or if I made any objection, I am sure it was to nothing in the piece; but that I was afraid it was, on the whole, a little too long.

* *Sir Fretful.* Pray, Madam, do you speak as to duration of time; or do you mean that the story is tediously spun out?

* *Mrs. Dangle.* O Lud! no.—I speak only with reference to the usual length of acting plays.

* *Sir Fretful.* Then I am very happy—very happy indeed—because the play is a short play, a remarkably short play:—I should not venture to differ with a lady on a point of taste; but on these occasions, the watch, you know, is the critic.

* *Mrs. Dangle.* Then, I suppose, it must have been Mr. Dangle's drawing manner of reading it to me.

* *Sir Fretful.* O, if Mr. Dangle read it! that's quite another affair!—But I assure you, Mrs. Dangle, the first evening you can spare me three hours and an half, I'll undertake to read you the whole from beginning to end, with the Prologue and Epilogue, and allow time for the music between the acts.

* *Mrs. Dangle.* I hope to see it on the stage next.

* *Dangle.* Well, Sir Fretful, I wish you may be able to get rid as easily of the news-paper criticisms as you do of ours.—

* *Sir Fretful.* The NEWS-PAPERS!—Sir, they are the most villainous—licentious—abominable—infernal—Not that I ever read them—No—I make it a rule never to look into a news-paper.

* *Dangle.* You are quite right—for it certainly must hurt an author of delicate feelings to see the liberties they take.

* *Sir Fretful.* No!—quite the contrary;—their abuse is, in fact, the best panegyric—I like it of all things.—An author's reputation is only in danger from their support.

* *Sneer.* Why that's true—and that attack now on you the other day—

* *Sir Fretful.* —What? where?

* *Dangle.* Aye, you mean in a paper of Thursday; it was completely ill-natur'd to be sure.

* *Sir Fretful.* O, so much the better.—Ha! ha! ha!—I wou'dn't have it otherwise.

* *Dangle.* Certainly it is only to be laugh'd at; for—

* *Sir Fretful.* —You don't happen to recollect what the fellow said, do you?

* *Sneer.* Pray, Dangle—Sir Fretful seems a little anxious—

* *Sir Fretful.* —O lud, no!—anxious,—not I,—not the least.—I—But one may as well hear you know.

* *Dangle.* Sneer, do you recollect?—Make out something. [*Aside.*

* *Sneer.*

* *Sneer.* I will, [*to Dangle.*]——Yes, yes, I remember perfectly.

* *Sir Fretful.* Well, and pray now—Not that it signifies—what might the gentleman say?

* *Sneer.* Why, he roundly asserts that you have not the slightest invention, or original genius whatever; tho' you are the greatest traducer of all other authors living.

* *Sir Fretful.* Ha! ha! ha!—very good!

* *Sneer.* That as to COMEDY, you have not one idea of your own, he believes, even in your common place-book—where stray jokes, and pilfered witticisms are kept with as much method as the ledger of the LOST-AND-STOLEN-OFFICE.

* *Sir Fretful.* —Ha! ha! ha!—very pleasant!

* *Sneer.* Nay, that you are so unlucky as not to have the skill even to steal with taste.—But that you glean from the refuse of obscure volumes, where more judicious plagiarists have been before you; so that the body of your work is a composition of dregs and sediments—like a bad tavern's worst wine.

* *Sir Fretful.* Ha! ha!

* *Sneer.* In your more serious efforts, he says, your bombast would be less intolerable, if the thoughts were ever suited to the expression; but the homeliness of the sentiment stares thro' the fantastic encumbrance of its fine language, like a clown in one of the new uniforms!

* *Sir Fretful.* Ha! ha!

* *Sneer.* That your occasional tropes and flowers suit the general coarseness of your style, as tambour sprigs would a ground of linsley-wolfsey; while your imitations of Shakspeare resemble the mimicry of Falstaff's Page, and are about as near the standard of the original.

* *Sir Fretful.* Ha!——

* *Sneer.* —In short, that even the finest passages you steal are of no service to you; for the poverty of your own language prevents their assimilating; so that they lie on the surface like lumps of marl on a barren moor, encumbering what it is not in their power to fertilize!—

* *Sir Fretful.* (*After great agitation.*) —Now another person would be vex'd at this.

* *Sneer.* Oh! but I wou'dn't have told you, only to divert you.

* *Sir Fretful.* I know it—I am diverted,—Ha! ha! ha!—not the least invention!—Ha! ha! ha! very good!—very good!

* *Sneer.* Yes—no genius! Ha! ha! ha!

* *Dangle.* A severe rogue! Ha! ha! ha! But you are quite right, Sir Fretful, never to read such nonsense.

* *Sir Fretful.* To be sure—for if there is any thing to one's praise, it is a foolish vanity to be gratified at it, and if it is abuse,—why one is always sure to hear of it from one damn'd good-natur'd friend or another!

Enter Servant.

* *Serv.* Sir, there is an Italian gentleman, with a French interpreter, and three young ladies, and a dozen musicians, who say they are sent by LADY RONDEAU and Mrs. FUOX.

* *Dangle.* Gadso! they come by appointment. Dear Mrs. Dangle do let them know I'll see them directly.

‘ *Mrs. Dangle.* You know, Mr. Dangle, I shan’t understand a word they say.

‘ *Dangle.* But you hear there’s an interpreter.

‘ *Mrs. Dangle.* Well, I’ll try to endure their complaisance till you come. [Exit.]

‘ *Serv.* And Mr. PUFF, Sir, has sent word that the last rehearsal is to be this morning, and that he’ll call on you presently.

‘ *Dangle.* That’s true—I shall certainly be at home. [Exit Servant.]
Now, Sir Fretful, if you have a mind to have justice done you in the way of answer—Egad, Mr. PUFF’s your man.

‘ *Sir Fretful.* Pshaw! Sir, why should I wish to have it answered, when I tell you I am pleased at it?

‘ *Dangle.* True, I had forgot that.—But I hope you are not fretted at what Mr. SNEER—

‘ *Sir Fretful.* —Zounds! no, Mr. Dangle, don’t I tell you those things never fret me in the least.

‘ *Dangle.* Nay, I only thought—

‘ *Sir Fretful.* —And let me tell you, Mr. Dangle, ’tis damn’d affronting in you to suppose that I am hurt, when I tell you I am not.

‘ *Sneer.* But why so warm, Sir Fretful?

‘ *Sir Fretful.* Gad! Sir, you are as absurd as Dangle; how often must I repeat it to you, that nothing can vex me but your supposing it possible for me to mind the damn’d nonsense you have been repeating to me!—and let me tell you, if you continue to believe this, you must mean to insult me, gentlemen—and then your disrespect will affect me no more than the news-paper criticisms—and I shall treat it—with exactly the same calm indifference and philosophic contempt—and so your servant. [Exit.]

‘ *Sneer.* Ha! ha! ha! Poor Sir Fretful! Now will he go and vent his philosophy in anonymous abuse of all modern critics and authors—But, Dangle, you must get your friend PUFF to take me to the rehearsal of his tragedy.

‘ *Dangle.* I’ll answer for’t, he’ll thank you for desiring it. But come and help me to judge of this musical family; they are recommended by people of consequence, I assure you.

‘ *Sneer.* I am at your disposal the whole morning—but I thought you had been a decided critic in music, as well as in literature?

‘ *Dangle.* So I am—but I have a bad ear.—Esaith, Sneer, tho’, I am afraid we were a little too severe on Sir Fretful—tho’ he is my friend.

‘ *Sneer.* Why ’tis certain, that unnecessarily to mortify the vanity of any writer, is a cruelty which mere dulness never can deserve; but where a base and personal malignity usurps the place of literary emulation, the aggressor deserves neither quarter nor pity.

‘ *Dangle.* That’s true egad!—tho’ he’s my friend.

This dramatic piece is ushered in by a well-turned Dedication to Mrs. Greville, and a well-turned Prologue, by the Honourable Richard Fitzpatrick. We do not quite comprehend why this drama is entitled *The Critic*.

ART. V.I. *The Blessings of Polygamy displayed*, in an affectionate Address to the Rev. Martin Madan, occasioned by his late Work entitled *Thelyphthora*. By Richard Hill, Esq. 8vo. 3 s. Dilly. 1781.

WHEN *Thelyphthora* was first published, we were apprehensive that the Author's *name* would carry considerable weight with it among a certain class of people, who had long held his abilities and learning in high estimation, and his piety and orthodoxy in profound reverence. We should have been extremely concerned to have seen those, whose minds had been tinctured with his spiritual maxims, so far perverted by his carnal ones, as to have added libertinism to enthusiasm, under the sanction of his authority. Some of his original admirers have adopted his system; and one clergyman, in particular, hath publicly avowed and vindicated it, in its utmost extent. Nevertheless, we are happy to find, that his proselytes among the *professors of religion* have been very few: and with pleasure we inform the Public, that the Methodists in general loudly execrate Mr. Madan's principles, and bitterly lament over his melancholy defection from the purity of Christian truth.

Among the most respectable opponents of *Thelyphthora*, in this line, is the ingenious and worthy Author of the present work. We have read this *Address* with pleasure and satisfaction. The argumentative part is, in general, solid and judicious; and the lighter part is entertaining and sprightly. The language, though not remarkable for its elegance, is easy and perspicuous; and the knowledge displayed in it, though not extensive, is accurate. But its chief praise is found in the *spirit* with which it is conducted. We see the zeal of the Christian embellished with the politeness of the gentleman; and the poignancy of criticism softened by the affection of friendship.

Mr. Hill having exposed Mr. Madan's perversion of a variety of texts of Scripture, observes, that 'after much pains, indeed, to state a distinction between the husband and wife being *legally two*, and *numerically two*, Mr. Madan seems to wonder at what he calls "the *legerdemain* of those who suppose that the husband and wife mean only two persons, or *two* and *no more*." But, says our Author, the art of *legerdemain* is much more to be admired in him who can change *or duo, they two*, into, *they three*, or *they four*, just as he pleases; and who, by the same art, can reduce Solomon and his seven hundred wives into *or duo, they twain*!

The Apostle Paul alludes to that original text, Gen. ii. 24. in his Epistle to the Ephesians, ch. v. 31. where he is treating of that love and union which ought to subsist between the husband and the wife, "For this cause shall a man leave his father and

mother, and shall be joined to his wife, and they two shall be one flesh." And then he adds—"This is a great mystery, but I speak concerning Christ and the Church." Nothing can be clearer, nothing more restrictive of one man to one woman, and one woman to one man, than these words of the Apostle. But my friend would draw a conclusion in his favour from this text, by observing that the Church or Spouse of Christ, being made up of *many members*, and having only *one husband*, therefore the analogy between Christ and his Church is much better supported by the Polygamist than by the Monogamist. But he should recollect, that though believers, which constitute the spouse of Christ, are indeed *many*, when considered *individually*; yet, when considered *collectively* (in which light the Scripture always doth consider them), they are still only *ONE BODY*. Unless therefore my friend can prove (what the amorous Polygamist would not wish him to prove), that a man may have three or four wives, and these wives have but *one body* among them, the argument on which he hangs his conclusion is no better than a rotten rope, which being pulled too tight, snaps in the middle, and—*down drops Polygamy!*

On that passage in 1 Cor. 7. "Defraud ye not one the other, except it be with consent, for a time." [i. e. *deprive not one another of the solace of the conjugal embrace, unless it be by mutual consent, for a limited time, for the sake of some devotional or prudential purpose.*] Mr. Hill proposes the following very pertinent queries: 1. "Can more than two persons possibly be included in those words, "*one the other*?" 2. Is not the consent of the wife as much included as the consent of the husband, in the Apostle's injunction? 3. Doth not a husband more effectually defraud a wife of the rights of the marriage bed, by taking another woman, than by continence? In the former case, he defrauds her *positively*; in the latter, only *negatively*. 4. Was there ever an affectionate wife in the world that would give her free consent to be so defrauded?"

Mr. Madan's chief object is to establish this position—"that the Law of God is unalterable, and that polygamy is a part of that Law." Mr. Hill hath proved that this position is fallacious: and hath shewn, by several striking instances, that alterations have been made in the Law by the express authority of God himself, even in matters that respect not only the polity of the state, but the morality of domestic life. He instances, in the law respecting divorces, a circumstance, which we have heretofore noted as utterly irreconcilable with Mr. Madan's unqualified position. Another instance, which we think is added with particular propriety, respects the alteration of the Sabbath. The original law, inserted in the body of the Ten Commandments, is—"the *seventh* day is the Sabbath of the Lord, *because* that

that in *it* the Lord rested from all his works," &c. "In conformity (says our ingenuous Author) with this early institution of the Sabbath as a day of rest, the ancient people of God, the Jews, observed and hallowed the 7th day with the most rigid severity; and you yourself bring some terrible examples of God's jealousy over this law of the Sabbath, as contained in the 4th Commandment, and of his indignation against the breakers of it: particularly in the fearful case of the man who was ordered to be stoned to death for gathering a few sticks on the Sabbath-day. But he *who is Lord of the Sabbath* hath thought fit to change his own institution, and the day on which he rose from the dead, viz. *the first day of the week*, is now the great Christian Sabbath, as the 7th day was that of the Jews. Whether the Jewish Sabbath were or were not typical of the Christian Sabbath, hath nothing to do with the present question. The Sabbath-day is plainly changed. A poor man may now as lawfully gather his sticks on a Saturday as on any other day; and none but a Jew, or a Sabbatarian, would deny him the privilege. Nay, if he were even to do it on a Sunday, especially for any necessary purpose, I cannot suppose that the rigor of the institution of the Sabbath so far subsists, as that he would thereby incur the wrath of God, any more than by kindling a fire for preparing his necessary food on the Sabbath-day, which, however, was positively forbidden under the Mosaic dispensation."

We should be glad to see Mr. Madan's attempt to evade the force of this remark. It would require all his dexterity to avoid a consequence very unfavourable to his position. If he professes himself a *Sabbatarian*, he will cut the argument short at once: and we have nothing to ask him farther;—unless a question that may be deemed *impertinent*, because we have nothing to do with a man's private conduct, whether on a Saturday or a Sunday. If he should not chuse the alternative of *Sabbatarianism*, we would ask him, if a manifest and direct alteration had not taken place in the order of the Divine Law? And farther, we would ask him, if the *reason* for keeping holy the *seventh* day, "*because the Lord rested from all his works*" on *that* day, be not entirely annulled by the Christian institution? If he says "*Yes*"—for what else can he say?—we would ask him farther—By *whom* was the alteration made? If he acknowledges any alteration, he must recur to *divine* authority to establish the proof of it. We would then ask him, *where* the proof of the interposition of that divine authority which is necessary to credit such an alteration is to be met with? If he appeals to the New Testament, we would ask him, if the alteration is founded on a *direct* and *positive* command? If he fails in producing such a clear and unequivocal evidence from any direct and explicit command, we would finally ask him, if he did not find it absolutely ne-

cessary to rest his proof on the testimony of the ancient Fathers of the Church?—and whether, as that testimony refers to a point of general and common practice, it ought not to be relied on as perfectly satisfactory?

For our parts, we firmly believe, that an alteration hath actually taken place:—that the *reason* alleged for keeping holy the seventh day, is no longer obligatory on mankind;—that *for* the Moral Law itself hath been dispensed with, and a new institution hath taken place in the room of the old. We believe too, that the *specific evidence* on which the proof of this alteration is founded, *cannot* be produced from the New Testament, but must be sought for in the writings of the earlier Fathers of the Christian Church: and that their concurrent and clear testimony is perfectly sufficient to satisfy all candid Christians, of every denomination, through every age of time.

ART. VIII. *The Cobler's Letter to the Author of Thelyphthora*. Intended as a Supplement to Mr. Hill's Address, intitled "The Blessings, &c. [See the preceding Article.] 8vo. 1 s. Dilly. 1781.

MR. Madan, in a letter addressed to Mr. Hill, at the conclusion of his 3d volume of *Thelyphthora*, affects to treat his friend's learning, particularly in the Hebrew Scriptures, with contempt, and insolently applies to him the old adage, *ne sutor ultra crepidam*—"let not the *cobler* go beyond his last." Hence Mr. Hill, in a vein of mingled humour and condescension, hath adopted the character bestowed on him in a moment of mingled chagrin and disdain. In this little pamphlet, our lively and sensible Author hath renewed his attack with fresh spirit; detected the sophistry of Mr. Madan with great acuteness; answered the objections with much solidity; and exposed the licentiousness and folly of his system of marriage and polygamy with the united force of ridicule and argument. He hath *our* thanks: and will have the thanks of *every one* who values truth more than chicanery; and thinks the partialities of private friendship ought to yield to the general interests of society, and the particular obligations of that *doctrine which is according to godliness*.

ART. IX. *Select Dissertations from the Amœnitates Academicæ, A Supplement to Mr. Stirlingfleet's Tracts relating to Natural History*. Translated by the Rev. F. J. Brand, M. A. In Two Volumes. Vol. I. 8vo. 5 s. 3 d. Boards. Robinson. 1781.

THE Public are well acquainted with the Miscellaneous Tracts, formerly selected, from the volumes of the *Amœnitates Academicæ* which had then been published, by the late ingenious

genious Mr. Stillingfleet, The limits imposed upon him by his plan, which was chiefly confined to botany, husbandry, and medicine, prevented him from enlarging and enriching his collection by the admission of several curious papers, relative to Zoology, as well as to other subjects of a general nature. This omission has been supplied by the Author of the present Collection; whose undertaking is the more acceptable, as the first volumes of the original work are said to be out of print, and as an additional volume has come out since Mr. Stillingfleet's publication.

The present Translator, who is likewise occasionally an Annotator, has divided the dissertations that are contained in this first volume into two classes; the first of which comprehends three papers on subjects of a general nature; and the second includes nine dissertations on zoological subjects. He has frequently exercised his discretion in omitting the florid introductions which the original authors have sometimes prefixed to their dissertations; as well as in abridging other passages, and in digesting some comparative descriptions and collections of remarks into a tabular form. To enable the lovers of natural history to form some judgment of the contents of this compilation, we shall transcribe the title of each dissertation, and occasionally select a few observations from them.

DISSERTATION I. *On the Use of Natural History, by Matthew Aphonin, a Nobleman of Moscow.*

In this dissertation the noble Author has collected a variety of select examples, to shew the great utility that may be derived from the study of natural history, in its various branches; particularly with respect to agriculture, gardening, the raising of woods, the rearing of cattle, the destruction of insects and noxious animals, and other parts of rural economics. In treating of the introduction of exotic plants into Russia, and other northern climates, the Author takes notice of the many abortive attempts that had been made to procure the tea shrub, and of the final success of Linnæus; 'so that we may now promise ourselves,' says the Author, 'that the tea plant will be in a little time as common in Europe as the *Syringa*, a native of the same country.'

In a note, the Translator adds, that no true tea plant had been introduced into Europe before the year 1763; that the oil with which the seeds abound becomes rancid, in their passage hither, and destroys their vegetating power; that the plant which generally goes under the name of the Tea plant, in botanical gardens, is the *Cassia*; that Linnæus had regularly, for 20 years, sowed the seeds without success: 'but, by his instruction, Charles Gustavus Ekeberg, Captain of a Swedish vessel trading to China, sowed the fresh seeds in a garden-pot, before he left that

that coast: the experiment succeeded, and these, which were the first tea plants imported into Europe, arrived safe October 3, 1763, and were sent to Upsal.

DISSERTATION II. *On the Increase of the Habitable Earth:*
By Linnæus.

In this *philosophical romance*, as it may very properly be called, Linnæus presents us with a fanciful theory; the substance of which is, that this globe was originally covered by the sea, except a particular spot, or small island, situated under the equator, named Paradise; where Adam and Eve were created, and in which all the species of vegetables were placed, and ‘only one single sexual pair of every species of living things’ was included, and prevented from escaping, by the surrounding ocean, till they had received their proper names from Adam, who must doubtless have been greatly puzzled in finding and mustering these first parents of the brute creation, particularly those of a roving disposition, had the dry land been originally created of the same extent as at present:—that, in this completely insulated spot, each vegetable would meet with its appropriate soil, and every animal find its proper climate; because it was placed under the line, and its beautiful plains were adorned with a lofty mountain, on the top, sides, and basis of which, vegetables might grow, and animals feed, peculiar to the frigid, temperate, and torrid zone:—and lastly, that in consequence of certain causes, not here particularly indicated, the dry land, or island above mentioned: gradually expanded itself, and the sea as gradually retreated; till the whole *terraqeous* globe, on which we tread, and sail at present, assumed that form which it now exhibits in our maps.

In confirmation of this whimsical hypothesis, and of the supposed increase of land, and diminution of the sea, the Author alleges the well-known observations of the shells of sea fish found in calcareous mountains, now at a considerable distance from the sea shore: and he relates particular instances of certain sea ports and coasts in East and West Bothnia and elsewhere, gradually deserted by the sea, at the rate of 4 inches 5 lines every ten years.

To shew the tendency to diminution, in the watery parts of this globe, with respect to surface, the Author descends to rivers. —‘The *Simois* and *Xanthus*, which watered the meadows of Troy, so celebrated by the poets, are said by Bellonius now to be so diminished as not to be able to nourish the smallest fishes; they are quite dry in summer, and in winter “have scarce water enough to swim a goose.”

The Translator, though sufficiently aware of the strong objections that may be urged against this hypothesis, has been so far

far struck with this philosophical *jeu d'esprit*, as to think it worth his while, in one of his notes subjoined to this dissertation, to avail himself of the supposed *convertibility* of water into earth, by means of trituration and distillation, or evaporation; and has accordingly been at the pains, on some *data* furnished by Boyle and some more modern philosophers, to calculate how much the height of the sea is diminished every year, or every century, by the transmutation of its water into earth, by evaporation only; without taking into the account the quantity supposed to be transmuted, by means of trituration, which he considers as not attainable.—If he had recollected Fontenelle's instructive tale of the Silesian child with the golden tooth, he probably would not have expended so much algebra upon the subject*.

To obviate one difficulty attending this hypothesis, particularly that of conceiving how the vegetables originally contained in the Paradisaical island above mentioned could be so diffeminated, as afterwards to cover the whole face of the earth; Linnæus produces several curious instances, to shew the various and wonderful methods which the Author of Nature has provided for their dispersion and propagation: particularly by means of the winds, rains, rivers, the sea, heat, birds and other animals, and the structure of their own seeds and seed vessels. The following paragraph contains some curious examples relative to the last head.

* Seeds themselves sometimes endeavour to assist their projection to a distance. The *Crupina* is a species of centaury, its seeds are covered over with erect bristles, by whose assistance it creeps and moves about in such a manner, as it is by no art to be kept in the hand. If you confine one of them between the stocking and the foot, it creeps out either at the sleeve or neck-band, travelling over the whole body.—If the bearded oat, after harvest be left with other grain in the barn, it extricates itself from the *glume*—[the husk, or chaff] 'nor does it stop its progress till it gets to the walls of the building.—Hence the Darlecarlian, after he has cut and carried it into his barn, in a few days finds all the glumes empty, and the oats separate from them: for every oat has a spiral *arista*, or beard, annexed to it, which is contracted in wet, extended in dry weather. When the spiral is contracted, it drags the oat along with it; the *arista* being bearded with minute hairs pointing downward, the grain necessarily follows it: but when it expands again, the oat does not go back to its former place; the roughness of the beard the contrary way preventing its return.—If you take the seeds of *Equisetum*, or fern, these being laid upon paper, and viewed in a microscope, will be seen to leap over any minute obstacle, as

* See M. REVIEW, Vol. xxxvii. September 1767, pag. 173.

if they had feet; by which they are separated and dispersed one from another: so that a person, ignorant of this property, would pronounce these seeds to be so many mites, or small insects.

DISSERTATION III. *On the Police of Nature:* By Christ. Daniel Wilcke.

This paper contains some well chosen instances of the appearance of *police*, or subordination, observable in the several kinds of plants; so that the number of the species is preserved, and their relative proportion to each other is kept within proper bounds. Marks of the same provident oeconomy are likewise pointed out among the animal tribes; where, as the Translator observes, 'the apparent scene of carnage carried on in nature by animals of prey, is not only subservient, but of absolute necessity to the preserving of the order of things in that perfection in which it was created; and which subsists alone by maintaining the number of species, and the relative proportion of the individuals of each, unaltered.'—As a specimen, we shall transcribe a paragraph or two relating to the operations of those numerous '*ministers of nature*,' the insects.

'§ 14. The *Phalæna Strobilella* has the fir cone assigned to it to deposit its eggs upon; the young caterpillars, coming out of the shell, consume the cone and superfluous seed; but lest the destruction should be too general, the *Ichneumon Strobilellæ* lays its eggs in the caterpillar, inserting its long tail in the openings of the cone, till it touches the included insect, for its body is too large to enter: thus it fixes its minute egg upon the caterpillar, which, being hatched, destroys it. But lest it should multiply to the total extermination of the former species, the *Ichneumon Moderator*, a very small insect, enters into the cone, and lays its eggs upon the caterpillar of the *Ichneumon Strobilellæ*, which, being hatched, devour it. We owe this discovery to D. Rolander.'

'§ 15. The caterpillars of the *Phalæna*, which subsist upon trees and herbs, have also other insects set over them. The *Carabi* [species of beetle] get by night upon the branches of the trees, and devour what caterpillars they find, as Reaumur informs us. Those who raise fruit-trees cannot practise a better expedient to free themselves from caterpillars, than to collect those insects, and place their eggs at the foot of the tree; which being hatched, will execute their office in the police of nature, and devour them.'

'§ 16. Wherever any putrid matter is collected, certain insects are gathered together by it, whose brood devour it, and presently purify the place. Gnats drop their eggs over impure and putrid water, the *Musca putris* [Berkenhour, 176. 17.] in mire, the *Musca domestica* [house fly] in dunghills, and others in

dead

dead carcases: but, lest these should multiply beyond proper limits, some vigilant overseers are appointed over them; the spider weaves innumerable webs upon every bush; the *Aphis* [hornet-fly] suck their blood; and the dragon-fly catches them wherever he flies.

§ 18. Fish in the waters partly subsist upon plants, partly by prey; those devour aquatic vegetables, these the worms and insects they find there; but lest they should be entirely extirpated by them, there are fish of prey who thin the inhabitants of the waters, and harass their numerous shoals. The smaller fish would be able to avoid them by turning frequently, and the excellence of their fins, if their number did not hinder their escapes. Those which do not multiply in that abundance, are armed with spines to keep off their enemies. The bodies of dead fish, in the bottom of the water, are perforated by eels, and devoured by the *Myxina*, beside crabs and some insects: so that here likewise we see the greatest attention employed to preserve purity, as well as proportional number.

DISSERTATION IV. *On the Rhendeer*: By Cha. Fred. Hoffberg, of Stockholm.

This dissertation contains a description of this animal; together with some curious particulars of the manner of living and habits of the Laplanders.

DISSERTATION V. *On the Migration of Birds*: By Cha. Dan. Ekmarck.

Among the various causes of the migration of birds, the Author reckons the numberless swarms of gnats generated in the Northern lakes, on the melting of the snow; and which furnish plenty of food to the birds which return into the Northern countries at the beginning of spring and summer.—The long days and bright nights, which we enjoy in summer, furnish them with an opportunity of feeding themselves and their voracious young. Our obscure and immense woods protect them from the bustle and fear of men, and offer them a convenient refuge and habitation. The heats of the South of Europe compel many who have a thick plumage, mixed with down, and particularly the *Anseres* [Order 3. Water-fowl], to seek a cooler climate in summer.—Custom and the place of their nativity [have] also much force in it: they return to the places in which they had lived before, which abounded with provisions for them and their young, and with other advantages, to enjoy the same commodiousness again. We frequently see the stork, year after year, hatching in the same nest which she had once occupied. I have observed the same lame starling, eight years together, make her nest in one hollow alder; though she was absent all the winter. It is at least six years since I have noted
the

the same Kestrel always returning to lay in one hole in an old tower; and two *Motacilla alba* [white water-wagtail] have built in a laurel tree in the Physic gardens at Upsal; for these last six years. They are now become as tame as barn-door fowls, not flying from man; which sufficiently distinguishes them from all others, as they are generally very timid.'

We are rather surprised to find the Author, in the following paragraph, denying the migration of the swallow and martin; and at the same time speaking so decisively of their supposed retreat under water, in the winter. Here is the whole of what he says on a question which, we apprehend, is still controverted among the naturalists. The process of their immersion is rather whimsical; though we think we have met with it before.

'The *Hirundo rustica* [swallow] and *Urbica* [martin] pass the winter under water. In the latter part of September, they resort in great flights to the lakes and rivers. A single bird first lights upon a reed or bulrush, then a second, and a third, until it be bent down with their weight, and sinks into the water with them. They emerge again about the ninth of May, at the commencement of the pleasantest part of the year.'

We formerly took occasion to offer an ingenious hint on this subject proposed by a friend; and which seems to furnish a strong objection to the hypothesis that the swallow retires under water during the winter: unless indeed it should be alleged that this species of birds does not moult. [See M. REVIEW, Vol. L. April 1774, pag. 285; and Mr. Cornish's remarks on our observation, in our 55th volume, August 1776, p. 117.]

DISSERTATION VI. *On the Bite of Serpents*: By John Gustavus Acrell.

The well-informed Reader will not meet with much novelty in this dissertation; unless we except what the Author says under the head of '*Charming Serpents*' [the charming of serpents]. — 'Pliny, Ovid, and many of the ancients,' says the Author, 'inform us, that the Ophisgenes of Asia, the Psylli of Libia, and the Marfi of Italy, were celebrated for charming serpents, and curing their bite. These people handled the most venomous serpents, without receiving any hurt; and healed their bites by sucking out the poison. Hasselquist relates, as an eye-witness, that such a class of people still subsist, and exercise their art to this day in Egypt. Its secrets are preserved with the greatest fidelity, nor has any bribe been able to prevail upon them to disclose them.'

'Jacquin, who is upon his return from India, has informed the President, by letter, that he has purchased the secret of charming serpents. We are yet ignorant whether this is effected by chewing the plant which he has named the *Aristolochia Anguicida* [Mexican *Aristolochia*], or by some other means:

means: but we hope, that Jacquin will soon reveal this secret to the wishes and curiosity of the cultivators of natural history.

All that we could hope to be able to infer from M. Jacquin's intelligence, which must have been long since received, is, that there subsist impudent quacks, and credulous dupes, in Egypt as well as in Europe.—Thus, if a philosophical missionary from the *Grand Lama*, or the Emperor of China, were to reside in London a week; he might, like M. Hasselquist, be enabled to inform his Sacerdotal or Imperial Highness, on his return, that he here too had met with a set of sages who daily avowed pretensions equal at least to those of the Egyptian forcerers; and who, like them, could not be prevailed upon to disclose the secrets of their art.

DISSERTATION VII. *On Insects, Oration*: By Linnæus.

DISSERTATION VIII. *The Flora of Insects*: By Jonas Gustavus Forssahl.

In the first of these two memoirs, Linnæus, in a concise manner, exhibits some of the more striking properties, habits, or manners, of particular insects.—In the next dissertation, the principal design of the Author is to indicate those particular plants, or single parts of plants, which constitute the food of particular insects; with a view principally to promote and direct the researches of the naturalist, physician, gardener, &c.

DISSERTATION IX. *On Noxious Insects*: By Michael A. Bæckner.

In this essay the Author considers and classes insects according to the injuries they do to animals, and to man personally; as well as to our victuals, clothes, furniture, &c. to fruit trees, shrubs, forest trees, the kitchen garden, and the fields. Under the last head, the Author takes notice of an observation made by Linnæus, who 'discovered that the *Musca borealis* every year destroyed at least one fifth part of the corn in the public granaries, or 100,000 tons.' From the short enumeration of their ravages here given, and which, according to the Author, are too little attended to, they appear to be truly formidable.

DISSERTATION X. *Miracula Insectorum*: By Emanuel Avelin.

This paper may be considered as a supplement to the three preceding it.

DISSERTATION XI. *On the Silk Worm*: By John Lyman.

In this dissertation the Author gives the natural history of this insect, and of its food, the mulberry; with a view to shew, that the silk worm may be bred in Sweden: where, in consequence of the introduction of the red mulberry into that kingdom, by the

the celebrated Professor Kalm, some silk has been produced by the means of an inferior quality.

DISSERTATION XII. *Essay on Corals*: By Henry Foug.

This dissertation, extracted from the 1st volume of the *Aménités*, was consequently published many years ago, and at a time when the true nature of these heteroclite beings had not been so satisfactorily ascertained by Ellis, following the footsteps of Peyssonelle, and Jussieu. He, as the Translator observes, 'went more extensively into the subject; and the finished elegance of his drawings has, in some degree, enabled his work to cast the memory of his two predecessors (who had at least the honour of anticipating the outline of his discoveries) into a kind of shade.'

This dissertation terminates the present volume. We shall only express our wishes that the Translator may proceed to complete his plan; the execution of which cannot fail of being acceptable to the numerous lovers of natural history in this country, who have not an opportunity, or are not qualified, to consult the original work.

FOREIGN LITERATURE.

GERMANY and the NORTH.

ART. I.

DE la Litterature Allemande; &c. i. e. A Letter concerning German Literature; the Defects with which it is chargeable, the Causes from whence these Defects proceed, and the Means of correcting them. 8vo. Berlin. 1780. This new production of a ROYAL AUTHOR, who takes up the pen when he has sheathed the sword, is superior, in point of style and expression, to almost all his preceding publications; but whether it is to be considered as a fair representation of the present state of literature in Germany, is another question. This question we make no sort of scruple of determining in the negative. Between twenty and thirty years ago the representation would have been just; but the face of literature has undergone such remarkable and advantageous alterations in most of its features since that period, that the portrait before us is rather a caricature, than a resemblance of its original.

Neu Historische Abhandlungen der Baierschen Academie der Wissenschaften, i. e. *New Historical Memoirs of the Bavarian Academy of Sciences*. 1st Vol. Munich. 1779. This is the first volume of a new series of memoirs, beginning with the epocha of the accession of Charles-Theodore, Elector Palatine, to the duchy of Bavaria. The academy was formed in the year 1759, by the Elector Maximilian III.; its memoirs have never been very interesting; but the volume before us surpasses

surpasses most of the preceding in aridity and nothingness. The historical, diplomatical, ecclesiastical, *blasphemical* points which are discussed in it, cannot be interesting beyond the circle to which they relate, if we except the first Memoir concerning the Dukes of Bavaria, who preceded the time of Charlemagne, which contains the principal exploits of these princes, and is connected with the ancient history of the German empire.

III. *Rheinische Beiträge zur Gelehrsamkeit, &c.* i. e. *Contributions to Literature and Science from the Borders of the Rhine.* This is the only way we can translate without exciting a smile, the title of the excellent and instructive literary Journal, published at Mannheim by Messrs. HÆFFLIN and MEDIKUS, and which contains a variety of interesting articles. In the volume before us there is an account of the collections of classic authors, that are coming forth successively from the rival presses of *Mannheim* and *Deux-ponts*, and which are remarkable for their correctness and typographical elegance. There are also in this volume several articles relative to philosophy, natural history, and the arts. Of these we shall mention one, which does honour to a celebrated English astronomer, and an eminent English artist; it is Mr. *Mayer's* account of the pendulum vibrating seconds, of which the Elector Palatine made a present to the observatory of Mannheim, and which was made by Mr. *Arnold*, watch-maker in London, under the inspection of Mr. *Maske-lyne*. According to the testimony of Mr. *Mayer*, electoral astronomer, this pendulum is so accurate, that, from the 16th of September to the 16th of December, it scarcely underwent the alteration of more than a second. In the year 1753, the famous Mr. *Short* expressed in the *Philosophical Transactions*, his surprise, that, from the 22d of February to the 6th of May, he had observed, in his pendulum, only a minute of alteration in a variation of heat of 10 degrees during these 69 days. In the present case, during a longer interval, the variation of heat was 20 degrees, and, nevertheless, Mr. *Mayer*, and his assistant Mr. *Metzger*, observed less alteration in the pendulum. This instrument is therefore by much superior to that of the observatory of Gottingen, which, according to the report of Mr. *Kaestner*, varied two minutes and a second, from the month of January, to the month of August.—See another account of Mr. *Mayer's* letter, in our Review for July.

I T A L Y.

IV. *Congetture Meteorologiche, &c.* i. e. *Meteorological Conjectures.* By M. LAWRENCE PIGNOTTI, Professor of Natural Philosophy in the University of Pisa.—Dedicated to the Grand Duke of Tuscany, &c. an 8vo. of 192 Pages. Florence. 1781. One of the principal points discussed in this ingenious Work is that famous question, *Why, in dusky and rainy weather,*
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the fluid column of the barometer descends, and the air, consequently, has less weight than in dry and clear weather, in which the same fluid column rises above its ordinary height? Though M. PIGNOTTI acknowledges that the action of wind, that of heat, and the ascent of vapours and exhalations in the atmosphere may contribute to the variations of the barometer, in some instances, yet he asserts the insufficiency of these three causes to account for the variation, specified in the question now mentioned: he enters into a long and elaborate refutation of the reasonings of the philosophers who have employed these causes to explain the phenomenon in question, and boldly affirms that its true cause has been hitherto unknown.—But he has found it out—and according to him, the cause which, on the approach of rain, produces a change in the weight of the air, is the mixture of *certain* exhalations which then arise from the earth, with the atmosphere, which alter the quality of the air, render it noxious, and diminish its elasticity, its weight, and its volume, as appears from repeated experiments of Dr. Priestley. These exhalations arise, says our Author, from a subterraneous fermentation; and the reason he gives for their aptitude to diminish the weight and elasticity of the air, is, that the phlogiston, when introduced into the air which we breathe, decomposes its principles, and separates from it one of its constituent parts, *i. e.* fixed air, whose specific gravity is much greater than that of common air, which, itself, has less weight than inflammable air. We shall only observe, farther, that the work before us contains several observations and experiments relative to the evaporation of fluids, the action of air on water, and the causes of earthquakes and volcanic eruptions, that merit attention.

V. *Saggio di Egloghe Militari, &c. i. e. Military Eclogues presented to the Alexandrian Academy of Unmoveables.* By the Abbé JULIO CORDARA. Alexandria. 8vo. 1780. We have never before heard of soldiers introduced into eclogues but to pillage and plunder, to frighten shepherds and shepherdesses; to devour the hopes of the husbandman, and to spread disorder and confusion in the happy scenes of rural tranquillity. But in the military Arcadia of this Author, the sons of Mars appear with honour, and their duties, obligations, and true glory are well described.

VI. *Anecdote Historique de la Colonie Grecque, &c. i. e. An Historical Anecdote, relative to the Grecian Colony that settled in Corsica in the Year 1676.* By Mr. B. D. V. Cagliari. 8vo. 1780. This Anecdote is interesting, and so well related, that should it even prove fabulous, it must still be esteemed entertaining, as the Author is certainly an elegant and learned writer, and has enriched his publication with several well-placed

placed extracts from the Byzantine history. The colony in question pretend; almost all, to be the descendants of *Alexis Comnenus*, who mounted the imperial throne of Constantinople in the year 1081; and whose son, Stephen, fled to Peloponnesus to avoid the vengeance of his mother, whose adulterous lover he had assassinated; from whence his posterity fled to Corsica, from the victorious arms of Amurath IV. the Turkish emperor; and settled, with the consent of the Genoese, at Ajaccio, where they are now under the jurisdiction of the Count de Marboeuf.

VI. CAJETANI CARI, J. U. D. *Pistoriensis de Aeris Gravitate ejusque Elaterio, Specimen Physicum, &c.* i. e. *A Philosophical Essay concerning the Weight of the Air, and its Elasticity, &c.* There are several good observations in this work, concerning the air, and the variations of the barometer. The experiments on the air are curious, well related, and seem to strike out some sparks of new light. To these are subjoined the description and analysis of a pneumatic instrument, which is adapted either to condense the air in a receiver, or to draw it from thence. This instrument was invented by Dr. Desaguliers; so that the merit of the execution alone belongs to our Author.

VIII. FASTORUM *Anni Romani a Verrius Flacco ordinatorum Reliquiæ ex Marmorearum Fabularum fragmentis Præneste nuper effossis collectæ et illustratæ, &c.* i. e. *Remains of the Fasti of the Roman Year, as they were arranged by Verrius Flaccus, collected and illustrated from the Fragments of Marble Tables lately dug up at Præneste: To which are added all the Fragments of the Works of Verrius Flaccus, which are extant, and the Roman Fasti of every Month, taken from the Marble Kalendars, that have hitherto been discovered, collated together.* By P. F. FOGGINI. Folio. Rome. 1780.—It is known by the learned, that VERRIUS FLACCUS, who was charged by Augustus with the education of his grandsons, composed a series of the Roman *fasti*, which was engraved on tables of marble, and exposed to the view of the Public at Præneste. To recover these marbles Cardinal Stoppani, Bishop of Præneste, at the request of Monsignor FOGGINI ordered several excavations to be made, by which the fragments of four tables only were discovered in the year 1774, and of these M. Foggini has undertaken the explication in the work before us. These fragments contain the *fasti* of January, March, April, and December, to which the learned Author has added extracts from the other books and collections of *fasti* that have escaped the ruins of time, in order to render the series as complete as was possible.

IX. *Lettere del Signor Abbate Domenico Sestini, &c.* i. e. *Letters written from Sicily and Turkey, to several Friends in Tuscany.*

any. By the Abbé D. SESTINI. Vols. I. II. III. 8vo. Florence. 1780. The objects that are attentively passed in review, in these Letters, are the natural history, antiquities, customs, arts, and commerce of the countries from whence the ingenious Traveller writes, and his relations are composed with simplicity, candour, and accuracy. These three volumes carry the Reader no further than Sicily. The eleven first letters contain an account of the Author's voyage from Florence to Catania, of the inhabitants and curiosities of this latter city, and more especially of the celebrated collection of antiquities and natural history belonging to the prince Biscari, who has chosen our Abbé for his library-keeper and antiquarian. The twelfth and thirteenth letters, which conclude this volume, treat of the *amber and grain* in Sicily.—The second volume contains eleven Letters, in which, among other things, the Author treats of the cultivation of the pistachio-nut, of its commerce, of the most remarkable plants that grow in the environs of Taormina, Camerino, and Centorbi, of the ash trees and the magna they yield, as also of the olive-trees, and the manner of making oil. We find, likewise, in this volume a dissertation of Dr. Tozzetti, on two publications of Father *Cupani*, the titles of which are *Orto Catolico*, and *Pamphyton*.—The principal contents of the third volume are a relation of two voyages to Mount Etna, accompanied with several observations on that famous volcano—an account of the *Kali* of Sicily, of its almond-trees, mulberry-trees, saffron, silk-worms, and other natural productions of that island, as also of the antiquities of Syracuse. The Public may expect to be entertained, some time hence, with letters written by this learned Abbé from other parts of the world, as he is actually travelling upon an extensive plan, designing, after having passed through Walachia, and Crim Tartary, to visit several provinces of Asia and Africa.

X. *Storia della Letteratura Italiana*; i. e. *An History of Italian Literature*. By JEROME TIRABOSCHI, Librarian to the Duke of Modena, and Professor in the University of that City. Vol. VIII. 4to. Modena. 1780. This eighth and last volume of the Abbé TIRABOSCHI's ample work contains the literary history of the seventeenth century, and is not inferior in merit to the preceding volumes, which have been mentioned in the course of our Journal.

Riflessioni imparziali sopra l'umanita degli Spagnuoli, &c. i. e. *Impartial Reflexions upon the HUMANITY of the Spaniards in the West Indies, designed to refute some pretended Philosophers and political Writers, and to clear up several Things in the Histories of the Abbé Raynal, and Dr. Robertson.* By the Abbé DON JUAN NUIX. 12mo. Venice. 1781.—We remember to have read, several years ago, an elaborate and spirited DEFENCE of the

the massacre that was perpetrated in France on St. Bartholomew's day, and which, in the joint opinion of all sects and parties in succeeding times, has been considered as one of the most execrable scenes that ever disgraced human nature. The defender of this massacre was the Abbé Caveyrac; and the existence of his book shews, that things in appearance impossible, have really happened, and may happen again. This consideration modifies, somewhat, the inexpressible astonishment we should have otherwise felt, in seeing the eighteenth century produce a vindication of the HUMANE conduct of the Spaniards in the West Indies, by a second Abbé de Caveyrac, under the denomination of JUAN NUIX. It is true (and candour obliges us to acknowledge it), that the enterprize of M. NUIX is much less indecent than that of M. Caveyrac; for the latter acknowledged the French murder, and *justified* it: whereas the former puts a negative on the records of history, and pretends that the cruelty of the Spaniards has been exaggerated even by Dr. Robertson. This, however, is a new matter of surprize; for, if we are not mistaken, the Doctor has been accused, by others, of rather softening by gentle shading, than expressing with strong colouring the Spanish exploits of conquest and conversion. Be this as it may, M. NUIX, who is a knowing man, and a writer of uncommon merit with respect to style and energy, maintains, with a brazen intrepidity, the five following points:—1st, that the cruelties imputed to the Spaniards are *false*, or have been *exaggerated* by relations and witnesses that deserve but little credit. 2dly, that the violent encroachments of the Spaniards upon the liberty and possessions of the Indians are groundless calumnies: (bravo!)—3dly, that the *acts* of violence committed by the Spaniards (*we thought from the preceding article that they had committed none*) were much less considerable than might have been expected in their circumstances, and than those which had been practised by other nations:—4thly, that these *acts* of violence were the crimes of particular persons, and were always condemned by the government, and by the nation: 5thly, that all the sufferings of the Americans were abundantly compensated by the *signal advantages* they enjoyed under the dominion of the Spaniards.—We do not recollect, in the course of our reading, any thing like these five audacious blows here given to the faith of history. It is true, they rebound against himself, and it were to be wished, that he felt them; but a man must scarcely be susceptible of any ingenuous feeling, who, to justify the ungrateful conduct of Ferdinand, King of Spain, to Columbus, covers the latter with invectives, and says that he was rather the oppressor, than the discoverer of America. The Abbé Nuix has parts and talents, but he employs them strangely.

XI. *Saggio Orittografico, &c.* i. e. *An Orythographical Essay, or Observations on the Nautilitic and Ammonitic Earths of Tuscany, together with a philosophical Table of small testaceous Animals and other Marine Fossils found in that Duchy, to illustrate the Work.* By Father Don AMBROZE SOLDANI. 4to. 146 Pages, enriched with 25 Plates. Florence. 1780. One of the principal objects which the learned Author of this work has in view, is, to make known the natural productions which exist in several parts of Tuscany, more especially those stones and earths, which contain the remains of a prodigious number of marine bodies, testaceous, crustaceous, and zoophytical. Among the various *strata* observable in the province of Sienna, there is a remarkable difference, with respect to the quantity of marine insects and shell-fish, which they contain. The *cornua ammonis* (called snake-stones by the common people) are so numerous, that Janus Planeus counted above 6700 in six ounces of mud taken from the borders of the sea of Rimini: this, however, is but little in comparison with the discovery of our Author, who, in a *tufa*-earth of the same weight counted 8000, besides a multitude of small testaceous insects, whose numbers could not be reckoned without the assistance of a microscope. After having divided into twelve portions, the remainder of the earth from which he had extracted the larger *cornua ammonis*, the Abbé SOLDANI found in one of these portions *nautiluses*, and smaller *cornua*, amounting together to 1200; and the result of his calculation comes to this, that the six ounces of *tufa*-earth already mentioned, must have contained above 22400 of these little animals. How surprising soever this calculation may appear, it will not seem incredible to those who consider, what a prodigious quantity of these minute beings pass through a paper in which holes have been made with a needle of the smallest kind. One of the most natural and evident consequences, that the Abbé SOLDANI deduces from his observations and experiments, is, that this whole country was formerly covered by the sea.

XII. *Nuove Sperienze Idrauliche, &c.* i. e. *New Hydraulic Experiments, made on Canals and Rivers, in order to ascertain the principal Laws and Phenomena of running Water.* By the Abbé LEONARD XIMENES, Mathematician to his R. H. the Grand Duke of Tuscany, Correspondent Member of the Royal Academy of Sciences of Paris, &c. In 4to. 324 Pages. Sienna. 1780. This work is designed to throw new light on the theory of *hydraulics*, which has hitherto been principally founded on hypotheses. Experience is our Author's guide. To know the velocities with which fluids move from their surface to their bottom (in which motion there are several variations) is absolutely necessary, in order to take with accuracy, the dimensions of running waters. If, in the whole mass of the fluid, its motion were

were uniform and permanent, these dimensions would be attended with no sort of difficulty; but the different velocities that have been observed in different parts of the current, have, more or less, embarrassed this matter. It is true, laws and curves have been employed by learned men to express, more effectually, the degrees and proportions of these velocities; but as these laws and curves, according to our Author, require the confirmation of experience, that so theory may agree with practice, he has constructed a machine which is adapted to convey just ideas of the different velocities in running waters; this machine he calls *ventola Idraulica*, on account of its resemblance of the weather-vanes, that indicate the direction of the wind: as it yields with facility to the action of the fluid, it assists the observer in making a just estimate of the force and degree of impulsions, whether direct or oblique; and, when plunged at different depths it shews the degrees and variations of velocity in the whole mass of a river or a canal. The description of this machine, and an enumeration of the experiments which the Author made on three different currents, occupy the first part of this work; the second contains an explication of these experiments; the third treats of all the questions, relative to the theory of hydraulics, and the application of this theory to practice.

S W I T Z E R L A N D.

XIII. *Oeuvres de M. Etienne Falconet, Statuaire, &c. i. e. The Works of STEPHEN FALCONET, Statuary.* 6 Vols. in 8vo. Lausanne. 1781. Price 15 Livres (or 14 Shillings). This Author is the ingenious Artist, whom the Empress of Russia employed to model and cast the equestrian statue of PETER the Great. Though more recommendable as an artist than as an author; he is far from being contemptible in the latter quality; but also far from being a first-rate writer. The collection he here presents to the Public, contains *Dissertations* on several branches of the fine arts. Some of these pieces were published before, at different times, such as his *Reflexions on Sculpture*—his *Observations on the Horse of the Equestrian Statue of Marcus Antoninus*, and his *Translation of Three Books of Pliny's Natural History*, relative to the arts, which he partly illustrated, and partly criticized in a multitude of elaborate notes. He was criticized in his turn, and that severely. His translation of Pliny, and his notes upon that author, laid him more particularly open to censure; as the former betrayed a very considerable ignorance of the Latin language, and the latter discovered, in many places, a want of judgment, a petulant spirit of singularity and contradiction, and an arrogant tone of superiority and self-sufficiency. The critical rod seemed, however, not to have administered its correction in vain:—he acknowledged the turpitude of his translation, and vamped,

or got it vamped up anew, and gave it again to the Public, which received it with indulgence, and judged it tolerable in its new form. He corrected also his *notes*, and softened the asperity of his critical tone. All these publications make a new appearance in the collection now before us, and are farther revised, corrected, and improved. They contain, certainly, a multitude of entertaining and instructive facts, anecdotes, and observations, relative to the fine arts, and therefore deserve a place in the libraries of the *virtuosi*. Subjoined to this collection, we observe a work of a different nature, which is now published for the first time. Its title is, *Letters to Posterity*, and it contains the substance of a correspondence that passed between our Author, and the loquacious philosopher *Diderot*, concerning the regard which is due to the judgment of posterity. Whether the two writers will appear before that tribunal, or not, is a question we do not pretend to determine;—'tis probable they will, as the *one* is mounted on the equestrian statue of *Peter the Great*, which is composed of hard metal, and the other has nestled his name in the enormous *encyclopedie*, which will naturally roll down, by its immense weight, to future ages.

MONTHLY CATALOGUE,

For OCTOBER, 1781.

MILITARY.

Att. II. *Brief Considerations on the Expediency of a Plan for a Corps of Light Troops*, to be employed on Detached Service in the East Indies. By James Kirkpatrick, Esq; Lieutenant Colonel in the East India Company's Service. 8vo. 1s. Debrer, &c, 1781.

THIS proposal was first published about 12 years ago, without the Author's name; and was mentioned in the 41st volume of our Review, p. 396. Colonel Kirkpatrick informs us, in the Advertisement prefixed to the present edition, 'that it would still have remained in the oblivion to which it has long since been consigned, if certain recent events on the Coast of Coromandel, which in some measure seem to have been predicted in it, had not made its republication as apposite to the present, as its first appearance was to the past period.'—Indeed, the ingenious Author (who, we find, understands the use of the pen as well as the sword) seems to have written almost *prophetically* in the year 1769; as events have since happened, in the Eastern world, which strongly evince the expediency of his plan, by way of preventing such mischiefs as have been done in the Carnatic, by the depredations of *Heider Ally Kawn**: and which, according to
our

* It appears, that our discerning Author was well aware, even so long ago as the year 1769, of the true character of Heider Ally Kawn.

our Author's reasoning, could not, so easily at least, have taken place, had such a corps of observation, and celerity of movement, been established, as we here find recommended.—It is not, however, yet too late to adopt so *promising* a scheme.—So, indeed, it seems to us: but, on a subject like this, matters may appear in very different lights to a Reviewer, in his garret, and a Nabob, in his palace in Leaden-hall-street.

P O E T I C A L.

Art. 12. *The Triumph of Dulness*, a Poem: occasioned by a late Grace passed in the University of Cambridge. 4to. 2s. Almon. 1781.

The Author of this poem is pleased to inveigh with much severity, and in no despicable metre, against a Grace * lately passed in the University of Cambridge. It had been a custom in that seminary of learning for the Bachelors and junior Masters of Arts, who had distinguished themselves by their superiority in mathematical researches, to have Undergraduates in the capacity of private pupils †. From this practice, in the opinion of those respectable gentlemen who proposed the reform, many inconveniences arose. One was—that the expences of the University, already sufficiently increased by the prevailing luxuries of the age, were thus unreasonably augmented; and, consequently, those young men, whose finances would not allow them the assistance of private tutors, must enter the lists at no small disadvantage. Another was—that, at the time of taking their degrees, many of the private tutors being among the number of examiners, an indecent contest, which often led the way to confusion and partiality, perpetually arose, from a desire of preferring their respective pupils. And it was further objected—that, by confining the first ho-

Kawn, and the danger, to the interests of the Company, from his extensive views, and enterprising disposition.—The Colonel thus speaks of this hero of the East:—‘Heider Ally Kawn seems to have resolved that posterity should draw no parallel between him and any of his native contemporaries; and the distance at which he has thrown all of his day proves, that the resolution has not been hitherto formed in vain. He possesses constitutional bravery in common with many of his complexion; but courage, the quality of the soul which distinguishes the general from the grenadier, has raised him far above the common level of Indians. Cool judgment, acquired by long and mature experience, has fixed due bounds to his great military ardour; and, though a respect for the English name and arms may have hitherto contributed to check his natural impetuosity, yet he has never suffered his activity to be restrained by the reins of an ill-timed caution’—&c. &c.

* Whatever is proposed for the consideration of the members of the senate, in order that by their approbation it may pass into a statute, is denominated a *Grace*.

† These instructors were familiarly stiled *Feeders*, a metaphor borrowed from the cock-pit, and not injudiciously; it being generally thought, that what their pupils were on these occasions crammed with, was seldom of much use after the day of competition was over.

nours of the senate to those who most excelled in the abstruse parts of mathematics, the solid and more useful branches of natural philosophy were too frequently neglected. This grace, therefore, was passed to prevent those who, either directly or indirectly, had the assistance of private tutors for the two years preceding their degree, from receiving those honours which they would be otherwise entitled to. They who maintain the contrary part of the argument, assert, that when the paths of learning are made easy by private tuition, even the diffident and the idle may be stimulated to exert themselves in pursuit of academical fame, who would too frequently be discouraged by the difficulties they must otherwise encounter. Whether the learned promoters or opposers of *this* Grace were in the right, is not in our province to determine.

As a specimen of this writer's versifying talents, which we before observed are by no means despicable, we shall present our Readers with the following reply to Dulness, which is put into the mouth of a Tutor of a College; premising, at the same time, that the Tutor and Dulness are, we believe, no where connected but in this poem; the character; if we guess rightly, being intended for one who is little intitled to it—a gentleman of well-known ingenuity and learning:

“ I fly, great Queen, I fly
At thy command, to conquer or to die:
Oft have I strictly sworn (and thou hast heard
The solemn sound, and ratify'd the word)
Should Sense or Science e'er assault thy throne,
I'd shake my Gorgon wig, and stare them into stone;
Since thou and Arnold bade St. John's * be mine,
(Let parents judge) I've serv'd no cause but thine.
Sooner shall M——d † quit a T——t's throne,
Preferring England's interest to his own;
Sooner shall Watfon, from his courtier wings,
Shed balmy flat'ry in the ears of Kings;
Sooner shall Marg'ret's herd forsake their mud,
And seek the lavings of the crystal flood;
Sooner black, bearish, H——, with brow serene,
Shall gently smile, than I desert my Queen.
Marshall'd, whene'er I call, thy Johnian sons
Shall form a phalanx firm as Macedons;
Fix'd as the basis of the marble rock,
Shall stem whole tides of wit, and brave the furious shock,
Nor think on us thy only hope depends,
Far distant roofs conceal as zealous friends.
Blow loud the trump, immortal war proclaim
'Gainst brilliant wit, and scientific fame;
Dunce should'ring dunce shall rise in deep array,
And strew with Folly's choicest flow'rs thy way.

* Mr. C—— succeeded the sub-preceptor and tutorship of St. John's.

† M——d, Fellow of K——'s College, M——r for the University, and S——r G——l.

But far above the rest, with large supplies
 Triumphant Queen's shall greet thy wond'ring eyes,
 Queen's, where enthron'd the great Goliath * rules,
 The senate's terror, bugbear of the schools:
 This is the champion sure, by Fate decreed,
 In gloomy ranks thy martial troops to lead:
 Himself an host, thy empire's best defence,
 Arm'd with the mail of harden'd impudence.
 Be mine the task to win him to our cause:
 Tho' fierce his soul, and unrestrain'd by laws,
 As tygers savage, rude as troubled seas,
 Pow'r scarce can tame him, pleasure scarce can please,
 Be thine, my much-lov'd Mistress, round his head
 Damp thick'ning fogs, and murky mists to spread;
 Quench in his breast each spark of genius' fire,
 Till Sense and Science with a hiss expire."
 Well pleas'd, the Goddess rais'd her leaden eyes,
 And yawning loud, approv'd his sage advice;
 The yawn divine o'er all the hallow'd ground
 In magic circles slowly crept around,
 Low sleepy murmurs fill'd the dark abode,
 And elm-trees nodded, and confess'd the God;
 Thro' Marg'ret's courts the potent opiates fly,
 And ev'ry Johnian yawns by sympathy.

Art. 13. *Poems for the Vase at Bath Easton, &c. &c.* Dedicated, with profound Respect, to Mrs. Gell of Hopton in Derbyshire. By a Derbyshire Highlander. 4to. 2s. 6d. Rivington. 1781.

These pieces are ushered into the world by a Prefatory Epistle from the Author to his Publisher, in which he modestly disclaims any title to the character of a poet. It is, indeed, evident that he has not been much exercised in composition. There is, nevertheless, a vein of grotesque humour running through many of his performances, not ill-adapted to the embellishment of a ludicrous subject.

' Spleen is the eldest daughter of the Gout;
 To him Hysterics this strange bantling bore,
 And Dropsy wet-nurse was in days of yore;
 Gripes were dry-nurses, Chilblains matrons were,
 And Itch and Scurvy fed the little dear:
 To call papa, pale Night-mare taught him soon;
 To say mamma, Cramp brib'd him with a boon:
 Care of its speaking moon-struck Phrensy took,
 And Hypochondria taught the child its book.
 Of its religion Megrimms had the care,
 And the blue Devils took the moral share:

* This name was given to the reverend tutor in a scurrilous pamphlet, which was treated with merited contempt by every one; but so agreeable are several traits in this gentleman's character to some in Goliath's of old, that the University has ever since dignified him with this title.

Each

Each tutor blam'd the etiquette of France,
 So good Saint Vitus taught the boy to dance.
 In music, Ague learnt him how to shake,
 And Tooth-ach taught him rests and beats to make;
 Him torpid Head-ach taught his moods and tense,
 And Spasms learnt him attitudes to fence.
 Thus well accomplish'd, now he goes at large,
 And all his tutors straight give up their charge;
 Now wide o'er worlds, like Milton's De'il he flew,
 And like Pandora plagues mankind anew.
 If to the Lawyer in the night he steal—
 The harpy dreams of Grenville's acts reveal:
 When after meals the Parson takes his nod,
 Spleen then presents the De'il and Doctor Dodd:
 If cross the valiant Captain's nose Spleen creep,
 He swears, and takes the Congress in his sleep;
 Starting! he finds he never crossed the main,
 So damns his body, and then sleeps again.
 In slumbers next he frights the Jew of pelf,
 Then Shylock dreams that Charles has shot himself;
 Then starts and fumes, then dreams and starts again,
 And damns Annuity, the motley train.
 Next, in light vision round the Poet's head
 He floats; and whispers, "Sir, your lines were read;
 Impartial Miller tells me they were damn'd,
 Nor worse within the Vase were ever cram'd."
 Next in view hollows, thro' the night, Spleen goes,
 And then dream Foxhunters of frosts and snows:
 Next night he perches on a modern bed,
 And sings, Cuckoo, Cuckoo, thy wife is fled;
 Last night she lost more cash than she could pay,
 To-night she makes it up—another way.
 Then honest Benedict, thy best resource
 Is, get up straight, and sue for a divorce:
 Hie to the Commons—Fashion paves the road,
 The great world bids Adultery be made.
 Now see Spleen perch'd behind a Doctor's wig,
 Calling out, Doctor! Doctor! you're a Prig!
 Your trade's a farce, each day's experience shews—

Art. 14. *Poems by the Rev. Mr. Logan, one of the Ministers of Leith.* 8vo. 2s. 6d. Cadell. 1781.

This collection principally consists of Odes, Tales, and Hymns. Though there may now and then be met with, in them, a pretty thought, not inelegantly expressed, the general character of these pieces is, that they seldom rise above mediocrity. And yet, even this lenity of censure extends not to the Hymns—lost in the profundity of Sternholdian bathos, they do not so much as aspire to the slender praise that mediocrity might confer upon them.

RELIGIOUS.

RELIGIOUS.

Art. 15. *A faithful Narrative of God's gracious Dealings with Hiel.* Now first carefully selected; Englished from the High-Dutch. By Francis Okely, formerly of St. John's College. Cambridge. 8vo. 1s. 6d. Lackington, 1781.

The writings of this extraordinary mystic received some distinction from the patronage of Montanus, the great Hebrician, and Christopher Plantin, the learned Printer of Leyden. Both were the friends, admirers, and, in some degree, the assistants of Hiel; and the latter was the original editor of his works.

The ecclesiastical historians have, in general, been silent about this writer. Mosheim doth not so much as mention his name. Lampe in his *Synopsis* barely mentions it in the Catalogue of the *Enthusiasts* of the 16th century. But Godfrey Arnold, who was tainted with a congenial spirit, hath given a pretty ample account of this fanatic, in his ecclesiastical and heretical history. From this writer we learn, that 'the person characterised under the denomination of Hiel (which is a Hebrew compound, and signifies *The life of God*) was a simple, illiterate man, and of a handicraft trade.' His education, we find, was as contracted as his natural understanding; for by his own confession, in a postscript to one of his best treatises, it appears, that 'he could only speak his own mother-tongue, and write a little at a pinch.' This man would never disclose to the world his real name or situation; nor would he suffer it to be discovered by those who were charged with the publication of his works. However, it was afterwards found out, that the fictitious name of *Hiel* was assumed by an obscure person, called *Henry Janson*, who lived in the Netherlands about the year 1550; and had been engaged in some occupation in the *clabing* business. Speaking of himself in one of his Letters, he says, that 'he was advanced in years; that he had no certain dwelling, or constant place of residence, being sometimes here and sometimes there with a friend: that in the view of the world he was lost, but found in the sight of God.'

But as to his having chosen to be known under the Hebrew name of *Hiel*, importing as much as *God's life*, the Translator, in the Preface to the first part of his Letters, gives the following account and explanation of it: "It signifies the author's life of the Divine Nature re-awakened from death; pretty much as Paul testifieth concerning himself, that he durst not speak a word further than what Christ spoke in him."—That of consequence these writings, having not been the product of *reason*, could hardly, if at all, be understood, unless by such only as the Spirit of God hath taught, and who have felt the truth of it within their own selves.

Thus are we also informed, that *Benedictus Arius Montanus* hath openly testified of this author, "that he was a witness of the living Christian truth, whom the very virtue and truth of Christ himself hath entamped with the name of *Hiel*." [*Christiana veritatis vivacitas testis, cui nomen ipsa Christi virtus et veritas Hiel indidit.*]

With respect to the writings themselves, a good part of them were already printed and published in the Netherlands about the year 1580, and farther down. But especially "The Treasure hid in the Field," with some others, had even gone through three editions, both

in the Low-Dutch and the French tongues, and that too from Plantin's celebrated press, at Leyden, in octavo and quarto. From which circumstance (says Mr. Okely) it is evident and undeniable, that about those times these writings must be sold off in large numbers, and been in great request. The "Bible Figures" were also printed in the year 1587, in Low Dutch; like the rest. From that time forward there seems to have been a stagnation of their run in general, until a hundred years afterwards; when, in 1687, they were almost all of them re-published at Amsterdam, in German, in octavo, which were followed afterwards, in 1690, and at the very same place by the 3d Part of his Letters.'

The Translator hath given us a Catalogue of the writings of Hiel, with some general account of their subjects. We will present the Reader with an account of two of Hiel's treatises, as a striking specimen of all the rest.

'*Bible Questions, or a concise and plain Representation of the memorable Histories and Occurrences of the Old and New Testament, together with short, profound, and essential Explications of them subjoined.* By the Means of which Man is, in the most simple Manner, led away from the external Images *without*, and into the Substance and Essence itself, in his own Soul *within*. It is withal evidently shewn him, that he ought not to remain sticking fast in such Figures, Images, and Letters, without proceeding any further; but rather to make right use of them to the End God intended by them; and consequently, by their Means, to pass over into a Participation of that Essence or Substance they are Emblems of unto the Renovation of his Soul.'

The other treatise is called '*The Chorus or Band of Dancers: with whom the vain heathenish Lusts, do, in Confederacy with their godless, wild, dissolute Thoughts and Intentions, both in Wildness, and under a Semblance of Sanctity, associate themselves, from all the Ends and Quarters of the Earth, joining Hand in Hand; dancing, capering, and jigging it away—till they drop into Hell!*'

Mr. Okely, the ingenious and learned Editor of this work, is deeply versed in the German mystics, and adapts his language to their sentiments and mode of writing. He is conscious that 'it is remote from the natural man's understanding; and not so grateful to an English ear as some plainer writers may be. But (says he) a little time and patience (such as we do not begrudge philosophical authors) will soon qualify this, and amply reward him who shall have resolution enough to exercise it. I think I may venture to say, that no spiritual author whatsoever has written any thing, but the quintessence of it will be found in the most experimental reality in Hiel.'

It is in vain to *argue* with Mr. Okely on this subject. We cannot meet on the same ground; for, as he scorns *reason*, we reject *fancy*, and till we agree in the *means*, we shall ever miss the *end*. We verily give him the most ample credit for his *sincerity*; we have already, in our account of his translation of the Life of Jacob Behmen, born this testimony to the integrity of his principles; and though we differ totally from him with respect to our judgment of *authors*, yet we could not restrain this tribute to his uprightness, without a violation of our own convictions.

We

We have been favoured with a Letter from Mr. Okely; and as it will tend to give the Reader a very clear idea of his object in his various publications of the writings of the Mystics, we will transcribe a part of it.—‘As I *really* believe that the *despised thing*, commonly called Mysticism, is the just medium between Infidelity on the one hand, and Superstition, with her two daughters, Bigotry and Enthusiasm, on the other, I therefore, for *that reason*, and *purely* for that reason *only*, attached myself to it; esteeming it the greatest happiness, to make it my capital study to plead its cause, and promote its most invaluable interests, with all the influence of my poor, feeble tongue and pen.’

Though Mr. Okely speaks thus modestly of his own abilities, we are of opinion, that *Mysticism* was never honoured with a more worthy, or a more learned, defender. We are only concerned, that the object of his defence should be so unworthy, both of his time and his talents.

Art. 16. *A Display of God's Wonders done upon the Person, and appearing in the Life and divine Experience, of John Engelbrecht of Brunswick: being an Epistle in Verse, composed upon his Name's Day, June 24, 1638. Translated from the original German by Francis Okely, formerly of St. John's College, Cambridge. 8vo. 1 d. Lackington. 1781.*

Our esteem for the Translator will not permit us to transcribe one passage from this Epistle; for there is not a single verse that will do him credit, either as a poet, or as a divine.

S E R M O N S.

I. *A Discourse on the late Fast.* By PHILEATHERUS NORFOLCIENSIS, 4to. 1 s. Doddsley. 1781.

This is by far the most masterly discourse that hath been published on the occasion. ‘The Author professes himself to be a serious, and, as he hopes, an unprejudiced clergyman of the Church of England. He conceals his name, because he is not impelled by any motives of vanity to venture on publication; and he has published, because the sentiments which he maintains, seem to coincide with the most useful purposes which the late fast could be intended to promote. Those sentiments, indeed, are not likely to attract popularity, by slavish adulation, or seditious invective: they flatter the *prejudices* of no party, and are honestly intended to reform such *immoralities* as may justly be imputed to all.’

A vein of deep philosophic reasoning and political speculation runs through this discourse, and renders it more calculated for the closet than the pulpit; more fit to be read by the judicious, than to be heard by a common assembly. Nevertheless, in many parts of it, the Author rises into declamation:—that species of declamation which, while it rouses the imagination, doth not offend the judgment; but, supported by good sense, and animated by elegant and vigorous language, equally affects the heart and convinces the understanding.

The chief design of this discourse is, to correct false and delusive opinions respecting the nature and intent of Divine judgments, to prove

prove that government is the medium through which the Deity conveys punishment to a wicked, and rewards to a righteous people: that the misconduct of governors derives its *origin* frequently, and its *efficacy* always, from the general depravity of the governed: that slavery is seldom established among those who *deserve* freedom; and *never* escaped by those who have *abused* it: that between the misfortunes and demerits of a people there subsists a most intimate connection, yea, ultimately, an exact proportion: that their *distresses* arise from repentance long delayed, and their ruin from impenitence absolutely incorrigible.

The whole is resolved into the unerring wisdom of Divine Providence, which hath constituted an indissoluble union between vice and misery.

We earnestly recommend this noble discourse to the perusal of our Readers. Its spirit is liberal and manly; and its design such as becomes a minister of Christianity.

II. *A devout Observance of the Christian Sabbath recommended.*

Preached before the University of Oxford, and published by the Request of the Vice-Chancellor and Heads of Houses. By S. Glaspe, D.D. F.R.S. and Chaplain in Ordinary to his Majesty. 8vo. 6d. Rivington. 1781.

III. *The Sinner's Account fairly stated:* Preached at the Parish Church of Hanwell, in the County of Middlesex, May 6th, 1781. By S. Glaspe, D.D. &c. 8vo, 6d. Rivington. 1781. Plain and practical.

CORRESPONDENCE.

P. R.'s Letter is acknowledged. This Correspondent wishes that we would recommend to Dr. Priestley, 'the renewal of his former design, of giving an History of all the Branches of Experimental Philosophy.'—Hints of this kind, we apprehend, would be deemed foreign from the plan of our Review.—Dr. Priestley is, himself, the best judge of every thing respecting his learned labours. A genius and industry like his, wants no prompting, from any quarter.

. The Account of Mr. Gross's Publication has been unavoidably delayed, through the tedious indisposition of the Gentleman to whom the consideration of that book, with several others, was referred.—The articles here alluded to, will not, we hope, be much longer protracted.

††† *The Essay on Death*, by James Kenton; of which we have had repeated advice, by letters from a nameless Correspondent, is at last procured; and some account of it will be given in our next Review.

☞ Mr. Robert's Letter concerning the *Rot in Sheep* will also appear in our next.



THE MONTHLY REVIEW,

For NOVEMBER, 1781.



ART. I. *Tucker on Civil Government*, CONCLUDED. See our last Month's Review.

AS the work before us treats of a subject which, next to religion, is of the highest importance to mankind; and attempts to overthrow a system which, for near a century, has been the admiration of intelligent and virtuous men; we hope our Readers will not be displeased with the attention we have bestowed upon it, and the room we have assigned to it in this Collection. We shall now proceed in our remarks.

'All laws,' says our Author, p. 84, made, or to be made by the authority of *usurpers*, alias of Kings *de facto*, are, according to the doctrine of Sir Robert Filmer and the Jacobites, absolutely null and void, till they shall have received the sanction and confirmation of the rightful King. And so say the Lockians in respect to *their sole* rightful King,—the people. For here again they have told us so often, that we cannot forget it, that no law can be valid, unless the people have authorized the making of it:—nay, they have gone so far as to declare, that the very essence of slavery doth consist in being governed by laws, to which the governed have not previously consented. This being the case, you see plainly that the consideration, whether the law be good or bad in itself; whether it is a law that is wanted or not wanted; and whether it tends to promote the liberty of the subject, or to restrain it, is at present entirely beside the question:—for the sole point here to be determined, is simply this—Had the makers of such a law any *right* to make it, according to the Lockian ideas of *right* and *wrong*? If they had no such right, they must be pronounced to be *usurpers*, be the law in itself whatever it may; and therefore as they are usurpers, their doom is fixed; inasmuch as they cannot expect mercy for their daring attempts to alienate the unalienable rights of mankind.'

Notwithstanding the foregoing, and all that follows it to the end of the chapter, we, nevertheless, conceive, that, in order

to the preservation of freedom among mankind, it will ever be necessary to ask this question;—Are those who make our laws, duly authorised so to do? Or, in other words, do they derive their authority from the right source? For, if there be no standard of rightful authority; and the ideas of *right* and *justice*, in respect of 'the original title of the reigning powers,' are to be totally disregarded, a door will be perpetually open to ambitious intrigue and violence, whenever any one can hope to cut his way to a throne by the sword, or by any means remove those who stand in his way. Nay, if successful 'bloodshed and usurpation' is instantly to entitle the usurper to our subjection (as the Dean contends, p. 425), although he were to abolish parliaments, juries, elections, and every other constitutional barrier against arbitrary power; if, we say, this be a sufficient title to our *subjection*, our *allegiance*, and the *command* of our *purses* (75 and 417), then, had the Dean of Gloucester himself, or any other person in the secret of 'the true basis of civil government,' put himself at the head of the rioters in June 1780, and, diverting their attention from papists, prisons and plunder, had, by their assistance, murdered the Royal family, extirpated the nobles, and established himself in the sovereign power, his government—mark, O Reader!—would instantly have been 'ordained of God,' provided only that he protected *his* good subjects, punished the bad, and defended the community from external violence, p. 86; for these three particulars would effectually cure any defect of title that could be imputed to him, p. 426.

In p. 114, our Author concludes, that freedom in this country is secure, because, 'A man may say or do, may write or print, a thousand things with the utmost security, for which his liberty and property, and even his life itself, would be in the most imminent danger, were he to do the like in *America*, I want no other proofs, that *Englishmen* are still a nation of *freemen*, and not of *slaves*.'

But perhaps this reasoning may not be quite conclusive; because, supposing any design against our liberties should ever take place, it is probable that the freedom of speech and writing might not be the *first* to be attacked. Of a subject, who was reported to have used his tongue too freely; a certain celebrated monarch* said, "He is welcome to *talk*, provided he leave me but the command of my armies."

When we arrived at the 2d Part of this work, which is entitled '*The true Basis of Civil Government*,' we confess that, notwithstanding our great dissatisfaction with the foregoing part, we yet expected something solid and conclusive from the reputed ability of our Author. How great was our disappointment, can

* King of Prussia.

only be imagined by those who shall seek this 'true basis' in the work itself. The substance of what we find there is this; 1. That man is a *social* creature; 2. That all men are *not* of like strength nor capacity, mental or corporeal; 3. That the species stand in need of each others assistance; and hence it is, 4th, inferred, 'That nature implanted the constituent principles of government into mankind, without any previous care or thought on their parts. But having done this, she left the rest to themselves, in order that they might cultivate and improve her gifts and blessings in the best manner they could.'—Indeed! why, this is all that *Locke* and his disciples contend for. If our Author means, that no human societies, which deserve the denomination of *civil*, can exist without government, we believe that no *Lockian* will contradict him. But what does all this prove? Where is the discovery we are in quest of?—Why, the grand secret, it seems, is this, 'That there is found to exist in human nature a certain ascendancy in some, and a kind of submissive acquiescence in others. The fact itself, however unaccountable, is nevertheless so notorious, that it is observable in all stations and ranks of life, and almost in every company. For even in the most paltry country village, there is, generally speaking, what the French very expressively term, *Le coque de village*;—a man, who takes the lead, and becomes a kind of dictator to the rest. Now, whether this arises from a consciousness of greater courage, or capacity,—or from a certain overbearing temper, which assumes authority to dictate and command, or from a greater address, that is, from a kind of instinctive insight into the weaknesses, and blind sides of others,—or from whatever cause, or causes, it matters not. For the fact itself, as I said before, is undeniable, however difficult it may be to account for it. And therefore here again is another instance of great inequalities in the original powers and faculties of mankind:—consequently this natural subordination (if I may so speak) is another distinct proof, that there was a foundation deeply laid in human nature for the political edifices of government to be built upon;—without recurring to, what never existed but in theory, universal, social compacts, and unanimous elections.'

This, Reader, is the notable discovery which proves *Locke* a blockhead, and overturns the whole fabric of his system; and our happy Author instantly breaks forth into this exultation—'Here, therefore, I will fix my foot, and rest the merits of the cause.' It is a new discovery, indeed, that those who feel 'a consciousness of greater courage and capacity,' who are sensible of 'an overbearing temper which assumes authority to dictate and command,' and who are distinguished by their 'insight into the weaknesses, and blind sides of others,' are therefore authorized to be 'dictators,' and sovereigns to the rest of their species! Away, then, with all elections and implied compacts, with human rights and heavenly justice; for nothing more is now wanting towards constituting the 'true basis of civil government,'

ment,' than arrogance, shrewdness, knavery, and courage. A blessed discovery, truly! Now, whether such doctrines, or those of Mr. *Locke*, be the greater stimulants to 'wanton treason and rebellion' (p. 112), is for our impartial Readers to determine.

On our Author's answers to the objection he supposes may be made to his system, as well as on his comparison between different forms of government, we shall not make any comments; as it would exceed the extent of our design in this work, and would not greatly edify our Readers.

But that part of his treatise which is entitled, '*Improvements suggested*,' demands our attention; because we observe that it contains a laboured attempt to disguise the defects in our popular representation in parliament, and to assign other reasons as the cause of that too great influence in the crown, which is seen and so sensibly felt by the nation. That there is much plausibility, and even much truth, in what our Author says on the subject of distant colonies, wars, armies, contracts, &c. we readily acknowledge; but still we conceive that *the defects in the popular branch of our government* are what give the regal part its too great influence and ascendancy. 'Tis its influence *over parliament* which alone is to be dreaded; for, were parliament uncorrupt and independent, the greater the power of the Crown, the better; because then it would be the power of the *State*, operating through its executive or organ, the Crown; and not a power in the Crown, operating against the State.

That the Crown, at present, hath an alarming influence over parliament, *owing to the defects in the popular branch*, hath been largely demonstrated by Mr. *Cartwright*, in his *Legislative Rights* and his *Barrier*; and, if we mistake not, the Dean has read that author with more attention than it suits with his system to acknowledge. Mr. *Cartwright* has taken some pains to promote an equal representation, and has particularly pointed out to the cities of *London* and *Westminster*, and their environs, how far short of what is justly and constitutionally due to them is their present portion of representation. Our Author does not, upon this ground, openly enter the lists against Mr. *Cartwright*, nor call *justice* to his aid, as the supporter of his argument; but still depends upon his old friend *Discretion*, and, by reasonings of a very fallacious nature, endeavours to insinuate, that if an equal representation were given to the metropolis, it would be attended with a subversion of the government, and every disorder which the licentiousness of an abandoned people could produce. But we will not suffer such an assertion to stand upon our own credit. His words, p. 259, are 'all overgrown cities are formidable in another view, and therefore ought not to be encouraged by new privileges, to grow still more dangerous; for they
are,

are, and ever were, the seats of faction and sedition, and the nurseries of anarchy and confusion. A daring, and desperate leader, in any great metropolis, at the head of a numerous mob, is terrible to the peace of society, even in the most despotic governments:—but, in *London*, where the people are the most licentious upon earth;—in *London*, where the populace are daily taught, that they have an unalienable right to be self-governed,—and that their rulers are no other than their servants;—in *London*, where nothing is held sacred but the will of the people [blasphemously called the *Voice of God*] what are you to expect from an addition of privilege and power, but an increase of the most daring outrages, and the subversion of law and government? The audacious villanies recently committed in *June* 1780, are sufficient, one would think, to give any man a surfeit of the very idea of adding still greater influence and power to a *London* mob.

How an equal representation implies a *mob-government*, we have not penetration to discover; but as Mr. *Cartwright* is the only person we know of, who has fully vindicated the rights of the metropolis in this particular, let us hear what he has to say on the subject. “Every Englishman,” says he, “having an undoubted right to be either by his representative, or *personally*, in parliament, where the laws which affect his property and his life are enacted, there is not a non-electors who may not justly demand, in his own right, admission into the Commons-house; so that he may there be his own political guardian; since the guardians appointed him by the law and the Constitution have been unjustly taken from him. And it deserves to be noticed, that *all tumults and riots for redress of grievances* are the legitimate effects of NON-REPRESENTATION; since it is not practicable to deliver *in* parliament the sense of a people who have no voice there; and, if it be presented *to* parliament, what justice can be hoped for by the aggrieved, from that power which has avowed its fixed purpose to oppress them, by depriving them of that representation which was their sole defence; in which very instance it continually exercises over them the most consummate tyranny? It is the dictate of nature for men to seek, in their own collective strength, that redress from tyrant rulers, which they do not hope to obtain from the mere justice of their complaints; whereas *men who enjoyed a constitutional representation, corrected and purified by themselves from session to session, could not possibly have, at any time, either cause or inclination for such proceedings**.”

And in another place he says, “It is the very praise of emancipation, that, cheering the depressed heart by imparting the

* Letter to the Deputies of the Associated and Petitioning Counties, Cities, and Towns; on the Means necessary to a Reformation of Parliament, p. 13.

valuable privileges of a citizen, and ennobling the depraved mind, by paying it respect, and teaching it to know its own value, it eminently promotes virtue, and an orderly, decent conduct in the humblest orders of the community; whereby it renders to the commonwealth a benefit, which wise men know to be of infinitely more value than mines of gold, and far more operative towards public peace and safety, than armies of men who never tasted of true liberty, or volumes of statutes for forcing men to contribute to the good of the State, in which they have no common interest; but, by the injustice of its laws, are made *aliens* and *strangers* in their own country*."

The next question discussed, is, that of a right in the Commons of England to elect their representatives *annually*, or rather every *session*. The Dean, as may be supposed, denies the existence of such a right; and resorts to the same species of arguments as those used by *Blackstone*, in his Commentaries, I. 153. We shall not trace the subtilties of this dispute, as a refutation of *Blackstone* may be found in *Sharp's Declaration of the People's natural Right to a Share in the Legislature*, first edition, p. 159, which equally refutes the Dean: but, joining issue with the Dean himself (p. 256.), that 'deputies from, and representatives of the people,' are 'an *essential* branch of the British Constitution,' we cannot but infer, that an *equal* division of such deputies is an evident dictate of justice; and, consequently, that *all* the people are entitled to vote for representatives. And from these premises it is, that Mr. *Cartwright* demonstrates their right to a new election every session; "because," says he, "whenever a parliament continues in being for a *longer* term, very great numbers of the Commons, who have arrived at the years of manhood since the last election, and therefore have an indisputable right to be represented in the House of Commons, are then unjustly deprived of that right†." And again, says he, "if the Legislature may enact, that the people shall not elect a new parliament more than once in *three* years, by parity of reason they may forbid them for *thirty*, or *threescore*, or *three hundred*. Who sees not the absurdity of such doctrine, and the perdition which is connected with such a principle‡?"—If the Dean means seriously to *confute*, and not to *confound*, we should recommend it to him not to pass by sound and conclusive reasonings in works which we know he has *read*, because he has *quoted* them, while, at the same time, he makes use of stale arguments, as new, which in those very works have been answered over and over again.

* *Barrier*, p. 25.

also *Legislative Rights*, p. 61.

† *Ib.* p. 21.

‡ *Ib.* 140. See

Although

Although we do not assent to the *principles* of our Author's system, yet, we mean not to insinuate, that in all he has written on the subject there is no instruction. As the works of the most acute unbelievers have tended, in no small degree, to advance the cause of religion; so those who have written with most ingenuity against the liberties of mankind, have, in like manner, advanced the cause of freedom; by exciting men of warm affections, and a zeal for truth, to exercise their best talents in its defence. In this division of the treatise before us there are some useful hints.

In Part III. we meet with an elaborate account of the ancient *Gothic* and *Feudal* systems of government; on which we have only to observe, that our Author has selected and dwelt upon such parts of history only, as place the liberty then enjoyed in this country in the most unfavourable point of view: from which he draws conclusions to the prejudice of those popular rights, and that rational system of freedom, vindicated by Mr. *Locke* and his followers; although we can by no means admit, that, were our ancestors universally placed in as slavish a condition as the Dean *erroneously* represents, we ought to be slaves too; for we entirely agree with the *Lockians* in thinking, that the rights of freedom are inherent in all men, and are not in the smallest degree impeached by any violation of them which may have been experienced by their ancestors. But those who are desirous to make a due estimate of our Author's merit with respect to this part of his work, may receive great assistance from consulting Mr. *Ibbetson's Dissertation on the National Assemblies under the Saxon and Norman Governments* *. With a *Postscript addressed to the Dean of Gloucester*.

We come now to a chapter which is divided into two sections; the first of which is in answer to 'The cavils of Mr. Cartwright,' and the second to 'The cavils of Mr. Professor Dunbar.'

As the point in dispute between him and the former of these two gentlemen is of a deep and delicate nature, going to the very foundation of their respective systems, we will only state the several questions which, as we conceive, are necessary to be solved in order to its decision; and refer our Readers to the Authors themselves for the solutions; 1. Are the rights of mankind to civil liberty inherent and *unalienable*? 2. Is it essential to freedom, that a person be either a member of the Legislature, or have a representative there? 3. Have the women the same title to the privileges of being present in the Legislature, either in person or by representatives, as the men?

* An account of this Tract is at this time due from us to the Public.

The answers to the Professor are on inferior points.

In the following chapter are introduced upon the stage ARISTOTLE, CICERO, GROTIUS, and HOOKER, as 'Authorities against Mr. LOCKE,' and being 'opposite to the *Lockian system* of government.' His principal view in this, it seems, is to contradict what he calls an assertion of Mr. Locke, that mankind are *driven* into society, and to shew, that these great men thought society was *natural* to men. And this, he is constantly remarking to us, is a difference between the *Lockians* and himself of the highest importance. Nay, he every where speaks of this supposed idea of Mr. Locke, as a *fundamental* of his system, without which it is annihilated; and includes all his disciples, without exception, as maintaining the same position. 'The *Lockians*,' says he, p. 124, 'maintain, that mankind, have a *capacity* for becoming members of a civil society;—but no *natural* desire or inclination for entering into such a state of life.' And again, p. 378, 'The disciples of Mr. Locke,' says he, 'differ from the rest of mankind, ancient and modern, in two essential points. I. They often maintain, in express terms, and *the tenor of their argument always doth*, that mankind have no natural bias, no innate instinct or propensity towards civil society, as an *end* or *object*.'——'Mr. Locke's own expression is, that men are *DRIVEN* into society.—But why driven? And who drives them? Their own *vanities* and *fears*, he tells us. For, it seems, that after having deliberated on the matter, *pro* and *con*, men at last resolved to abandon the charms of native liberty, in order to guard against those dangers and inconveniencies, which they found to be unavoidable in their natural and solitary state. Hence, therefore, it necessarily follows, according to the Lockian idea, that government itself, even in its best estate, and when best administered, is no other than a *necessary evil*, which must be endured, for the sake of escaping from such other evils as are still more intolerable.'

This is the Dean's assertion. We have already noticed how true it appears to be, with regard to Dr. *Priestley* and Major *Cartwright*. We will now examine its veracity in respect of Dr. *Price*. In his Discourse addressed to a Congregation at Hackney, Feb. 21, 1781, p. 9, he delivers himself thus; "We find ourselves," says the Doctor, "so made, that *we necessarily seek society*, and cannot exist happily out of it. There is reason to think this must be the case with all intelligent creatures; for it is not to be conceived that any of them can want *social affections*, or be entirely indifferent to all *social connections* and *intercourse*. An existence absolutely solitary must, one would think, be dreary and melancholy. But whatever in this respect may be true of intelligent creatures in general, *we know, that what I am observing is true of ourselves*. The *principles of our natures* lead us to unite, and to form ourselves into societies. In consequence of this, we gain many pleasures and advantages which we could not otherwise enjoy. Some of our noblest affections, which

which would otherwise lie dormant, are drawn forth into exercise; and the strength of a whole community is employed in the defence and protection of every particular member of it."—Can words be stronger? And might not our Author have known, that so strongly did the Doctor feel this social passion in his own breast, that he published some years ago an express discourse, to shew the probability of its remaining with mankind beyond the grave. Thus far, it seems, our Author is very unfortunate; for unfortunate, indeed, it is, to be convicted of palpable misrepresentations. Let us now see, whether it be really TRUE, that Mr. *Locke* himself, denied this *natural propensity* to society so strongly asserted by his disciple Dr. *Priest*?

In the 15th Section of his 1st Book, he says, "To those that say, there were never any men in the state of nature, I WILL NOT ONLY OPPOSE THE AUTHORITY of the judicious *Hooker**, Eccl. Pol. lib. 1. § 10. where he says, *The laws which have been hitherto mentioned, i. e. the laws of nature, do bind men absolutely, &c.*—therefore to supply those defects and imperfections which are in us, as living single and solely by ourselves, WE ARE NATURALLY INDUCED. TO SEEK COMMUNION AND FELLOWSHIP WITH OTHERS: this was the CAUSE of men's uniting themselves at first in politic societies: but I, moreover, affirm, &c."—Again, Sect. 77. "GOD having made man such a creature, that in his own judgment it was not good for him to be alone, put him under strong obligations of necessity, convenience, and INCLINATION to drive † him into society [distinguished by Italics in the original], as well as fitted him with understanding and language to continue and enjoy it. The first society [again printed in Italics] was between man and wife, which gave beginning, &c." And lastly, Sect. 101. after stating the two objections made to the doctrine of an implied *Original compact*, he proceeds thus, "To the first there is this to

* See p. 402, where *Hooker* is quoted as an authority against *Locke*, delivering these words, "Two foundations there are which bear up public societies; the one, a *natural inclination*, whereby all men desire sociable life and fellowship; the other, an order expressly or secretly agreed upon, touching the manner of their union in living together." Mr. *Locke* himself could not surely have wished for a stronger support!

† But this is not the passage alluded to, when our Author, as above, tells us, that 'Mr. *Locke*'s own expression is, that men are DRIVEN into society.' For that, as quoted p. 9, is from the 127th Section, and runs as follows: "Thas mankind, notwithstanding all the privileges of the state of nature, being but in an ill condition while they remain in it, are quickly driven into society." Who could not consult either *Locke*, or *Newton*, or *Euclid*, or the four Evangelists themselves at this rate?

answer, That it is not at all to be wondered, that *history* gives us but a very little account of *men, that lived together in the state of nature*. The inconveniences of that condition, and THE LOVE AND WANT OF SOCIETY, no sooner brought any number of them together, but they presently united and incorporated, if they designed to continue together."

Is not a *love* of society a 'natural bias, instinct, or propensity?' And does not this *want* of society, evidently signify a *natural want*, alias a 'natural bias, instinct, or propensity?'—if the Dean likes those words better than *Locke's* own. Are these the premises from whence, as the Dean says, 'it necessarily follows, according to the Lockian idea, that government itself, even in its best estate, and when best administered, is no other than a *necessary evil*?' p. 25. 41. 379. But this false and malignant conclusion was, it should seem, necessary to be drawn at all events; in order to serve that cause in which the reverend Author has thought fit to embark.

We shall now leave our Readers to judge, whether the Dean of Gloucester, after all his arrogant boastings, has *confuted* the Lockians, or himself; and to those who may propose to read his curious performance, we shall only recommend, that they also examine, FOR THEMSELVES, those particular treatises of the Lockians which he refers to; as the above specimens of his candour and fidelity to the truth, may possibly convince them that it is absolutely necessary; especially when they take notice, that the words last quoted from Mr. *Locke* are to be found in the very same chapter with the first *seven* quotations made by himself in the opening of the work,—which we now dismiss.

ART. II. Conclusion of the Account of the Bishop of Worcester's Sermons.

IN our Review for August, we gave an account of the second volume of these Sermons, and now proceed to the third; in the first sermon of which, his Lordship discourses from *Isa. l. 11. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks which ye have kindled: this shall ye have of my hand, ye shall lie down in sorrow*.—The Prophet's purpose in the text, we are told, is to inculcate this great truth, that *Revelation is the only sure and comfortable guide in matters of religion*. To second this purpose, so energetically expressed by the Prophet, his Lordship endeavours to shew, that all the *sparks* of human knowledge, on this important subject, are but *smoke*; and all the *fire*, which human genius and industry can kindle at the altar of human reason, is itself; when compared with the light and heat of Divine Revelation.

The second sermon well deserves the attentive perusal of unbelievers. The Preacher shews, that an inquirer into the truth of the most rational, and the purest of all religions may be prejudiced against it by a double pride, by the PRIDE OF REASON, and the PRIDE OF VIRTUE. The words of the text are—*If the Gospel be hid, it is hid to them that are lost.* If what Dr. Hurd advances in this sermon be true (and we see no reason to doubt it), the man who rejects the Gospel may tremble for himself, when he considers that his REASON, nay his VIRTUE, may be the instrument of his ruin, and may learn to suspect the power and influence of his grosser passions, when he sees that even his more refined ones may corrupt his judgment, and betray him into infidelity.

In the third sermon, his Lordship explains and illustrates those words—*Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear*; and, in the fourth, he inquires into those circumstances, in the discourses of our Saviour, which give real weight and dignity to the observation in the text—*that never man spake like this man.*

In the fifth and sixth sermons, the Preacher considers two very remarkable circumstances in the conduct of our Saviour towards the Jews. He came to *instruct* them in the principles of a new religion, and to *convince* them of its divine authority. Yet, to such of them as were least enlightened by his doctrine, he generally addressed himself in parables; and before such as were backward to admit his pretensions, he was sparing of his miracles. Now the contrary of this conduct, it is said, might be expected; that he should have explained himself in the clearest manner to the uninformed Jews; and should have multiplied his miracles for the conviction of the unbelieving. His Lordship shews, in a very clear, distinct, and satisfactory manner, that our Saviour's conduct, in either case, was suitable to his character and mission.

The subject of the seventh sermon is, *one single instance* of that indifference which the Apostles shewed to their own interests, viz. *Their total disregard of human applause in preaching the Gospel.* The words of the text are, *we preach not ourselves, but Christ Jesus the Lord.* Men, we are told, may be said to *preach themselves*, in two respects: when they shew a solicitude to set themselves forth with advantage; first, as to their *moral* character: and secondly, as to their *intellectual*. When men would give an advantageous idea of their *moral* character, they usually express this design, either, 1. *By representing or insinuating their superior worth and virtue*: or, 2. *By suppressing or palliating what may render it suspected*: or, lastly, *By dwelling on such topics, and in such a manner, as may give occasion to others to think well of their moral*

moral qualities. His Lordship tries the Apostolic writings by each of these marks.

Consider, says he, those apologists for themselves, who have left us memoirs of their own lives. You will find, in most of these, an ambitious display of those moral virtues, by which they desire to be distinguished. They lose no opportunity of setting forth the purity of their designs, and the integrity of their practice. The rest may do this with less pomp and ostentation; they may preserve a modesty in the language, and a decent reserve in the air and cast of their narration. Still the same purpose is discoverable in all these writers, whether they openly proclaim, or nicely suggest and insinuate their own importance. When men are actuated with a strong desire of appearing in the fairest light to others, it unavoidably breaks out in some shape or other, and all the indirect ways of address cannot conceal it from the intelligent observer.

We have a great example in two, the most extraordinary persons of the Pagan world, I mean, XENOPHON, and JULIUS CÆSAR. These admired men thought fit to record their own acts and achievements; and have done it with that air of neglect and unpretending simplicity, which has been the wonder of mankind. Yet, through all this apparent indifference, every one sees the real drift of these elaborate volumes: every one sees, that they are composed in such a way as to excite the highest opinion, not of their ability in the art of war only, but of the justice, generosity, benevolence, in short, the moral qualities of their respective authors. It evidently appears, that they designed to be their own panegyrists; though none but such men could have executed that design in so inoffensive and successful a manner.

But now, if we turn to the sacred writers, we shall find no traces of their *preaching themselves*, in this respect. These plain fishermen tell their story unambitiously, and without art; or, if we call it art, it is such an one as Greece and Rome had never been able to put in practice. No exaggerations of what may be thought praise-worthy in themselves: no oblique encomiums on their own best qualities or actions: no complacent airs in the recital of what may reflect honour on their own characters: no studied reserve and refinement in the turn and language of their history.

If there be any virtue, which we may suppose them more than commonly anxious to arrogate to themselves, any moral quality in which they would shine out to the observation of others, what more likely than an unshaken fidelity to their Master, that Master, whom they made it their glory, their sole glory, as the Text speaks, *to preach*? Yet they are so far from respecting their own credit in this particular, that they relate their own infirmities and miscarriages; they acknowledge how wavering and precarious their faith was; nay, they tell us, that, in his last distresses, *they all forsook him, and fled*.

This last circumstance reminds us of the next artifice which men employ to set off their moral character, *that of suppressing or palliating whatever may render it suspected*.

As accomplished persons, as the great men before mentioned, were, can we doubt that many exceptionable steps were taken by them

them in the affairs they managed ; that, on some occasions, their prudence failed them, and their virtue, on others ; that their counsels and measures were conducted, at times, with too little honesty, or too much passion ? Yet, you will in vain look for any thing of this sort in their large and particular histories. All is candid and fair, judicious and well-advised : every thing speaks the virtuous man, and able commander. The obnoxious passages are either suppressed, or they are turned in such a way as to do honour to their relaters.

Or, take another instance. When Cicero had offended against the capital law of his moral code, that which enjoined the love of his country ; first, by his backwardness to join the camp of Pompey, and, afterwards, by his prompt submission to the tyranny of Caesar ; what is the conduct of the illustrious Roman patriot, on this pressing occasion ? Does he frankly condemn those false steps, or does he content himself with a simple relation of them ? Neither of these things ; he softens and disguises the truth ; he employs all his wit and eloquence to palliate this inglorious desertion of his principles, to himself and others.

I might add many other examples. But ye see, in these, a striking contrast to the ingenuity of the sacred writers. They study no arts of evasion or concealment. They proclaim their own faults, and even vices, to all the world. One, acknowledges himself to have been a furious bigot, a persecutor, and blasphemer : another, relates his own cowardice, ingratitude, and treachery. There is nothing like a concert between them to cover each other's defects : they expose the vindictive zeal of one ; the intolerant spirit of others ; the selfish intrigues of all. In a word, they give up their moral character to the scorn and censure of their readers, and appear solicitous for nothing but the honour of their Master—*They preach not themselves, but the Lord Jesus Christ.*

The eighth and ninth Sermons are ingenious and instructive discourses, from the following passages of Scripture—*The poor have the Gospel preached unto them—and—In my Father's house are many mansions : if it were not so, I would have told you.*

In the tenth Sermon, his Lordship considers our Saviour's promise of the Spirit to his disciples, in the following words, *John xvi. 12, 13.—I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, shall come, he will guide you into all truth, &c.*—In the eleventh, he shews, from these words—*Ye men of Galilee, why stand ye gazing up into Heaven, &c.* that the true wisdom of Christians consists in adverting to the moral and practical uses of their religion, instead of indulging subtle, anxious, and unprofitable speculations concerning the articles of it ; such especially as are too high, or too arduous for them ; such, as they have no real interest in considering, and have no faculties to comprehend. His Lordship enforces this consideration, by applying it to the case of such persons, and especially of such Christians, as have been, at all times, but too ready to sacrifice conduct to speculation ; to neglect the ends of religious doctrines, while they busy

busy themselves in nice and fruitless, and (therefore, if for no other reason) pernicious inquiries into the grounds and reasons of them.

In the days of ancient Paganism, he observes, that two points, in which religion was concerned, chiefly engaged the attention of their wise men; GOD, and the HUMAN SOUL: interesting topics both; and the more necessary to be well considered, because those wise men had little or no light on those subjects, but what their own reason might be able to strike out for them. And, had they been contented to derive, his Lordship says, from the study of God's works, *all that may be known of him*, by natural reason, *his eternal power and Godhead*, and had then glorified him with such a worship, as that knowledge obviously suggested; or, had they, by adverting to their own internal constitution, deduced the spirituality of the soul, together with its free, moral, and accountable nature, and then had built on these principles the expectation of a future life, and a conduct in this, suitable to such an expectation; had they proceeded thus far in their inquiries, and stopped here; who could have blamed, or, rather, who would not have been ready to applaud their interesting speculations. But, when, instead of this reasonable use of their understanding in religious matters, they were more curious to investigate the essence of the Infinite Mind, than to establish just notions of his moral attributes; and to define the nature of the human soul, than to study its moral faculties; their metaphysics became presumptuous and abominable: they reasoned themselves out of a superintending Providence in this world, and out of all hope in a future; they resolved God into Fate, or excluded him from the care of his own creation, and so made the worship of him a matter of policy, and not of conscience; while, at the same time, they dismissed the soul into air, or into the spirit of the world; either extinguishing its substance, or stripping it of individual consciousness; and so, in either way, set aside the concern, which it might be supposed to have in a future state, to the subversion of all morality, as well as of religion.

Such was the fruit of Pagan ingenuity! The philosophers kept gazing upon God, and the soul, till they lost all just and useful conceptions of either: and thus, as St. Paul says, *they became vain in their imaginations; and their foolish heart was darkened.*

If from the Grecian, continues his Lordship, we turn to the oriental, and what is called barbaric philosophy, what portentous dreams do we find about angels and spirits, or of two opposite principles, contending for mastery in this sublunary world; ingeniously spun out into I know not what fantastic conclusions, which annihilate all sober piety, or subvert the plainest dictates of moral duty. So

TRUE

true is it of all presumptuous inquirers into the invisible things of God, that *professing themselves wise, they become fool !*

But those extravagancies of the heathen world deserve our pity, and may admit of some excuse. The world is, that, when Heaven had revealed of itself what it saw fit, this irreverent humour of searching into the deep things of God was not cured, but, indeed, carried to a greater, if possible, at least to a more criminal excess; as I shall now shew in a slight sketch of the mischiefs, which have arisen from this audacious treatment even of the divine word.

It would give us pleasure to lay before our Readers the whole of what his Lordship advances upon this curious and interesting subject; but we must content ourselves with referring them to the Sermon itself, which does honour to the Preacher's learning and abilities.

In the twelfth Sermon is shewn, how very small a matter will serve to overpower the strongest evidence of our religion, though proposed with all imaginable advantage to us, when we *hate to be reformed*, or, for any other reason, have no mind to be convinced of its truth. This strange power of *prejudice* is exemplified in the text—*Is not this the carpenter's son ? &c. Matth. xiii. 55, 56.*

His Lordship's purpose, in the 13th Sermon, is to prove the reality of demoniac influence upon the mind of men.—That there are angels and spirits good and bad; that at the head of these last, there is ONE more considerable and malignant than the rest, who, in the form, or under the name, of a *serpent*, was deeply concerned in the fall of man, and whose *head*, as the prophetic language is, the Son of man was, one day, *to bruise*; that this evil spirit, though that prophecy be in part completed, has not yet received his death's wound, but is still permitted, for ends unsearchable to us, and in ways which we cannot particularly explain, to have a certain degree of power in this world, hostile to its virtue and happiness, and sometimes exerted with too much success; all this, we are told, is so clear from Scripture, that no believer, unless he be, first of all, *spoiled by philosophy and vain deceit*, can possibly entertain a doubt of it.—We are far from thinking this doctrine so clear from Scripture as his Lordship imagines; nor do we think it quite consistent with candour, to suppose that no person can entertain a doubt of it, unless he be *spoiled by philosophy and vain deceit*.

The 14th Sermon is a very judicious practical discourse: the Preacher shews, very clearly, that the *fear of God*, or the RELIGIOUS PRINCIPLE, is the proper guide of life. In the fifteenth is shewn the danger of giving a full scope to the pursuit even of innocent pleasures; and in the 16th, how repugnant the doctrine of the text (Matth. v. 38, 39, 40, 41.) is to that contentious, vindictive, and even sanguinary spirit, which prevails

prevails so much among those, who, by a strange abuse of language, call themselves Christians.

The 17th and 18th Sermons are a commentary upon *Luke ix. 26. Whofoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.*

The text to which the two last Sermons refer, is, the memorable promise made to PETER—*On this rock will I my church.* In the first of them, his Lordship takes a short view of the most remarkable of those attacks, which have been made, at different times, on the Church of Christ, and shews how constantly and successfully they have been repelled. The second contains a slight sketch of the trials to which Christianity has been exposed, from the improved reason of ancient and modern times, and of the effect, which those trials appear to have had on the credit and reception of that religion.

His Lordship observes, that, from the Reformation to the present time, the Christian religion has been the first and last object of attention; that it has been examined with the most suspicious and sceptical curiosity; that it has stood the attacks of wit, of learning, of philosophy, and, sometimes, of all these acting in concert, without any restraint or reserve whatsoever; that, notwithstanding all this, it keeps its ground, or rather, that the belief of it is entertained, not only by the multitude, but, more firmly than ever, by the ablest and wisest men.

When we contemplate the present state of Christianity, in an age of the greatest light and freedom, and the respect that is still paid to it, his Lordship desires us to call to mind the state of Pagan religion under the like circumstances; and to reflect that, when men of sense examined its pretensions in the Augustan age, there was not a single person in the priesthood, or out of it, of ability and learning, who did not see and know that the whole was a manifest imposture, and destitute of all evidence, that could induce a well-grounded and rational assent. Can any thing like this, he asks, be said, or even suspected, of the Christian faith?

His Lordship allows, that fraud and falsehood, by being mixed with a great deal of acknowledged evident truth, may obtain respect even with some acute and inquisitive men; as, without doubt has been the case of Popery since the Reformation: he allows, too, that a false religion, unsupported by any truth, may even keep its ground in a learned age, when restraint or other causes have prevented a free inquiry into that religion; as may have been the case of Mahometanism, in one stage of the Saracen empire: but that a religion, like the Christian, as delivered in the Scriptures, which must either be wholly false or wholly true, and has been scrutinized with the utmost freedom and se-

verity, should yet, if the arguments for it were weak and fallacious, maintain its credit, and subsist in the belief of the most capable and accomplished reasoners, is, he thinks (and with great justice, in our opinion) a prodigy, which never has appeared, or can appear among men.

ART. III. *Experiments and Observations relating to various Branches of Natural Philosophy; with a Continuation of the Observations on Air.* The Second Volume. By Joseph Priestley, LL. D. F. R. S. Honorary Member of the Academy of Sciences at Petersburg, and of the Royal Academy of Medicine at Paris. 8vo. 6s. Boards, Johnson. 1781.

THOSE—and their number certainly is not small—who have been duly sensible of the value and importance of the Author's former philosophical publications, will be happy to find that he still continues a pursuit in which he has been so eminently successful; and for which nature seems to have endowed him with particular talents. The great number of experiments related in this volume, sufficiently evinces how extensively and successfully the active mind of the Author has been employed, since the publication of his last volume, in extending his useful pursuits, and in opening new sources of enquiry, notwithstanding some late interruptions respecting his private situation.

In this second volume (which may likewise be considered as the fifth of his publications in this branch of science), he 'closes,' to use his own words, 'his philosophical accounts as they stand at present;' still following the same excellent method, which he at first adopted, of giving a familiar and historical account of his experiments, and of the motives which led to them; and of presenting them to the world, as soon as he was in possession of sufficient materials for a volume. In consequence of this early publication of his discoveries, the Public are already possessed of many others, which they principally owe to the frank and communicative spirit of the Author; whose early communications, quickly diffused throughout Europe, by means of translations and extracts in literary journals, but principally in consequence of their intrinsic importance, have incited, and at the same time enabled, numerous philosophers to prosecute these new subjects of philosophical and chemical inquiry with success.—For, to use the Author's motto, *Philosophy, like Fame, vires acquirit eundo.*

The Author has arranged the contents of the present volume in thirty-three sections. Though we cannot undertake to give a regular analysis of a work which comprehends so great a variety of matter, we shall nevertheless take a somewhat methodical

dical view of the principal articles which are treated of in this volume.

The first five sections of this work contain several interesting observations and experiments, relative to that great process of nature discovered by the Author;—the purification of the atmospherical air by the means of growing plants; and particularly to the remarkable influence of the *solar light* on that process. A continuation is given of the Author's experiments on the *green matter* that appears in water exposed to the light; and which, since his former publication, has been found to be a real *vegetable substance*; the invisible seeds of which, or at least those parts by which it is propagated, probably float at all times in the atmosphere, and insinuate themselves into vessels not perfectly closed: for, in water contained in a vessel inverted in quicksilver, this vegetable matter will not be produced.

Any person may soon be satisfied with respect to the vegetable nature of this substance, by placing, as we have done, the glass sliders of a microscope in water exposed to the light; and examining it with a pretty strong magnifier, when it first appears: for when it has grown some time, it puts on the appearance only of an unorganised gelatinous mass. One species of it—for there are several, consists of long and slender filaments, or rather hollow tubes; which frequently, after the Sun has shone some time, present the appearance of strings of beads, in consequence of the numerous bubbles of air contained within their cavities.

The Author appears now to have satisfactorily ascertained the *genesis*, or real origin, of this pure air; and to have proved that it is not *produced* by light, or even by the plants, in consequence of any actual *transmutation* of one substance into another, as seems to have been the opinion of Dr. Ingenhousz: but that it is produced, or comes into view, only in consequence of the purification of the impure air, *previously existing in the water*, by the action of the plants upon it; which attract and retain the phlogiston, and then reject or emit the air, now rendered pure by being freed from that principle. But for the particular experiments from which this conclusion is deduced, the Reader must consult the work itself.

One of the most curious circumstances relative to the production of dephlogisticated air from this *water moss*, as the Author properly enough calls it, is, that various vegetable and animal substances being put into the water, and which have a tendency to putrify in it, promote nevertheless the production of this pure air, by seeming to furnish a proper *pabulum* for the *water moss*, which receives and is nourished by the phlogistic matter contained in these substances; which last, under other circumstances (*i. e.* if they had been kept in water *in the dark*;

or

or been confined by quicksilver) would have become putrid, and have phlogistified the air, or have furnished inflammable air.

Thus, some fresh cabbage having been put into a large jar, filled with rain water, and inverted in a basin of the same; in about a month, two portions of dephlogistified air were successively collected. The cabbage was then soft, but not offensive. The same cabbage being replaced in fresh water, several ounce measures of dephlogistified air were again produced; and the cabbage was still soft, and not in the least offensive.

‘The reason of this, I imagine,’ says the Author, ‘was, that the *phlogiston*, which would have constituted the offensive smell of the cabbage (and no putrid vegetable substance is more offensive) was, in this case, imbibed by this *water moss*, as fast as it was produced by the process of putrefaction; and the vessel being large, there was no superabundant phlogiston to contaminate the air.’

On using however a *very large* proportion of cabbage, and a comparatively small quantity of water, in two vessels, one of which was set in a *dark room*, and the other exposed to the *sun*; the results were remarkably different. In less than a week, sixteen ounce measures of air had been produced in the vessel placed in the *dark*; *no part of which was dephlogistified*: one third part being *fixed air*, and the remainder strongly *inflammable*. The cabbage too was putrid and highly offensive.—Even the water placed in the sun had yielded only an ounce measure and a half of air; about one-twentieth of which was fixed air, and the rest *slightly inflammable*. The cabbage here too was become offensive.

This experiment shews, as the Author observes, that *without light*, inflammable air is produced by the putrefaction of vegetable substances; and it accounts for the production of this kind of air in marshes. The cabbage in the sun also produced inflammable air, though less than that in the dark; because there was too great a quantity of it for the capacity of the vessel, or for the production of pure air. There had also been very little sunshine; the weather having been rainy or cloudy.

In another experiment, made with a small quantity of veal; and in which a considerable quantity of dephlogistified air was produced; though the veal at length lost its coherence, and became putrid; yet by continuing the process, during which more dephlogistified air was produced, the jar was *at length* found to have nothing offensive in it; the putrid matter having probably been then wholly exhausted, in supplying *pabulum* to the vegetable matter.

Perhaps the following experiment shews, more satisfactorily than the other, the truth of the hypothesis above suggested; with respect to the agency of putrescent substances in affording a *pabulum* to the

the vegetable matter which emits the dephlogisticated air; as well as in relation to the effect of *light*, and to the subsequent influence of putrefaction, in *destroying* the dephlogisticated air *already generated*.

‘ On the 21st of June, I put a dead mouse into a jar containing 200 ounces of water, inverted in a basin of the same, which I placed in the *sun*. At the same time, I put another mouse into a jar of the same size, filled with the same water, and placed it in the *dark*. In this vessel, the water was never discoloured, and very little air was produced; whereas, from the mouse in the sun, there presently issued a quantity of white mucous substance, which soon turned to an intense green, and yielded air most copiously. After some time, the whole jar was full of this thick green matter, and air rose from every part of it; but it was destroyed as soon as it approached the upper part of the jar, where the dead mouse floated; owing no doubt to the phlogistic matter which issued from it.

‘ In order to verify this, I threw out the mouse, and dividing the turbid green water into two parts, I put one half into a retort exposed to the sun, and the other into an equal retort which I placed in the dark. The water in the sun presently yielded permanent air, highly dephlogisticated; whereas that in the dark gave not a single bubble: but when I soon afterwards brought it into the sun, it yielded air like the other.’

We cannot quit a subject of this general kind, and which requires no profound knowledge in chymistry to be rendered intelligible, without transcribing some general reflections of the Author, respecting the wise and provident oeconomy of nature, displayed on so large a field, and yet on a class of subjects on which her beneficent and extensive operations had *hitherto* been carried on in perfect secrecy.

‘ It is impossible not to observe, from these experiments, the admirable provision there is in nature, to prevent, or lessen, the fatal effects of putrefaction; especially in hot countries, where the rays of the sun are the most direct, and the heat the most intense. For whereas animal and vegetable substances, by simply putrefying, would necessarily taint great masses of air, and render it wholly unfit for respiration; the same substances, putrefying in water, supply a most abundant *pabulum* for this wonderful vegetable substance, the seeds of which appear to be in all places dispersed invisibly through the atmosphere, and capable, at all seasons of the year, of taking root, and immediately propagating themselves to the greatest extent. By this means, instead of the air being corrupted, a vast addition of the purest air is continually thrown into it.

‘ By this means also stagnated waters are rendered much less offensive and unwholesome than they would otherwise be. That
froth

froth which we also see on the surface of such waters, and which is apt to create disgust, generally consists of the purest dephlogisticated air, supplied by aquatic plants which always grow in the greatest abundance, and flourish most in water that abounds with putrid matter. When the sun shines, these plants may also be seen to emit great quantities of pure air.

‘ Even where animal and vegetable substances putrefy in AIR; as they have some moisture in them, various other plants, in the form of *mold*, &c. find a proper nutriment in them; and by converting a considerable part of the phlogistic effluvium into their own nutriment, arrest it in its progress to corrupt the surrounding atmosphere: So wonderfully is every part of the system of nature formed; that good never fails to arise out of all the evils to which, in consequence of general laws, most beneficial to the whole, it is necessarily subject. It is hardly possible for a person of a speculative turn not to perceive, and admire, this most wonderful and excellent provision.’

In the sections immediately following, the Author treats of air produced by substances putrefying in water, and in mercury; and of the inflammable air produced from the paste formed of iron filings and sulphur with water. These observations are followed by others, in which, in opposition to the doctrine of some other philosophers, he shews, that, though the air is phlogisticated by *respiration*, the *perspiration* of the body does not injure it. To these succeed some observations and experiments; made with a view to discover the origin of that fixed air which presents itself to observation in respiration and some other phlogistic processes; and, in particular, to ascertain the quantity of fixed air naturally contained in a given quantity of common air. These are followed by some observations on the respiration of fishes; and on the production and constitution of dephlogisticated air, particularly on that obtained so commodiously, and in such great plenty, from nitre alone, in an earthen, or rather a coated glass, retort.—Towards the end of the volume it appears that in a retort of a peculiarly refractory earth, made for the Author by Mr. Wedgwood, and in an intense white heat, the Author got no less than 500 ounces of air considerably dephlogisticated, and containing very little fixed air, from two ounces of nitre.—While we are on the subject of dephlogisticated air, we shall take the opportunity of transcribing an observation of the Author's respecting his opinion that an *earth* is either the basis of this and other species of air, or at least exists in a state of solution in them.

‘ In the rapid production of all kinds of air from earthy materials, I have frequently observed that there is a quantity of superfluous *white matter* deposited in the cold water in which it is received. This earth seems to have been held in solution in the

air while it was hot, because it was then quite transparent, and did not become turbid till it was cool; and this is one reason why I think that an earth is the proper basis of all such kinds of air. For if *some* earth be certainly held in a *proper solution*, so as to make a constituent part of the air, while *hot*, as its transparency seems to prove, and it be only deposited by *cold*; *some* of the earth must be retained by it, in *every degree of heat*, and therefore in the *temperature of the atmosphere*. And perhaps no degree of cold can deprive it of *all the earth* that it contains. If it should, I should imagine that, as nothing but the *acid principle* would remain, it would then, like any other *acid air*, become liable to be immediately absorbed by water.*

The Author's subsequent observations on this head merit the attention of those who cultivate the *higher chemistry*, and who wish to inquire into the nature of the chemical *elements*, as they are called, of *earth and air*.

‘ This earthy matter, when incorporated in the air, I should imagine to be then the *same thing*, from whatever substance the air had been produced, being then divested of every thing that was peculiar to the substance from which it had been expelled; just as the *acid*, in the composition of dephlogisticated air, is probably the *same thing*, whether the air had been produced from materials containing spirit of nitre, or oil of vitriol. If this reasoning be true, we shall be in possession of a method of obtaining a truly *primitive earth*, or an *earth principle*, common to all earths, and all metallic calces whatsoever: since dephlogisticated air may, as I have sufficiently shewn, be produced from them all.’—The Author, however, afterwards relates a few observations which may, perhaps, lead to a contrary conclusion. The matter certainly deserves a further investigation.

In the 15th section, the Author rectifies a mistake of Dr. Ingenhousz—(for a mistake it undoubtedly is, and we accordingly noticed it formerly in our account of his work *) by *direct experiments*. From these it is rendered evident, as we inferred *a priori*, that no sensible advantage, either in point of economy or otherwise, could be derived from the breathing of dephlogisticated air, when resting on *lime water*. From these experiments of the Author's it appears—‘ that the air confined by lime water was both diminished and phlogisticated exactly like that which had been confined by common water, by the respiration of [two] mice of equal size, in the same time. The diminution indeed was, at first, a small matter greater in the air confined by the lime water; because the common water did not imbibe the fixed air so readily: but this made no apparent difference with respect to the mice; and the next day, the two por-

* See M. REVIEW, vol. lxii. May 1780, p. 351.

tions of air were found to be as nearly as possible of the same dimensions, and of the *same degree of purity*.*

From these and other experiments the Author at first concluded, that mice would not live in dephlogisticated air till they had completely phlogisticated it, which happens when they die in common air; though they lived longer in the former than might be expected from its purity, as indicated by the nitrous test. He neglected then, however, to put other mice into the *remaining* dephlogisticated air. Attending to this circumstance afterwards, he found that when the second mouse died in this remaining air, it was as completely phlogisticated, as common air is generally found to be, when mice have died in it; and that the death of the first mouse, long before the complete phlogistication of the air, was principally occasioned by its long continuance in the *cold*, after having passed through water.

In a subsequent section the Author satisfactorily shews the fallacy of the new method of ascertaining the purity of common air by means of nitrous air, proposed by the Abbé Fontana, and described by Dr. Ingenhousz in the work above referred to*. From the Author's experiments and reasonings, it appears, that philosophers ought to be as attentive as ever to the strength of the nitrous air, employed as a test of the purity of common air.

Many new observations follow respecting that peculiar modification of nitrous air, formerly discovered by the Author, which he is now induced to call *dephlogisticated nitrous air*; and which possesses the peculiar properties of admitting a candle to burn in it, though it still continues as fatal to animal life as any of the most noxious species of air; and sometimes will diminish common air as much as fresh made nitrous air, though at other times it is not possessed of this power. The Author has now found an easy method of producing this singular species of air in great abundance, merely by putting iron into a solution of copper in nitrous acid.

Some curious and singular experiments are next related, in which the Author treats more particularly than he had before done, of the production of a genuine *inflammable air*; merely in consequence of repeatedly transmitting electric sparks, or explosions, through a given quantity of *alkaline* air confined by quicksilver. He carried on this process, as he supposed, to its *maximum*; or till he judged that the electric explosions made no addition to the bulk of the air: and he found that the space finally occupied by the air was, as nearly as possible, three times as great as that which the alkaline air alone had originally occupied.

* See the same volume of our Review, pag. 349.

This air exploded in the same manner, and appeared in every other respect to be of the same nature as that procured from iron or zinc, by means of the vitriolic or marine acids. And though water was admitted to it, and frequently agitated with it, during two whole days; no sensible part of it was absorbed, nor had the water acquired a smell of volatile alkali. When, however, this air was made to explode, the Author, on instantly applying his nostrils to the mouth of the vessel, perceived a very evident alkaline smell: from which he infers, that the *whole* of the volatile alkali had not been *completely* incorporated with this air; though the combination was sufficiently intimate, to deprive the volatile alkali of its property of being absorbed by water.

This curious experiment undoubtedly deserves to be repeated on a larger scale, and the process to be carried on, till the operator be perfectly assured that no additional explosions will produce any further effect on the alkaline air. The water afterwards added to it should likewise be strictly examined. There appears here to be either an actual *decomposition* of the volatile alkali; or a new combination formed of it with some additional substance. The questions, accordingly, that naturally occur here are—Is *its own* abundant phlogiston only separated from the alkaline air, by the electric explosions, so as to constitute inflammable air; and in that case, what becomes of its other principle or principles?—or does the electric matter *conduct*, from other substances, or itself furnish, *more* phlogiston, to the alkaline air; so as to constitute a kind of neutral compound, insoluble in water?—or lastly, is there, in this case, a disunion of principles, and an increase of dimension, effected merely by the intense *heat* of the electric explosions; as is hinted at pag. 385?—We ought to have premised a conjecture of the Author's—that inflammable air in general consists of phlogiston combined with some *basis*, which is of an alkaline nature; and that the phlogiston of this inflammable air is principally supplied by the electric matter.

The next section contains an account of some singular experiments, shewing the remarkable volatility of that ponderous metallic substance, quicksilver, under certain circumstances. The evaporation of mercury *in vacuo*, or rather its subsequent condensation into globules, in the upper part of a barometer, had been before observed. The Author too had formerly taken notice of a black matter lining the cavity of the upper part of a glass syphon, containing vitriolic acid air confined by mercury, when he sent electric explosions through it: but at that time he entertained no suspicion that this matter came from the quicksilver; imagining that it was altogether formed from the vitriolic acid air,

Without

Without mentioning his previous experiments relative to this subject, we shall only observe, that he made the electrical explosions, in vitriolic acid air, not from the surface of the mercury itself, but between two wires, placed at the great distance of three feet above it; and he found that the black matter was, to all appearance, produced quite as readily, as when the explosions had been taken ever so near to the surface of the mercury. As this black matter on applying heat to it, was found to be mercury; it seems that the mercurial vapour must have completely and previously pervaded the whole space, filled with vitriolic acid air; and that the electric matter found it already dispersed throughout this air, and did not produce any proper *evaporation*, or mechanical *trusion*, of the mercury, by its immediate action upon that fluid. It even appears, from other experiments of the Author's, that mercury exists in the form of vapour, in common air: for here too the black matter is produced, though not so plentifully, and only at a small distance above the surface of the mercury.

To these experiments succeed others—on the nitrous acid existing in metallic calces;—on the extraordinary volatility given to the nitrous acid, on its admixture with the vitriolic, from which it entirely escapes;—and on the *marine acid*, *dephlogistated* by means of *manganese*: a discovery, we believe, of Mr. Scheele's. The experiments made with the acid in this new state (in which it will, *singly*, dissolve gold) confirm the opinion which the Author had always entertained; 'that a certain portion of phlogiston is necessary to all substances, and especially acids, assuming the form of *air*.' The marine acid, thus deprived of phlogiston, is actually brought into a state very nearly resembling that of the nitrous acid; being now, like it, incapable of assuming the form of a permanent air, that is, of an air that can be confined by quicksilver; which substance it immediately corrodes, forming probably with it a kind of corrosive sublimate. Mr. Watt, in a subsequent note, properly observes that this is perhaps an easier, as it certainly is a more direct, way of making that preparation, than the common process.

In the following sections are contained—Observations on the lateral electrical explosion, formerly printed in the Philosophical Transactions; and some miscellaneous experiments in electricity. These are succeeded by others relative to sound, in different kinds of air; and by a few experiments of a miscellaneous nature.

Towards the end of this volume, the Author has added a methodical Index, or a summary view of all the more important facts contained in this and the four preceding volumes, under distinct heads; with references to those parts of the work in which they are more largely treated of. This recapitulation

two former. It was begun April the 18:h 1780, and continued to May the 7th 1781, during which interval the watch was carried no less than six journeys by land, from 110 to 220 miles each.

The greatest difference between its rates of going on any two days in these 13 months is $4''.1$; namely, between its rates on June 2d and June 17th :: and the greatest difference between its rates on any one day and the day immediately following, is $2''6$; namely, between its rates on August 23d and 24th. But the principal point to be regarded in this trial, and in which all former watches, unless we except that of Mr. Arnold's mentioned above, have failed, is its preserving the same rate of going to the end of the trial: whereas it has happened, that all before it, and even this in the two former trials, have been continually accelerated, or continually retarded. The thermometer, kept with the watch; was never higher than 75, nor lower than 43.

From the Preface to this little publication we gather, that it has been caused, or at least hastened, by some illiberality contained in a Preface that was prefixed, by the translator, to Mr. Mayer's Letter, relating to the going of one of Mr. Arnold's pendulum clocks, which was made for the Elector of Bavaria's Observatory at Manheim; an account of which is given in our Review for last July. It is much to be regretted that liberality of sentiment is not more frequently connected with ingenuity than we find it to be: but if Mr. Mudge, or whoever else is the Author of the pamphlet before us, be hurt, either by what is put into, or left out of, that composition, he might have accounted for the conduct which is there observed in a much more natural manner than he has done, if he had known, as we do, that he is the person alluded to, as holding a conversation concerning the sticking of watches together with sealing-wax, with — *ONE OF the Kings of Brentford*, we suppose; for the words "one of the greatest personages of the kingdom" will not apply to any other kind of persons in it. We much wish, also, that the Author of the work before us had not let the ill-nature of another person betray him into recrimination; for the table which he has given by no means proves that his clock goes better than the Elector's. Comparisons, at such great distances as 73, 76, 89, and even 146 days, prove nothing at all. The clock, for aught that appears to the contrary, might have altered its rate of going several seconds between any two of these comparisons, and yet, when its total gain or loss were divided among so many days, have appeared to go even more regular than his table makes it do. Indeed, what Mr. Mayer has done, though far less exceptionable than this account, is but little to the purpose; and for the same reason: comparisons made twice in a month are too wide to determine the daily rate of a clock's
going

going with any degree of precision. And after all, we confess, that we should not have thought of exhibiting, even this going, as any extraordinary thing; after what had been done by Mr. Ellicor's clock at St. Helena, as published by Mr. Mason in the Philosophical Transactions for 1762; by Mr. Shelton's, at St. John's College, Cambridge, as given by the Rev. Mr. Ludlam, in the account of his observations made there in 1767 and 1768; the Transit clock at Greenwich, and many others which might be named; and against the accounts of which no such objections lie.

As we have been led to advert on the Preface to Mr. Mayer's Letter, we cannot help mentioning a mistake or two which are in it; but which, had the Author written with more modesty and good-nature with respect to other artists, might probably have been overlooked. In the first place, he says, that "Mr. Harrison tried a number of methods to get rid of oil, but it seems without success." This is a mistake: Mr. Harrison did get rid of it. He used no oil to the pallets of his pendulum clock; neither did he use any to two of his large time-keepers. Cycloidal cheeks are also mentioned as an improvement of Mr. Arnold's. Now it is well known to every one who was acquainted with Mr. Harrison, and his inventions, that he had not only applied such cheeks to pendulum clocks, but had also discovered that those cheeks ought not to be perfect cycloids; and that he had contrived to make them in such a manner that their curvature could be altered at pleasure, until they were found, by experiment, to answer the end proposed in applying them. This is a thing not hinted at among the improvements mentioned in the Preface now under consideration. See Observations made at St. John's College, Cambridge, by the Rev. Mr. Ludlam, p. 138.

ART. V. *The Baron Kinkuerwanktsförsprakingatchderna*. A new Musical Comedy. As performed at the Theatre-Royal in the Hay-Market. By Miles Peter Andrews, Esq. 8vo. 1s. 6d. Cadell. 1781.

THIS publication is an appeal from the people to the people! from the many in the theatre to the few in the closet. The Musical Comedy of *The Baron* did not, it seems,—"pit, box, and gallery, and all that, 'egad!"—as Bayes phrases it; but the Writer refers it from the turbulent speculators to the gentle readers.

The two following paragraphs, extracted from the Preface, contain the chief reasons assigned as the motives of this publication.

* The very extraordinary circumstances which attended the hearing, or rather the not hearing of this piece, with the subsequent contentions

tensions which it occasioned, would seem sufficiently to call for its publication: these circumstances, however, the Author would certainly have foregone, rather than appear to make appeals from the determination of the Public; but having been charged with bringing on a polite Theatre many low and gross indecencies, many vulgar and improper allusions, justice, and not vanity, obliges him in some measure to rescue himself from so ungentleman-like a conduct. In doing this, however, the Author begs that it may now, as well as formerly, be perfectly understood, he could never mean to dispute the judgment, or oppose the decided opinion of the town;—all he ever wished or requested was, a fair and candid trial, that their opinion might be supported by dignity and justice.——

In a word, the Author begs again to repeat, that he does not mean to murmur at the public decree; but having been charged with intentions he is not conscious of, and having been publicly denied a candid hearing, after he had carefully erased every passage he could conceive objectionable, he takes the opportunity, when tumult has subsided, and the voice of contention is heard no more, to leave it in the breast of every dispassionate reader to determine, whether dulness and indecency prevail his scenes throughout.

Justice obliges us to confess, that the dialogue of this piece, even purged as it now is, is not remarkably *chaste*. A certain pruriency of imagination seems to keep the Author in a perpetual pursuit of *double entendre*, which he sometimes effects *adroitly* enough, and often but clumsily. The fable of this play is avowedly founded on a German anecdote, lately presented to the Public, in the form of a novel, by a Lady of Quality: but the Author has also visibly had recourse to the *Candide* of Voltaire, and Sterne's *Tristram Shandy*. The name of the Curate does not, as we remember, occur in the dialogue; but in the list of the *Dramatis Personæ*, he is openly stiled *Pangloss*: but, bating his name, and his doctrine of *Optimism*, he is but a poor copy from the original of Voltaire. The following scene, one of the best in the piece, will immediately recall Uncle Toby and Corporal Trim to the memory of our Readers.

* **SCENE.** *An Antichamber. The Baron's Castle discovered; Servants entering with scrubbing-brushes, brooms, &c.*

* *Groot.* Lord, Dagran, how tired I am!

* *Dag.* Why to be sure, Mrs. Groottrump, these cursed old apartments do take a consumed deal of cleaning.

* *Groot.* Yes, and we are to do all the business by ourselves;—I am sure you and I work from morning till night, and from night till morning again; but 'tis all labour in vain, I see!

* *Dag.* I am sorry for it! but these devilish long galleries (with the wind coming in at one end, the rain at another, and the dust on all sides) would conquer the patience of Job.

* *Groot.* Aye; and when I have done here, then am I forced to trundle down into the kitchen; serve up breakfast; cook the dinner; wash the dishes, and scrape enough out of them to make supper; besides dressing our young lady in the morning; writing out the accounts at

noon;

noon; and tucking up the old Baron at night! Oh! I can never hold it long! If it was not for the comfort you give me, I should be found some morning lifeless in my bed.

'Dag. Come, come, Grootrump, am not I as hard ridden as you are?

'Groot. No, no! not altogether.

'Dag. Don't I assist in cleaning the stable? Don't I sweep the stable, take care of the horses, feed the hogs, dig in the garden, and say Amen to the curate; besides waiting on my master Hogrestan, who's the very devil himself for tiring a person.

'Groot. Aye! what with his long account of storms and breaches—

'Dag. Aye, but we have met with some disasters, as I can safely say, who have gone through the same duty with him.—A great many rubs (*rubbing with the brush*) a great many rubs, that's certain! and then to get no higher than a Lieutenant at the age of fifty; sad promotion!

'Groot. Yes, but he hopes to get a better promotion now: for he seems to have fixed an eye on our young lady, in an honourable way, and a shameful thing it is at his time of life, I can tell him.

'Dag. Very true—and then so humble, and so distant, that he'll never come to the point.

'Groot. Well, give me an active man for my money (*pushing the chair forward*). None of your shrivell'd decay'd old gentlemen, that make love without knowing how.

Ester Hogrestan, with a Stick and long Pipe; takes two or three Strides about the Stage without noticing them.

'Dag. None of your tall, awkward, forlorn figures, that stride about a place like a ghost! that one scarce knows when they're present or not.—Always thinking of something else, poring and puffing.

'Groot. (*Leaning over the chair*) No, nobody minds such fasty people—

'Dag. (*Over another chair opposite*) No, no, nobody cares for them, more than an old—

[*Hogrestan comes betwixt 'em, and drops his stick, as if absent, with great force, and they start.*]

'Hog. —Jack boot! they could not mean it!

'Groot. (*In a fright*) Lord bless us! I hope he has not overheard us!

'Dag. O don't be alarmed, he thinks too much to hear any thing.

'Groot. Then I'll take care not to give him another opportunity. *[Exit running.]*

'Hog. Why, Dagran, do'st thou recollect my old regimental boots, that hung across the Baron's great aunt, in the gallery & those that I wore at my first campaign?

'Dag. To be sure, your honour—I shall never forget them! They came up (if I recollect) to your Honour's hips, and as roomy as the boot of a stage coach.

'Hog. Then thou rememberest when Count Grunderditch and Baron Filchenberg gave me a most mortal affront by putting a leg of mutton, and other provision, taken on our march, unperceiv'd by me,

inter

into the top of them, and when I paraded into the next quarters, they tumbled out, to the confufion of the whole corps.

Dag. And how I faid upon the occafion, that fuch a gallant gentleman as Lieutenant Hogreftan—fuch a wonderful officer—

Hog. Yes, who had feen fervice—

Dag. Such a ftrict difciplinarian, fays I—attach'd to flogging from his infancy—

Hog. Aye, from theory—

Dag. Yes, and from practice—knows all the perfections of a foldier; fo upright, and fo unforgiving! fo clean and fo poor; fuch a length of time in the fervice, and no promotion!

Hog. Very true, Dagrau.

Dag. O, fays I, it's a mortal fhame! a leg of mutton in a foldier's boots! I am fick at the thought!

Hog. I am obliged to thee—thou haft long been a faithful fervant to me, and interefts thyfelf in all my diftreffes; fo come hither! I have fomething to impart to thee of great confequence; lee that the door is fatten'd.

Dag. Ay, your honour, the door is fift enough—but here are fuch a damnd number of chinks and crannies in this old manfion, that there is no certainty of not being overheard at any time—it is a rare piece of antiquity—this caftle, that's the truth on't.

Hog. What think'ft thou then of my becoming mafter of it?

Dag. What, by ftorm, your honour? Yes, we could foon—

Hog. No!—

Dag. By fap—I remember—

Hog. No, good Dagrau, I mean by marriage; thy poor head is always running upon fortifications, breaf-works, horn-works, and—

Dag. Ay, your honour, it's all the fame thing.

Hog. I hope not. Thy ignorance, good Dagrau, faves thee from all intention of offence—however, I muft inform thee, that there are great difficulties to ftruggle with.

Dag. So much the better for your honour's courage.

Hog. But then, Dagrau, think how heavily it would fit upon a gentleman, whom fortune has long born hard upon, to be thus croffed in his affections at fifty years of age, in his firft paffion, the very infancy of his love, the very dawn of his regard—

Dag. The fecond childhood, your honour would fay.

Hog. I would not fay any fuch thing! but confider how difficult it is to attack with vigour, and yet wifd with gentlenefs; to open one's trenches, and not difcover one's weaknefs!

Dag. Lord, your honour, don't mind, you'll difcover nothing.

Hog. Honeft Dagrau, thy zeal overpowers thee! thou forgetteft that ugly wound I received in my laft campaign.

Dag. The enemy will think it an honourable mark.

Hog. Sure thou doft not remember that—

Dag. We muft then give up the point.

Hog. *(flaking the afbes from his pipe)* I have nothing left to confole me.

Dag. Your honour's pipe is out.

Hog. *(looking at his pipe in a melancholy pofture)*—Not a fpark remaining.

Dag.

* *Dag.* Then it had better be laid aside.

* *Hog.* And yet to fly from one's standard—

* *Dag.* What signified, if we cannot support it?

* *Hog.* An old soldier and yield!

* *Dag.* (*taking fire*) Zounds! your honour we'll not run!

* *Hog.* It would be a shame to desert the field of honour.

* *Dag.* We'll die in the bed of it, that we will.

* *Hog.* Thou revivest me, good Dagrán; we'll rally our forces; they shall yet see I can do something.

* *Dag.* A great deal.

* *Hog.* If we could but—

* *Dag.* Once gain a little advantage, and we may do what we please.

* *Hog.* I don't know that.

* *Dag.* Lord, your honour, there's the enemy reconnoitering us in yonder gallery; therefore, your honour, pluck up a good heart; the first stroke is half the battle.

* *Hog.* Stand to your arms then.

* *Dag.* Ready.

* *Hog.* To the right about.

* *Dag.* March.

* *Hog.* (*marching out*) I'll attack with the van-guard.

* *Dag.* And I'll assist your honour in the rear. [*Exeunt.*]

The lovers, Franzel and Cecil, are not very delicately drawn; the Dutch Mynheer and his frow are intentionally coarse; and the Baron himself is a caricature. On the whole, however, comparing this piece with some others which have passed to the press from the stage, as their authors have announced, *with universal applause*, we are inclined to think that its treatment in the theatre has been rather severe: and we are sorry that a perusal will not warrant our recommending any great degree of mitigation in the sentence, though perhaps more capriciously than judiciously passed.

The Prologue, written by Mr. Pilon, has much more merit than any we ever before received from the same hand; and the Epilogue, by Edward Topham, Esq. is tolerable.

ART. VI. *Johnson's Biographical Prefaces* CONTINUED. See Review for August.

IN characterising the poetry of Matthew Prior, Dr. Johnson, in more instances than one, deviates from the general opinion of its excellence. Many circumstances, indeed, concurred to elevate Prior's poetical character higher than its intrinsic merit alone would possibly have raised it. The single circumstance of his exaltation (which was always considered, as in fact it was, the consequence of literary attainments), by speedy gradations from the station of a tavern-boy to the rank of an ambassador, would naturally impress the world with an idea of very uncommon

mon superiority. Prior's works are considered as composing Tales, Love-verses, Occasional Poems, Alma, and Solomon. 'His Tales are written with great familiarity and great spriteliness: the language is easy, but seldom gross, and the numbers are smooth, without the appearance of care.' But it is a doubt with Dr. Johnson, whether he be the original author of any tale which he has given us.

On his Love-verses the critic is particularly severe; and, if one or two pieces be excepted, justly so. And even in those, it is wit and gallantry, rather than passion, that entitles them to notice. A man, like Prior, connecting himself with drabs of the lowest species, must be incapable of feeling either the warmth of a true passion, or the refinements of an elegant one.

In his Amorous Effusions he is less happy; for they are not dictated by nature or by passion, and have neither gallantry nor tenderness. They have the coldness of Cowley, without his wit; the dull exercises of a skilful versifier, resolved at all adventures to write something about Chloe, and trying to be amorous by dint of study. His fictions therefore are mythological. Venus, after the example of the Greek Epigram, asks when she was seen naked and bathing. Then Cupid is mistaken; then Cupid is disarmed; then he loses his darts to Ganymede; then Jupiter sends him a summons by Mercury. Then Chloe goes a-hunting, with an *ivory quiver graceful at her side*; Diana mistakes her for one of her nymphs, and Cupid laughs at the blunder. All this is surely despicable; and even when he tries to act the lover, without the help of gods or goddesses, his thoughts are unaffecting or remote. He talks not like a man of this world.

The greatest of all his amorous essays is *Henry and Emma*; a dull and tedious dialogue, which excites neither esteem for the man, nor tenderness for the woman. The example of Emma, who resolves to follow an outlawed murderer wherever fear and guilt shall drive him, deserves no imitation; and the experiment by which Henry tries the lady's constancy, is such as must end either in infamy to her, or in disappointment to himself.

That Dr. Johnson's objections to the scope and tendency of the last mentioned poem are just, no one will, we presume, be hardy enough to dispute; but it is at the same time much to be doubted whether many will agree with him in thinking it a dull and tedious dialogue. Were the question to be asked, which of Prior's poems has been most generally read? we are of opinion, it would be determined in favour of *Henry and Emma*. What every one reads can hardly be thought tedious and dull.

Dr. Johnson is of opinion, that all that is valuable in this writer is owing to his diligence and judgment. 'His diligence,' says he, 'has justly placed him amongst the most correct of the English poets; and he was one of the first that resolutely endeavoured at correctness. He never sacrifices accuracy to haste, nor indulges himself in contemptuous negligence, or impatient idleness; he has no careless lines, or entangled sentiments; his words are nicely selected,

and

and his thoughts fully expanded. If this part of his character suffers any abatement, it must be from the disproportion of his rhymes, which have not always sufficient consonance, and from the admission of broken lines into his *Solomon*; but perhaps he thought, like Cowley, that hemistichs ought to be admitted into heroic poetry.

He had apparently such rectitude of judgment as secured him from every thing that approached to the ridiculous or absurd; but as laws operate in civil agency not to the excitement of virtue, but the repression of wickedness; so judgment, in the operations of intellect, can hinder faults, but not produce excellence. Prior is never low, nor very often sublime. It is said by Longinus of Euripides, that he forces himself sometimes into grandeur by violence of effort, as the lion kindles his fury by the lashes of his own tail. Whatever Prior obtains above mediocrity seems the effort of struggle and of toil. He has many vigorous, but few happy lines; he has every thing by purchase, and nothing by gift; he had no *nightly visitations* of the Muse, no insusings of sentiment or felicities of fancy.

His diction, however, is more his own than that of any among the successors of Dryden; he borrows no lucky turns, or commodious modes of language, from his predecessors. His phrases are original, but they are sometimes harsh; as he inherited no elegances, none has he bequeathed. His expression has every mark of laborious study; the line seldom seems to have been formed at once; the words did not come till they were called, and were then put by constraint into their places, where they do their duty, but do it sullenly. In his greater compositions there may be found more rigid flatness than graceful dignity.

The concluding observation is striking and just:

‘A survey of the life and writings of Prior may exemplify a sentence which he doubtless understood well, when he read Horace at his uncle’s; *the vessel long retains the scent which it first receives*. In his private relaxation he reviv’d the tavern, and in his amorous pedantry he exhibited the college. But on higher occasions, and nobler subjects, when habit was overpowered by the necessity of reflection, he wanted not wisdom as a statesman, nor elegance as a poet.’

We are now arrived at a character, which, as a poet, Dr. Johnson seems to have contemplated with singular complacency. As it comes not within the compass or design of this Article to attend the Biographer through all the minutiae of Pope’s life, with which, indeed, the Public is sufficiently acquainted, we shall only touch upon those parts which are connected with his literary history. Perhaps the most interesting part is that where he commences his Translation of Homer.

‘The next year (1713) produced a bolder attempt, by which profit was sought as well as praise. The poems which he had hitherto written, however they might have diffused his name, had made very little addition to his fortune. The allowance which his father made him, though proportioned to what he had, it might be liberal, could not be large; his religion hindered him from the occupation of any civil employment, and he complained that he wanted even money to buy books.

'He therefore resolved to try how far the favour of the Public extended, by soliciting a subscription to a version of the *Iliad*, with large notes.'—

Pope, having now emitted his proposals, and engaged not only his own reputation, but in some degree that of his friends who patronised his subscription, began to be frightened at his own undertaking; and finding himself at first embarrassed with difficulties, which retarded and oppressed him, he was for a time timorous and uneasy; had his nights disturbed by dreams of long journeys through unknown ways, and wished, as he said, *that somebody would hang him*.

This misery, however, was not of long continuance; he grew by degrees more acquainted with Homer's images and expressions, and practice increased his facility of versification. In a short time he represents himself as dispatching regularly fifty verses a day, which would shew him, by an easy computation, the termination of his labour.

His own diffidence was not his only vexation. He that asks a subscription soon finds that he has enemies. All who do not encourage him defame him. He that wants money will rather be thought angry than poor; and he that wishes to save his money, conceals his avarice by his malice. Addison had hinted his suspicion that Pope was too much a Tory; and some of the Tories suspected his principles, because he had contributed to the *Guardian*, which was carried on by *Steele*.

To those who censured his politics were added enemies yet more dangerous, who called in question his knowledge of Greek, and his qualifications for a translator of Homer. To these he made no public opposition; but in one of his Letters escapes from them as well as he can. At an age like his, for he was not more than twenty-five, with an irregular education, and a course of life of which much seems to have passed in conversation, it is not very likely that he overflowed with Greek. But when he felt himself deficient he sought assistance, and what man of learning would refuse to help him? Minute enquiries into the force of words are less necessary in translating Homer than other poets, because his positions are general, and his representations natural, with very little dependence on local or temporary customs, on those changeable scenes of artificial life, which by mingling original with accidental notions, and crowding the mind with images which time effaces, produce ambiguity in diction, and obscurity in books. To this open display of unadulterated nature it must be ascribed that Homer has fewer passages of doubtful meaning than any other poet either in the learned or in modern languages. I have read of a man, who being, by his ignorance of Greek, compelled to gratify his curiosity with the Latin printed on the opposite page, declared, that from the rude simplicity of the lines literally rendered, he formed nobler ideas of the Homeric majesty, than from the laboured elegance of polished versions.

Those literal translations were always at hand, and from them he could always obtain his author's sense with sufficient certainty; and among the readers of Homer, the number is very small of those who find much in the Greek more than in the Latin, except the music of the numbers.

* If more help was wanting, he had the poetical translation of *Robanus Heflus*, an unwearied writer of Latin verses; he had the French Homers of *La Valteris* and *Dacier*, and the English of *Chapman*, *Hobbes*, and *Ogylby*. With *Chapman*, whose work, though now totally neglected, seems to have been popular almost to the end of the last century, he had very frequent consultations, and perhaps never translated any passage till he had read his version, which indeed he has been sometimes suspected of using instead of the original.

* Notes were likewise to be provided; for the six volumes would have been very little more than six pamphlets without them. What the mere perusal of the text could suggest, Pope wanted no assistance to collect or methodize; but more was necessary; many pages were to be filled, and learning must supply materials to wit and judgment. Something might be gathered from *Dacier*; but no man loves to be indebted to his contemporaries, and *Dacier* was accessible to common readers. *Eustathius* was therefore necessarily consulted. To read *Eustathius*, of whose work there was then no Latin version, I suspect Pope, if he had been willing, not to have been able; some other was therefore to be found, who had leisure as well as abilities, and he was doubtless most readily employed who would do much work for little money.

* The history of the notes has never been traced. *Broome*, in his Preface to his Poems, declares himself the commentator *in part upon the Iliad*; and it appears from *Fenton's* Letter, preserved in the Museum, that *Broome* was at first engaged in consulting *Eustathius*; but that after a time, whatever was the reason, he desisted: another man of Cambridge was then employed, who soon grew weary of the work; and a third was recommended by *Thirlby*, who is now discovered to have been *Fortin*, a man since well known to the learned world, who complained that Pope, having accepted and approved his performance, never testified any curiosity to see him. The terms which *Fenton* uses are very mercantile: *I think at first sight that his performance is very commendable, and have sent word for him to finish the 17th book, and to send it with his demands for his trouble. I have here enclosed the specimen; if the rest come before the return, I will keep them till I receive your order.*

* *Broome* then offered his service a second time, which was probably accepted, as they had afterwards a closer correspondence. *Parnell* contributed the Life of Homer, which Pope found so harsh, that he took great pains in correcting it; and by his own diligence, with such help as kindness or money could procure him, in somewhat more than five years he completed his version of the *Iliad* with the Notes. He began it in 1712, his twenty-fifth year, and concluded it in 1718, his thirtieth year.

At the conclusion of this account, which contains many circumstances we were not able to make room for, the Doctor adds, 'It cannot be unwelcome to literary curiosity, that I deduce thus minutely the history of the English *Iliad*. It is certainly the noblest version of poetry which the world has ever seen; and its publication must therefore be considered as one of the great events in the annals of Learning.'

In a life of Pope his commentator, Warburton, would naturally be introduced. Of this literary character the following is a masterly sketch :

' About this time Warburton began to make his appearance in the first ranks of learning. He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited enquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicacity. To every work he brought a memory full fraught with a fancy fertile of original combinations, and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him an haughty confidence, which he disdained to conceal or mollify ; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against him the wishes of some who favoured his cause. He seems to have adopted the Roman Emperor's determination, *oderint dum metuant* ; he used no allurements of gentle language, but wished to compel rather than persuade.

' His style is copious without selection, and forcible without neatness ; he took the words that presented themselves : his diction is coarse and impure, and his sentences are unmeasured.'

In summing up the intellectual character of Pope, Dr. Johnson's usual acuteness and discernment have by no means deserted him. ' Of his intellectual character,' says he, ' the constituent and fundamental principle was Good Sense, a prompt and intuitive perception of consonance and propriety. He saw immediately, of his own conceptions, what was to be chosen, and what to be rejected ; and, in the works of others, what was to be shunned, and what was to be copied.

' But good sense alone is a sedate and quiescent quality, which manages its possessions well, but does not increase them ; it collects few materials for its own operations, and preserves safety, but never gains supremacy. Pope had likewise genius ; a mind active, ambitious, and adventurous, always investigating, always aspiring ; in its widest searches still longing to go forward, in its highest flights still wishing to be higher ; always imagining something greater than it knows, always endeavouring more than it can do.

' To assist these powers, he is said to have had great strength and exactness of memory. That which he had heard or read was not easily lost ; and he had before him 'not only what his own meditation suggested, but what he had found in other writers that might be accommodated to his present purpose.

' These benefits of nature he improved by incessant and unwearied diligence ; he had recourse to every source of intelligence, and lost no opportunity of information ; he consulted the living as well as the dead ; he read his compositions to his friends, and was never content with mediocrity when excellence could be attained. He considered poetry as the business of his life ; and however he might seem

to lament his occupation, he followed it with constancy; to make verses was his first labour, and to mend them was his last.

From his attention to poetry he was never diverted. If conversation offered any thing that could be improved, he committed it to paper; if a thought, or perhaps an expression more happy than was common, rose to his mind, he was careful to write it; an independent distich was preserved for an opportunity of insertion, and some little fragments have been found containing lines, or parts of lines, to be wrought upon at some other time.

He was one of those few whose labour is their pleasure: he was never elevated to negligence, nor wearied to impatience; he never passed a fault unamended by indifference, nor quitted it by despair. He laboured his works first to gain reputation, and afterwards to keep it.

He professed to have learned his poetry from Dryden, whom, whenever an opportunity was presented, he praised through his whole life with unvaried liberality; and perhaps his character may receive some illustration, if he be compared with his master.

Integrity of understanding, and nicety of discernment, were not allotted in a less proportion to Dryden than to Pope. The rectitude of Dryden's mind was sufficiently shewn by the dismissal of his poetical prejudices, and the rejection of unnatural thoughts and rugged numbers. But Dryden never desired to apply all the judgment that he had. He wrote, and professed to write, merely for the people; and when he pleased others, he contented himself. He spent no time in struggles to rouse latent powers; he never attempted to make that better which was already good, nor often to mend what he must have known to be faulty. He wrote, as he tells us, with very little consideration: when occasion or necessity called upon him, he poured out what the present moment happened to supply, and, when once it had passed the press, ejected it from his mind; for when he had no pecuniary interest, he had no further solicitude.

Pope was not content to satisfy; he desired to excel, and therefore always endeavoured to do his best: he did not court the candour, but dared the judgment of his reader, and expecting no indulgence from others, he shewed none to himself. He examined lines and words with minute and punctilious observation, and retouched every part with indefatigable diligence, till he had left nothing to be forgiven.

For this reason he kept his pieces very long in his hands, while he considered and reconsidered them. The only poems which can be supposed to have been written with such regard to the times as might hasten their publication, were the two satires of *Thirtysix*; of which Doddsley told me, that they were brought to him by the author, that they might be fairly copied. "Every line," said he, "was then written twice over; I gave him a clean transcript, which he sent some time afterwards to me for the press, with every line written twice over a second time."

His declaration, that his care for his works ceased at their publication, was not strictly true. His parental attention never abandoned them; what he found amiss in the first edition, he silently corrected in those that followed. He appears to have revised the *Iliad*,

and freed it from some of its imperfections; and the *Essay on Criticism* received many improvements after its first appearance. It will seldom be found that he altered without adding clearness, elegance, or vigour. Pope had perhaps the judgment of Dryden; but Dryden certainly wanted the diligence of Pope.

In acquired knowledge, the superiority must be allowed to Dryden, whose education was more scholastic, and who, before he became an author, had been allowed more time for study, with better means of information. His mind has a larger range, and he collects his images and illustrations from a more extensive circumference of science. Dryden knew more of man in his general nature, and Pope in his local manners. The notions of Dryden were formed by comprehensive speculation, and those of Pope by minute attention. There is more dignity in the knowledge of Dryden, and more certainty in that of Pope.

Poetry was not the sole praise of either; for both excelled likewise in prose; but Pope did not borrow his prose from his predecessor. The style of Dryden is capricious and varied, that of Pope is cautious and uniform; Dryden obeys the motions of his own mind, Pope constrains his mind to his own rules of composition. Dryden is sometimes vehement and rapid; Pope is always smooth, uniform, and gentle. Dryden's page is a natural field, rising into inequalities, and diversified by the varied exuberance of abundant vegetation; Pope's is a velvet lawn, shaven by the scythe, and levelled by the roller.

Of genius, that power which constitutes a poet; that quality without which judgment is cold and knowledge is inert; that energy which collects, combines, amplifies, and animates; the superiority must, with some hesitation, be allowed to Dryden. It is not to be inferred that of this poetical vigour Pope had only a little, because Dryden had more; for every other writer, since Milton, must give place to Pope; and even of Dryden it must be said, that if he has brighter paragraphs, he has not better poems. Dryden's performances were always hasty, either excited by some external occasion, or extorted by domestic necessity; he composed without consideration, and published without correction. What his mind could supply at call, or gather in one excursion, was all that he sought, and all that he gave. The dilatory caution of Pope enabled him to condense his sentiments, to multiply his images, and to accumulate all that study might produce, or chance might supply. If the flights of Dryden therefore are higher, Pope continues longer on the wing. If of Dryden's fire the blaze is brighter, of Pope's the heat is more regular and constant. Dryden often surpasses expectation, and Pope never falls below it. Dryden is read with frequent astonishment, and Pope with perpetual delight.

This parallel will, I hope, when it is well considered, be found just; and if the reader should suspect me, as I suspect myself, of some partial fondness for the memory of Dryden, let him not too hastily condemn me; for meditation and enquiry may, perhaps, shew him the reasonableness of my determination.

In the distinct examination of the works of Pope, his Critic professes to pay attention not so much to slight faults or petty beauties, as to the general character and effect of each performance.

gence. As a specimen of the execution of this part of the work, we shall lay before our Readers the following critique on the *Essay on Man* :

The *Essay on Man* was a work of great labour and long consideration, but certainly not the happiest of Pope's performances. The subject is perhaps not very proper for poetry, and the poet was not sufficiently master of his subject; metaphysical morality was a new study; he was proud of his acquisitions, and supposing himself master of great secrets, was in haste to teach what he had not learned. Thus he tells us, in the first Epistle, that from the nature of the Supreme Being may be deduced an order of beings such as mankind, because Infinite Excellence can do only what is best. He finds out that *all the question, is whether man be in a wrong place?* Surely if, according to the poet's Leibnitzian reasoning, we may infer that man ought to be, only because he is, we may allow that his place is the right place, because he has it. Supreme Wisdom is not less infallible in disposing than in creating. But what is meant by *somewhere* and *place*, and *wrong place*, it had been vain to ask Pope, who probably had never asked himself.

Having exalted himself into the chair of wisdom, he tells us much that every man knows, and much that he does not know himself; that we see but little, and that the order of the universe is beyond our comprehension; an opinion not very uncommon; and that there is a chain of subordinate beings *from infinite to nothing*, of which himself and his readers are equally ignorant. But he gives us one comfort, which, without his help, he supposes unattainable, the position *that though we are fools, yet God is wise*.

This *Essay* affords an egregious instance of the predominance of genius, the dazzling splendour of imagery, and the seductive powers of eloquence. Never were penury of knowledge and vulgarity of sentiment so happily disguised. The reader feels his mind full, though he learns nothing; and when he meets it in its new array, no longer knows the talk of his mother and his nurse. When these wonder-working sounds sink into sense, and the doctrine of the *Essay*, disrobed of its ornament, is left to the powers of its naked excellence, what shall we discover? That we are, in comparison with our Creator, very weak and ignorant; that we do not uphold the chain of existence, and that we could not make one another with more skill than we are made. We may learn yet more; that the arts of human life were copied from the instinctive operations of other animals; that if the world be made for man, it may be said that man was made for geese. To these profound principles of natural knowledge are added some moral instructions equally new; that self-interest, well understood, will produce social concord; that men are mutual gainers by mutual benefits; that evil is sometimes balanced by good; that human advantages are unstable and fallacious, of uncertain duration, and doubtful effects; that our true honour is not to have a great part, but to act it well; that virtue only is our own; and that happiness is always in our power.

Surely a man of no very comprehensive search, may venture to say that he has heard all this before; but it was never till now recommended by such a blaze of embellishment, or such sweetness of melody.

melody. The vigorous contraction of some thoughts, the luxuriant amplification of others, the incidental illustrations, and sometimes the dignity, sometimes the softness of the verse, enchain philosophy, suspend criticism, and oppress judgment by overpowering pleasure.

'This is true of many paragraphs; yet, if I had undertaken to exemplify Pope's felicity of composition before a rigid critic, I should not select the *Essay on Man*; for it contains more lines unsuccessfully laboured, more harshness of diction, more thoughts imperfectly expressed, more levity without elegance, and more heaviness without strength, than will be easily found in all his other works.'

Dr. Warton, in his ingenious and entertaining *Essay on the Genius and Writings of Pope*, seems to dispute his title to the character of a true poet, at least in the more excellent species of the poetical art. Probably the following was written with an eye to what he and some others have advanced on that subject:

'Pope had, in proportions very nicely adjusted to each other, all the qualities that constitute genius. He had *Invention*, by which new trains of events are formed, and new scenes of imagery displayed, as in the *Rape of the Lock*; or extrinsic and adventitious embellishments and illustrations are connected with a known subject, as in the *Essay on Criticism*. He had *Imagination*, which strongly impresses on the writer's mind, and enables him to convey to the reader the various forms of nature, incidents of life, and energies of passion, as in his *Eloise*, *Windsor Forest*, and the *Ethic Epistles*. He had *Judgment*, which selects from life or nature what the present purpose requires, and by separating the essence of things from its concomitants, often makes the representation more powerful than the reality: and he had colours of language always before him, ready to decorate his matter with every grace of elegant expression, as when he accommodates his diction to the wonderful multiplicity of Homer's sentiments and descriptions.'

'After all this, it is surely superfluous to answer the question that has once been asked, Whether Pope was a poet? otherwise than by asking in return, If Pope be not a poet, where is poetry to be found? To circumscribe poetry by a definition will only shew the narrowness of the definer, though a definition which shall exclude Pope will not easily be made. Let us look round upon the present time, and back upon the past; let us enquire to whom the voice of mankind has decreed the wreath of poetry; let their productions be examined, and their claims stated, and the pretensions of Pope will be no more disputed. Had he given the world only his version, the name of poet must have been allowed him: if the writer of the *Iliad* were to class his successors, he would assign a very high place to his translator, without requiring any other evidence of Genius.'

[To be continued.]

ART. VII. *The Journey to Snowdon*: By Thomas Pennant, Esq. 4to. 10s. 6d. White. 1781.

THIS publication contains Mr. Pennant's journey from his own house (Downing, in Flintshire) to the summit of Snowdon, and takes in almost the whole of what he calls 'our Alpine tract.' It is a continuation of his *Tour in Wales*,—the land of prospects, in which Nature has been lavish of her most magnificent scenery. Of that Tour we gave an account in the 60th Volume of our Review, p. 32. Another part, he tells us, in his *advertisement*, will appear with all convenient speed, which will comprehend the remainder of his description of Carnarvonshire [begun in this volume], together with the Isle of Anglesea, and the county of Montgomery, concluding with some account of Shrewsbury, the ancient seat of the British princes.—Like the rest of Mr. Pennant's descriptive travels, this book is decorated with a number of plates, among which is a valuable half length of Sir Richard Wynne, by the inimitable Bartolozzi: whose prints it is become fashionable to collect, at whatever expence.

With respect to *Snowdon*, the principle object of this journey, our Author thus describes what he observed *on* and *from* its lofty summit:

'This mountain, we are told, rises almost to a point, or at best, says Mr. P. there is but room for a circular wall of loose stones, within which travellers usually take their repast.'—We wish our Author had mentioned the diameter, or circumference of this circular inclosure.

'The mountain, from hence, seems propped by four vast buttresses; between which are four deep *Cwm*s, or hollows; each, excepting one, had one or more lakes lodged in its distant bottom. The nearest was *Ffynnon Lás*, or The Green Well, lying immediately below us. One of the company had the curiosity to descend a very bad way to a jutting rock, that impended over the monstrous precipice; and he seemed, like Mercury, ready to take his flight from the summit of Atlas. The waters of *Ffynnon Lás*, from this height, appeared black and unfathomable, and the edges quite green. From thence is a succession of bottoms, surrounded by the most lofty and rugged hills, the greatest part of whose sides are quite mural, and form the most magnificent amphitheatre in nature. The *Wyddfa* is on one side; *Crib y Distill*, with its serrated tops, on another; *Crib Cock*, a ridge of fiery redness, appears beneath the preceding; and opposite to it is the boundary called the *Lliwedd*. Another very singular support to this mountain is *T Clawdd Cock*, rising into a sharp ridge, so narrow as not to afford breadth even for a path.

'The view from this exalted situation is unbounded. In a former tour I saw from it the county of *Chester*, the high hills of *Yorkshire*,

Yorkshire, part of the north of *England*, *Scotland*, and *Ireland*† a plain view of the *Isle of Man*; and that of *Anglesea* lay extended like a map beneath us, with every rill visible. I took much pains to see this prospect to advantage; sat up at a farm on the west till about twelve, and walked up the whole way. The night was remarkably fine and starry: toward morn, the stars faded away, and left a short interval of darkness, which was soon dispersed by the dawn of day. The body of the sun appeared most distinct, with the rotundity of the moon, before it rose high enough to render its beams too brilliant for our sight. The sea, which bounded the western part, was gilt by its beams, first in slender streaks, and at length glowed with redness. The prospect was disclosed to us like the gradual drawing up of a curtain in a theatre. We saw more and more, till the heat became so powerful as to attract the mists from the various lakes, which in a slight degree obscured the prospect. The shadow of the mountain was flung many miles, and shewed its bicapitated form; the *Wyddfa* making one, *Crib y Distill* the other head. I counted this time between 20 and 30 lakes, either in this county*, or *Meirionyddshire*. The day† proved so excessively hot, that my journey cost me the skin of the lower part of my face before I reached the resting place, after the fatigue of the morning.

On this day the sky was obscured very soon after I got up. A vast mist enveloped the whole circuit of the mountain. The prospect down was horrible. It gave an idea of numbers of abysses, concealed by a thick smoke, furiously circulating around us. Very often a gust of wind formed an opening in the clouds, which gave a fine and distinct vista of lake and valley. Sometimes they opened only in one place; at others, in many at once, exhibiting a most strange and perplexing sight of water, fields, rocks, or chasms, in fifty different places. They then closed at once, and left us involved in darkness: in a small space, they would separate again, and fly in wild eddies round the middle of the mountains, and expose, in parts, both tops and bases clear our view.

We descended from this various scene with great reluctance; but before we reached our horses [which had been left a great way below], a thunder storm overtook us. Its rolling among the mountains was inexpressibly awful: the rain uncommonly heavy. We remounted our horses, and gained the bottom with great hazard. The little rills, which on our ascent trickled along the gullies on the sides of the mountain, were now swelled into torrents; and we and our steeds passed with the utmost risk of being swept away by these sudden waters.

* *Carnarvonshire*.

† August 15, N. S.

‘ It is very rare that the traveller gets a proper day to ascend the hill ; for it often appears clear ; but by the evident attraction of the clouds by this lofty mountain, it becomes suddenly and unexpectedly enveloped in mist, when the clouds have just before appeared very remote, and at great heights. At times, I have observed them lower to half their height ; and, notwithstanding they had been dispersed to the right and to the left, yet they have met from both sides, and united to involve the summit in one great obscurity.

‘ The quantity of water which flows from the lakes of *Snowdonia* is very considerable ; so much, that I doubt not but collectively they would exceed the waters of the Thames, before it meets the flux of the ocean.

‘ The reports of the heights of this noted hill have been very differently given. A Mr. *Caswell*, who was employed in a survey of Wales, measured it by instruments made by the directions of Mr. Flamsteed, and he asserts its height to have been 1240 yards ; but for the honour of our mountain I am sorry to say, that I must give greater credit to the experiments made of late years, which have sunk it to 1189 yards and one foot, reckoning from the quay at Caernarvon to the highest peak.’

Mr. Pennant concludes his description of *Snowdonia*, with a brief mention of the strata of stone which compose these mountains ; of the coarse crystals and cubic pyrites found in the fissures ; and of the birds, fish, quadrupeds, and plants, inhabitants of these regions.

This detail of Mr. Pennant’s journey into Wales, is enlivened (as this ingenious gentleman’s writings, of a similar kind usually are) by entertaining remarks, historical anecdotes, and critical investigations of the antiquities, and other matters of curiosity, which successively engage his attention.

ART. VIII. *An Essay on the Right of Property in Land* with respect to its Foundation in the Law of Nature, its present Establishment by the Municipal Laws of Europe, and the Regulations by which it might be rendered more beneficial to the lower Ranks of Mankind. 8vo. 3s. 6d. Boards. Walter. 1781.

WE have perused the Essay before us with singular pleasure : and (though we consider speculations of this kind rather as amusing dreams than as of any probable utility) we shall venture to pronounce it to be the production of a cultivated, elegant, and philosophic mind.

If it be demanded by ‘ what regulations property in land might be rendered more beneficial to the lower ranks of mankind ? ’ it seems to require no great stretch of political wisdom

to answer; by correcting the present unequal distribution of landed property, by imparting to the poor some portion of what the rich enjoy (or rather possess than enjoy), and by increasing the number of independent cultivators of the soil, who are in general the most virtuous and most healthy part of the community, increase the *quantum* of public happiness.

We shall content ourselves with a short enumeration of the principal objects of this Essay; in the discussion of which the writer shews, that he wants neither solidity of judgment nor boldness of imagination. After investigating the right of property in land, first as derived from the law of nature, and next as founded in public utility, he delineates, in a masterly manner, the abuses and pernicious effects of the monopoly allowed and established by the municipal laws of Europe. He then proceeds to treat of the circumstances and occasions favourable to a complete, or, if that cannot be attained, a partial reformation of the present system; and likewise of the means calculated to promote a gradual and salutary change in this respect, either under the direction of public boards, or by the generous efforts of individuals: and he concludes with exhibiting the scheme of what he calls a *progressive* Agrarian law (in opposition to those sudden and violent changes that were incident to the Agrarian laws of antiquity), as the basis of so desirable a reformation.

These objects are, it must be confessed, great and dazzling: and the Author owns, with a becoming modesty, that the opinions he has advanced may appear at first sight visionary, and perhaps erroneous. It is natural to the mind, says he, when new ideas arise on important subjects, to open itself with fondness to the pleasing impression which they make. Yielding to this seducing enthusiasm, the Author has been led to speak with freedom of great changes suddenly to be accomplished, as practicable in some cases, and to be desired in many. Yet he is well aware that great changes, suddenly accomplished, are always pregnant with danger and with evil; and ought, on almost no occasion whatever, to be desired or brought forward by the friends of mankind. Partial reformation, gradual progressive innovation, may produce every advantage which the most important and sudden changes can promise, yet without incurring those dreadful hazards, and those inevitable evils with which great and sudden changes are still attended. The passage that follows conveys a handsome and manly tribute of respect to the landholders of England; and as it will give our readers a favourable impression of this Writer's style and spirit, we shall insert it, by way of conclusion to the present Article.

With the greatest satisfaction of mind the Writer of these pages avows his persuasion, that were great and important innovations, respecting

pecting property in land, as practicable and safe as they are difficult and full of danger, there is no country under the sun which stands less in need of such reformation than England. Although, indeed, the principles of jurisprudence respecting property in land which the laws of England recognize, are derived from the same source, and partake of the same absurd and pernicious nature, with those maxims which prevail almost every where on the continent of Europe; yet such has been the generosity of English landholders, such their equitable conduct towards their tenants and dependents, and such the manly spirit of the lower classes, fostered by a sense of political rights, that, in England, the comfortable independence of the farmer, and actual cultivator of the soil, is established on as secure a footing as the most refined system of property in land, deduced from the genuine principles of public good, and natural right, can propose to render effectual and permanent. It is to be regretted only, that this comfortable independence which the farmers enjoy cannot be extended to a still greater proportion of the community. English landholders, and English farmers, are superior in all respects to the same class of men in other countries: in their manly vigour, their plain good sense, their humane virtues, consists the true basis of our national pre-eminence. Their blood circulates in every rank of society, their domestic manners have given the tone to the English character, as displayed in all the various departments of business and enterprize; nor can any wish be formed more favourable to the prosperity of the public, than that the numbers of this class of men may be increased. To increase the number of landholders, by advancing farmers to that more independent situation, can never be made the object of legislative care in this country, as it might in the absolute monarchies of the continent; but to increase the number of farmers, by favouring the advancement of day-labourers and manufacturers, to the more animating and manly occupations of cultivating a small farm for their own account, is an object very similar to many branches of enlightened policy, which the British legislature (more than any other) has pursued with attention and success.

To the worthy and humane English landholders, and more particularly to those who of late years have voluntarily granted to their tenants an abatement of rent, this short Essay is inscribed by the Author, as, to men whom he regards with high esteem, and from whom he may hope that his speculations, should they ever come to their knowledge, would meet with no unfavourable reception. Why should he not flatter himself with this hope, however seemingly vain, since uninformed by theoretical reasoning, and prompted only by the innate candour and humanity of their own minds, these respectable landholders, truly worthy of their station and of their trust, have habitually acted in conformity to those principles of public good and natural right, which he is desirous to elucidate and establish.

ART. VIII. *An Account of a Method of preserving Water, at Sea, from Putrefaction, &c. by a cheap and easy Process; to which is added, a Mode of impregnating Water, in large Quantities, with fixed Air, for Medicinal Uses, on board Ships, and in Hospitals, &c. &c.* By Thomas Henry, F. R. S. and Member of the Medical Society of London. 8vo. 2s. Johnson, 1781.

THIS little Performance, which is dedicated, by permission, to the Lords of the Admiralty, deserves particular notice; as it contains matters that greatly concern the health and the well-being of a numerous and deserving class of men—the sea-faring part of the community—who, from their situation, are too frequently exposed, not only to the inconveniences, but to the very great evils that attend the drinking of putrid water.

The Author's scheme to avoid these inconveniences and evils is founded on the modern discoveries relative to fixed air: it is now well known that calcareous earths or stones, which are naturally insoluble in water, are, in consequence of having their fixed air expelled from them by calcination, converted into *lime*; that is, into a *salt*—for it has all the characters of a salt—totally, though sparingly soluble in that fluid. The water saturated with this salt is called *lime-water*.

The Author, having found great inconveniences, in distillation, from the putridity and *factor* which were soon contracted by the water in the tub, through which the worm of the still passed, thought that the addition of lime to it might preserve it from putrefaction; and the event greatly exceeded his expectations: so that he was not obliged to renew the water in the worm-tub, till after it had been used above 18 months; when he thought proper to change it, merely because it was become foul from dust.

Though the water, however, in which the lime is dissolved is thereby enabled to resist putrefaction, it cannot be considered as a proper beverage for a ship's company: but the lime-stone, which had, by the expulsion of its fixed air, been rendered soluble in water, will greedily attract fixed air, and will again become insoluble in that fluid, if fixed air be introduced to it: accordingly the salt, now become an insoluble earth, will be precipitated from it. In short, while it remained dissolved in the water, it prevented its putrefaction; and when precipitated from it, it leaves the water in the same state of purity as when it was first dissolved in it.

Though no doubt can be entertained with respect to the *rationality* of this process, or of its practicability when small quantities are to be operated upon; it may nevertheless be apprehended, that it cannot conveniently be executed on board of a ship, and on a large scale. The method, however, here minutely

mutely described by the Author, does not appear to us to be clogged with such difficulties, as justly to deter those, under whose cognizance this matter naturally falls, from ordering a public trial of it. The following is a short sketch of the Author's process.

To preserve the water from putrefaction, two pounds of good quick-lime are directed to be added to each cask containing 120 gallons. To free the water afterwards from the lime with which it has been impregnated, it is to be drawn off into a strong cask containing about 60 gallons, with an aperture at one end large enough to admit a vessel which is to be let down into it by means of strings, and which contains a proper quantity of effervescent materials, that is, of marble or chalk, and vitriolic acid. The mouth of this last vessel is to be stopped with a tubulated stopper, through which the fixed air, let loose from the marble, passes up through the body of the water. The lime is thus rendered insoluble, and is soon precipitated in the form of an impalpable powder of chalk: the water being thus restored to the same state of purity as when it was first shipped on board; or, as the Author has reason to believe, to a state of still greater purity; several *hard* waters having, in consequence of this process, been rendered as soft as rain water, and freed from different impregnations.

The Author's method of effecting these purposes is illustrated in three plates; in one of which is delineated an apparatus, formed on a similar large scale, for impregnating water with fixed air; so as to impart to it the properties of mineral and other medicated waters, for the use of the sick on board of ships, and in hospitals. This is an extension of Dr. Priestley's original plan, communicated some years ago to the Lords of the Admiralty. We scarce need to add, that the execution of it cannot fail, on numerous occasions, of being attended with the most salutary effects, particularly in putrid fevers, dysenteries, scurvy, and other diseases of the putrid class, to which seamen are peculiarly liable; especially if the efficacy of the waters, and its power of absorbing fixed air be increased, by previously dissolving in it a proper quantity of alkaline salt, particularly of the mineral alkali.

We should not omit mentioning a less material, indeed, but still desirable application of fixed air, to the making of fresh fermented bread at sea. This is to be effected by impregnating flour and water with fixed air, so as to form an *artificial yeast*, with which the Author affirms, that he has made very good bread without the assistance of any other ferment. The flour and water are first boiled together till the mixture acquires the consistence of treacle, and is then to be saturated with fixed air. Being placed in a warm situation for about two days, such a degree of fermentation will have taken place, as to give

the mixture the appearance and the qualities of yeast; a quart of which mixed with a proper quantity of warm water will be sufficient to convert six pounds of flour into a dough; which, after standing about twelve hours, is to be formed into loaves and baked.

In a Postscript, the Author considers some objections that have been, or which may be, made to his general scheme. These objections appear to admit of very satisfactory answers. Proper trials, however, will best ascertain to what extent it may be realised at sea, and on large quantities of water; nor should slight inconveniencies be regarded in the acquisition of objects of such importance, as the stopping up one source at least of distemper among our mariners, and the counteracting the effects of other diseases already existing, and arising from other causes.

ART. X. *Duplicity*: A Comedy. As it is performed at the Theatre-Royal, in Covent-Garden. By Thomas Holcroft. 8vo. 1s. 6d. Robinson.

IN a Preface to this Comedy, the Author enters into a vindication of his piece against the objections which he conceives to have been made to it; none of which seem to have touched him more nearly, than those which glance at his profession. On this head he speaks as follows:

I have likewise been accused by some of imitation, and want of originality. It is said, I have stolen an incident from one piece, and a character from another, and that it is evidently the play of a player. This last remark, I believe, would never have been made, had I not been known to be a player. The accusations, which have the greatest appearance of truth, are, that *Le Dissipateur* of Monsieur Deslouches, and the Tragedy of *The Gamester*, have furnished the great outlines of the plot. To these I answer, that, were it so, I would make no scruple of avowing it, because I should not think myself degraded by the avowal; but I declare the plot was finished, and almost the comedy, before I ever read *Le Dissipateur*: and if I have pillaged the *Gamester*, it was from latent ideas, of which I am unconscious; for I have neither read, nor seen the *Gamester* for many years. A parallel circumstance to that of Sir Harry losing his sister's fortune, is found, I am told, in the *Gamester*; but this incident was added to *Duplicity* since it was first written, by the advice of a friend, to give a strength to the Denouement. But there is a story told in the life of Beau Nash, which, had these critics known, would have immediately pointed out the place whence, they might have sworn, without the least suspicion of perjury, I had stolen my plot; and yet, had they sworn, they would have been perjured, for I never read that story till I had written my play, and then, I confess, I was amazed at the similarity.

Conscious, or Unconscious, we cannot but perceive that a theatrical education, or some latent ideas, have wonderfully disposed
the

the Author to blend and incorporate the characters and incidents of other recent dramas with those of his own. Besides the plays he has mentioned, it is impossible for the reader of *Duplicity* not to recollect and recognize *The Busy Body*, *The Minor*, and *The Oxonian in Town*: and we do not remember to have met with a circumstance that smells ranker of the *player*, than the following marginal direction, p. 20. "*Enter a servant. (Delivers a card to Melissa; she EXITS!)*"

The chief moral of the piece, tending to reprobate the vice of gaming, has been much more forcibly given in many other pieces on the same subject; and the under plot, intended to enliven the general gravity of the fable, is lame and improbable; so that even that acknowledged receipt for laughter, the *Équivoque*, fails of its effect. We can discover but little humour in any of the professed comick personages, except *Scrip*, the broker, whose character, however, is almost entirely superfluous. It may therefore, without violence, be detached from the rest of the piece.

‘Enter TIMID and SCRIP.

‘*Timid*. Brokerage comes rather heavy, Mr. *Scrip*, when the sum is large.

‘*Scrip*. Heavy! no, no—a damned paltry pittance—five and twenty pounds only, you see, for selling out twenty thousand—Get more by one lucky hit, than fifty of these would produce.

‘*Timid*. Ay!

‘*Scrip*. Oh, yes!—Jobbing—Stock-jobbing, between you and me, is the high road to wealth.

‘*Timid*. Lackaday, may be so—Well, good day. (*Scrip is going, but seeing Sir Hornet, stops to listen*)

‘*Sir Hornet*. What, old Lackaday!

‘*Timid*. Ah, Sir Hornet!

‘*Sir Hornet*. What's the best news with you?

‘*Timid*. Ah, lackaday, the best news I know, is scarce worth relating.

‘*Scrip*. Beg pardon, Sir, (*To Sir Hornet*)—beg pardon—bad news in town, did you say?

‘*Sir Hornet*. Bad, Sir! not that I have heard.

‘*Scrip*. Exceedingly sorry for it!

‘*Sir Hornet*. Sir!

‘*Scrip*. Never was more distressed for bad news.

‘*Sir Hornet*. Distressed for bad news!

‘*Scrip*. Excessively! The reduction of Gibraltar, the taking of Jamaica, or the destruction of the grand fleet, either of the three would make me a happy man for life—

‘*Sir Hornet*. The destruction of the grand fleet make you happy for life!

‘*Scrip*. Completely.

‘*Sir Hornet*. Here's a precious scoundrel!

‘*Scrip*. No great reason to complain, to be sure—do more business than any three doctors of the College—Generally of the safe side,—

Made a large fortune, if this does not give me a twinge—rather overdone it; but any severe stroke—any great national misfortune, would exactly close my account.

‘ *Sir Hornet*. Hark you, Sir.

‘ *Scrip*. Sir!

‘ *Sir Hornet*. It is to be hoped——

‘ *Scrip*. Yes, Sir, it is to be hoped.

‘ *Sir Hornet*. That a halter will exactly close your account.

‘ *Scrip*. Sir!

‘ *Sir Hornet*. You raven-faced rascal!—Rejoice at national misfortunes! Zounds! I thought such language was no where to be heard from the mouth of an Englishman—unless he were a Member of Parliament.

‘ *Scrip*. Lord, Sir!—You don’t consider that I am a bear for almost half a million.

‘ *Sir Hornet*. You are an impudent villain!—rejoice at the distresses of your country!

‘ *Scrip*. Why, Lord, Sir, to be sure—when I am a bear—There’s not a bear in the Alley but what would do the same—Were I a bull, indeed, the case would be altered.

‘ *Sir Hornet*. A bull!

‘ *Scrip*. For instance, at the taking of Charles-Town, no man was merrier, no man more elate, no man in better spirits.

‘ *Sir Hornet*. How so, gentle Sir?

‘ *Scrip*. Oh, dear Sir, at that time I was a bull to a vast amount, when, very fortunately for me, the news arrived; the guns fired; the bells clattered; the stocks mounted; and I made ten thousand pounds!—Enough to make a man merry—Never spent a happier night in my life!

‘ *Sir Hornet*. Aha!—then, according to that arithmetic, you would be as merry, and as happy to-night, could you accomplish the destruction of the said British fleet.

‘ *Scrip*. Happier, happier by half!—for I should realize at least twice the sum!—twice the sum!

‘ *Sir Hornet*. Twice the sum!

‘ *Scrip*. Ay, twice the sum!—Oh! that would be a glorious event indeed! Never prayed so earnestly for any thing since I was born—and who knows—who knows what a little time may do for us?

‘ *Sir Hornet*. Zounds! how my elbow aches. (*aside*.)

‘ *Scrip*. I shall call on some leading people—men of intelligence—of the right stamp.

‘ *Sir Hornet*. You shall.

‘ *Scrip*. Yes, Sir.

‘ *Sir Hornet*. Why then—perhaps you will be able to destroy the British fleet between you.

‘ *Scrip*. I hope so—I hope so—do every thing in my power—Oh! it would be a glorious event.

‘ *Sir Hornet*. Hark you, Sir—Do you see that door?

‘ *Scrip*. Sir!

‘ *Sir Hornet*. And this cane?

‘ *Scrip*. Why, but, Sir!

‘ *Sir Hornet*. Make your exit, your imp.

‘ *Scrip*. But, Sir!

* *Sir Hornet*. Get out of the house, you vile rascal, you diabolical
—[*Drives Scrip off*] A son's son of a scoundrel—Who is he?
What business had he here?

* *Timid*. Lackaday, Sir, he is a stock-broker, that Sir Harry employ'd, at his sister's request, to sell out for her; because she chuses to have her fortune in her own possession against to-morrow—I have been paying him the brokerage, and receiving the money, which I shall deliver to Madam Melissa directly.

* *Sir Hornet*. An incomprehensible dog! pray for the reduction of Gibraltar, the taking of Jamaica, or the destruction of the British fleet!

* *Timid*. Lackaday, Sir? it is his trade.

* *Sir Hornet*. Trade! a nation will never flourish, that encourages traders to thrive by her misfortunes.'

The title, *Duplicity*, used in a good sense, is, we think, unwarranted, and unwarrantable. Would it be proper to describe a virtuous character by the unqualified appellations of *The Hypocrite*, or *The Impostor*? The Prologue and Epilogue are but middling.

ART. XI. *A Trip to Scarborough*. A Comedy. As performed at the Theatre-Royal in Drury-Lane. Altered from Vanbrugh's '*Relapse; or, Virtue in Danger*.' By Richard Brinsley Sheridan, Esq. 8vo. 1s. 6d. Wilkie. 1781.

THIS alteration from Vanbrugh is introduced by a cheerful Prologue, written by the much lamented Garrick. The beginning and conclusion are as follow:

'What various transformations we remark,
From East Whitechapel to the West Hyde-park!
Men, women, children, houses, signs, and fashions,
State, stage, trade, taste, the humours and the passions;
Th' Exchange, 'Change alley, wherefoe'er you're ranging,
Court, city, country, all are chang'd, or changing.—

As change thus circulates throughout the nation,
Some plays may justly call for alteration;
At least to draw some slender cov'ring o'er
That graceless wit, which was too bare before:
Those writers well and wisely use their pens,
Who turn our Wantons into Magdalens;
And howsoever wicked wits revile 'em,
We hope to find in you, their Stage Asylum.

For the sake of preserving, in some measure, the unity of place, the scene of this alteration from *the Relapse*, is laid at Scarborough; from which might have been expected some display of the manners and customs of an English Spaw; but no such delineation is attempted, nor is much more probability given to the incidents by shifting the scene of action: for though this expedient saves Vanbrugh's long journies to the country and

back again, it throws an aukward air over some circumstances, particularly the levee of Lord Foppington, who would scarce appear surrounded with his tradesmen at Scarborough. Neither the adventure of Lord Foppington and his younger brother, nor the relapse of Loveless are much varied from the original: and perhaps even the amours of Worthy and Berinthia, the chief object of the alteration, might have been more materially improved. It is laudable however in those, who have the direction of our theatres, to keep the productions of our most eminent comic writers before the eye of the Public.

ART. XII. *A General View of the Writings of Linnæus.* By Richard Pulteney, M. D. F. R. S. 8vo. 6s. Boards. Payne and White. 1781.

THERE perhaps never was an author who, from the variety of the objects which he pursued, and the systematical spirit pervading all his writings, has rendered a synoptical view of his works more practicable and desirable than Linnæus. The sphere of this great man's studies was no less extensive than all the productions of nature, as existing in this globe which we inhabit. And though it cannot be denied, that very great advances had been made in most branches of natural knowledge by the united labours of many eminent men before and during his period; yet the admirable talents for arrangement and method, with which he pursued his researches into each class of Nature, rendered him in every branch an improver, and in some almost a founder.

Dr. Pulteney, who is well known to the public as a physician and naturalist, appears perfectly well qualified for the task he has undertaken: and we doubt not but his work will be favourably received by all the lovers of these studies; both as an excellent introduction to the Linnæan System of Nature to those as yet unacquainted with it, and an useful compendium of his numerous works to those already conversant with them. The first part of the volume is chiefly biographical; exhibiting an interesting sketch of the gradual progress of the great Naturalist, to that extent of knowledge, fame, and honours, which he at length attained. Notice is taken of all his publications in their order of time. On occasion of the appearance of the improved edition of the *Systema Naturæ*, the Author gives a pretty copious analysis of the contents of that work, with the characters of the genera, and of several of the species, through the kingdoms of Nature. This, with a particular account of Linnæus's classification of diseases, in his *Genera Morborum*, constitutes the body of the volume. All the latter part is taken up with an account of the papers in the collection entitled, *Amænitates*

nitates Academicæ, published under the inspection of Linnæus, and the product of his *school*.

As all these parts of the work are themselves an analysis, we cannot give our learned Readers any abridgment of them; and shall therefore select, as a specimen of the Writer's style, part of the conclusion of the biographical matter, which will be read with pleasure by readers of every class.

To the lovers of science it will not appear strange, nor will it be unpleasant to hear, that uncommon respect was shewn to the memory of this great man. We are told, that, "on his death a general mourning took place at *Upsal*, and that his funeral procession was attended by the whole University, as well Professors as Students, and the pall supported by sixteen Doctors of physic, all of whom had been his pupils." The King of *Sweden*, after the death of LINNÆUS, ordered a medal to be struck, of which "one side exhibits *Linnæus's* bust and name, and the other *Cybele*, in a dejected attitude, holding in her left-hand a key, and surrounded with animals and growing plants, with this legend—*Deam luctus angit amissi*;—and beneath—*Post obitum Upsaliæ, die x Jan. M.DCC.LXXVIII. Rege jubente.*"—The same generous monarch not only honoured the Royal Academy of Sciences with his presence when LINNÆUS's Commemoration was held at *Stockholm*, but, as a still higher tribute, in his speech from the throne to the Assembly of the States, lamented *Sweden's* loss by his death. Nor was he honoured only in his own country; the present learned and worthy Professor of Botany at *Edinburgh* not only pronounced an eulogium in honour of LINNÆUS, before his students, at the opening of his lectures in the spring of 1778, but laid also the foundation stone of a monument to be raised to his memory, which, while it perpetuates the name and merit of LINNÆUS, will do honour to the founder; and, it may be hoped, prove the means of raising an emulation favourable to that science which this illustrious *Swede* so highly dignified and improved. This monument consists of a vase, supported on a pedestal, with this inscription,

LINNÆO POSUIT J. HOPE.

The high reputation which this great man has long held among the naturalists throughout the world, might readily perhaps preclude any encomium from our pen; since to all lovers of natural science his name itself is eulogy, and will doubtless very long be inseparable from the idea of his extraordinary merit. Might we, nevertheless, be indulged so far, we hope the following brief estimate of his talents will be thought just, and easily deduced from an impartial view of his writings.

Nature had, in an eminent manner, been liberal of the endowments of his mind. He seems to have been possessed of a

lively imagination, corrected however by a strong judgment, and guided by the laws of system. Add to these, the most retentive memory, an unremitting industry, and the greatest perseverance in all his pursuits; as is evident from that continued vigour with which he prosecuted the design, that he appears to have formed so early in life, of totally reforming, and fabricating anew, the whole science of natural history: and this fabric he raised, and gave to it a degree of perfection unknown before; and had moreover the uncommon felicity of living to see his own structure rise above all others, notwithstanding every discouragement its author at first laboured under, and the opposition it afterwards met with. Neither has any writer more cautiously avoided that common error, of building his own fame on the ruin of another man's. He every where acknowledged the several merits of each author's system; and no man appears to have been more sensible of the *partial defects* of his own. Those anomalies which had principally been the objects of criticism, he well knew every *artificial* arrangement must abound with; and having laid it down as a firm maxim, that every system should finally rest on its intrinsic merit, he willingly commits his own to the judgment of posterity. Perhaps there is no circumstance of LINNÆUS's life, which shews him in a more dignified light, than his conduct towards his opponents. Disavowing controversy, and justly considering it as an unimportant, and fruitless sacrifice of time, he never replied to any, numerous as they were at one season.

To all who see the aid this extraordinary man has brought to *natural science*, his talents must appear in a very illustrious point of view; but more especially to those, who, from similarity of taste, are qualified to see more distinctly the vast extent of his original design, the greatness of his labour, and the elaborate execution he has given to the whole. He had a happy command of the Latin tongue, which is alone the language of science; and no man ever applied it more successfully to his purposes, or gave to description such copiousness, united with that precision and conciseness, which so eminently characterise his writings.

In the mean time, we are not to learn that it has been objected as derogatory to his learning in no small degree, that he has introduced a number of terms not authorized by classical authority. But granting this, it ought to be recollected, that LINNÆUS, in the investigation of nature, has discovered a multitude of relations which were entirely unknown to the ancients; if, therefore, there be any force in the objection, it should first be shewn, that the terms which he has introduced to express these relations, are not fairly and analogically deduced from the language, since it must surely be granted, that

LINNÆUS

LINNÆUS could not have spoken the language of *natural history*, as it is known at this day, in that of Pliny, or of any classical writer whatever.

The ardor of LINNÆUS's inclination to the study of nature, from his earliest years, and that uncommon application which he bestowed upon it, gave him a most comprehensive view both of its pleasures and usefulness, at the same time that it opened to him a wide field, hitherto but little cultivated, especially in his own country. Hence he was led to regret, that the study of natural history, as a public institution, had not made its way into the universities; in many of which logical disputations, and metaphysical theories, had too long prevailed, to the exclusion of more useful science. Availing himself therefore of the advantages which he derived from a large share of eloquence, and an animated style, he never failed to display, in a lively and convincing manner, the relation this study had to the public good; to incite the great to countenance and protect it; to encourage and allure youth into its pursuits, by opening its manifold sources of pleasure to their view, and shewing them how greatly this agreeable employment would add in a variety of instances, both to their comfort and emolument. His extensive view of natural history, as connected with almost all the arts of life, did not allow him to confine these motives and incitements to those only who were designed for the practice of physic: He also laboured to inspire the great and opulent with a taste for this study; and wished particularly that such as were devoted to an ecclesiastical life should share a portion of natural science, not only as a means of sweetening their rural situation, confined, as many are, perpetually to a country residence, but as what would almost inevitably lead, in a variety of instances, to discoveries which only such situations could give rise to, and which the learned in great cities would have no opportunities to make. Not to add, that the mutual communication and enlargement of this kind of knowledge, among people of equal rank in a country situation, must prove one of the strongest bonds of union and friendship, and contribute in a much higher degree than the usual perishing amusements of the age, to the pleasures and advantages of society.

LINNÆUS lived to enjoy the fruit of his own labour in an uncommon degree. Natural history raised itself in *Sweden*, under his culture, to a state of perfection unknown elsewhere, and was from thence disseminated through all *Europe*. His pupils dispersed themselves all over the globe, and, with their master's fame, extended both science and their own. More than this, he lived to see the sovereigns of *Europe* establish several public institutions in favour of this study, and even Professorships established in divers universities for the same purpose, which do honour

nour to their founders and patrons, and which have excited a curiosity for the science, and a sense of its worth, that cannot fail to further its progress, and in time raise it to that rank, which it is intitled to hold among the pursuits of mankind.'

FOREIGN LITERATURE.

S W I T Z E R L A N D.

A R T. I.

VOYAGES dans les Alpes : Précédés d'un Essai sur l'Histoire Naturelle des Environs de Genève. i. e. *Travels in the Alps : To which is prefixed an Essay on the Natural History of the Environs of Geneva.* By HORACE BENEDICT DE SAUSSURE, Professor of Philosophy in the Academy of Geneva. Volume I. 4to. Neuchâtel. 1779. 550 Pages.—As an attentive observation of mountains must contribute greatly to our acquiring just ideas relative to the theory of the earth, the work before us will undoubtedly meet with a favourable reception among the learned. It comes from the pen of a keen, intelligent, and indefatigable observer of Nature, who, after contemplating her operations in detail, considers them in their combination, and views, more especially, the mountainous parts of the globe in their totality, connections, and effects. How this excellent Author has acquired the materials this work contains, we learn from a *Preliminary Discourse*, which is, in our opinion, a masterly composition—pleasing, instructive, and eloquent. He seems to have been, from his early youth, as passionate a lover of mountains as M. De Luc; and he describes with a glowing pencil the beauties observed from their summits, the elevation of mind which the philosopher feels, when he looks down, from these superior regions on the ambition, the cares, and passions of men, whose generations buzz and pass successively in the cities beneath.

In 1758, at the age of 18, M. DE SAUSSURE had frequently visited the mountains in the neighbourhood of Geneva. In 1760, he went alone, and on foot, to the *Glaciers*, or Ice-mountains of *Chamouni*. These were but small beginnings of his philosophical peregrinations: for he travelled fourteen times through the whole ridges of the Alps, by eight different passages; made sixteen excursions to the centre of the chain; traversed the *Jura*, the *Vosges*, the mountains of Switzerland, Germany, England, Italy, Sicily, and the adjacent islands; and visited the ancient volcanos of *Auvergne*, a part of those of the *Vivarnis*, and the principal mountains of *Forez*, *Dauphiny*, and *Burgundy*.

As to the work—it is composed with the true spirit of a philosophical observer. The materials and facts go before; and then follow, or are to follow, the results and conclusions that form

form the theory, and produce the system. This first volume is divided into *Two* Parts.

In the 1st Part, we have a *natural history of the district about Geneva*, which exhibits a multitude of curious details, and new and interesting observations. The branch of *Lithology* is amply treated in this *Essay*, on account of its essential relation to the theory of the earth. The Author could not, indeed, give, in a work of this kind, a complete system of chymical Lithology; and yet he could not, on the other hand, avoid entering more or less into analytical researches concerning the origin and formation of earths and stones. He has therefore observed a medium: among a multitude of stones he has particularly described the *rolled flints* (so called from their having acquired their round form by being rolled along with the currents of rivers), that are found in the environs of Geneva, and whose different kinds are analogous to those of the Alps. The experiments he made on the fusibility of these stones led him to discover the primitive basis or matter of the *Lava* and the *Basalt*, of which he treats in a large digression, and shews, that this basis is *micaceous earth*; or what our Author calls, *Roche de Corne*.

In the 2d Part of this volume, M. DE SAUSSURE gives an ample account of his voyage to Chamouni, and the *Glacier of Buet*, to which the observations and experiments of M. De Luc have given no small degree of celebrity in the records of natural history. The details of a lithological nature, and the descriptions of mountains, both with respect to the materials they contain and the positions of their strata, which we find here, are minute and circumstantial, but are always relative to our Author's great object, his general plan, of which he never loses sight. From time to time, he shews the tendency of the *facts* he enumerates to illustrate the science of Geology, or physical Geography, and to lead to the knowledge of the theory of the earth. The second volume, which we have not yet seen, will contain the remaining excursions of our keen observer through the Alps. The third, which is to be published about two years hence, will contain the general inferences deducible from our Author's observations, and exhibit the results and consequences pointed out in different places of the preceding volumes, combined, arranged, completed, and also confirmed, by new researches.

The Reader will easily perceive, in perusing this work, that the ingenious Author has given a peculiar degree of attention to his favourite object, the *Primitive Mountains*, and more especially to those of granit, which are the least known. In these great masses, that seem, as it were, contiguous to the origin of things, the procedure of Nature is so singularly hidden and mysterious, that even the celebrated PALLAS, whose travels through the

the Russian empire contain such an inestimable treasure of observations and discoveries, and whose researches concerning the formation of mountains are so justly esteemed, despaired of making any discoveries with respect to the formation of the mountains of granit, and left that subject untouched in the course of his inquiries. Our Author has neither been discouraged by this intimidating example, nor by the difficulties of the subject. An obstinate application to the study (if we may use that expression) of the granit mountains, a view of the forms of this kind of mountains in the Alps, and some new facts, which happy accidents have discovered to him, have enabled him to acquire some light with respect to their origin and structure, that may have escaped other observers.

The views of the mountains, which our Author has annexed to his descriptions, were drawn upon the spot by another ingenious Alpine traveller, M. BOURRIT, with an accuracy, as yet rare in undertakings of this kind. The Travels of this excellent Naturalist in the *Pennine and Rhatian Alps*, as well as his other productions, have procured him a very considerable and deserved reputation: and we propose to make our Readers farther acquainted with him on another occasion.

There is a particular phenomenon, relative to the Lake of Geneva, in the first part of this work, which the Author explains by an ingenious hypothesis, not totally different from that of M. De Luc; but capable, on the contrary, of an easy reconciliation with it. The fact is, that upon a bottom of *grit*, and calcareous earth, the valley of the Lake of Geneva exhibits fragments of granit and primitive rock, which the waters have loosened, carried off, and washed down from the Alps. But where find a torrent, impetuous enough to roll over a space of between twelve and fourteen leagues, fragments, some of which are several cubical fathoms in circumference? Our Author solves this question by the following hypothesis, for which he alleges solid proofs.

The waters of the ocean (says he), in which our mountains were formed, covered still a part of these mountains, when a sudden jolt, or violent motion of the globe, opened, in an instant, great cavities, which were before empty, and occasioned the disruption of a number of rocks. The waters were precipitated towards these deeps with an extreme violence, proportioned to the height from which they fell; they excavated deep vallies and carried along with their rapid current immense quantities of earths, sands, and fragments of all kinds of rocks. These aggregations, half liquid, driven forward by the weight of the waters, were accumulated to the height that many of these dispersed fragments still have.—The waters, which continued to flow afterwards, but with a smaller degree of velocity,
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On account of the diminution of their height, drew after them gradually the lighter parts, and in process of time cleaned the valleys of these accumulations of mud and sand; so that there remained only the heavy and unwieldy masses, and those whose position resisted the action of the waters.

Our Author's voyage round the famous *Mont Blanc*, or White Mountain, was made in company with two young philosophers of very uncommon merit, and it is highly interesting. That stupendous fabric of Nature's simple and majestic architecture, and the surrounding mountains, furnish our Author with materials for a great variety of instructive remarks relative to the height and situation of these awful masses, to magnetic experiments, to the nature of the soil, its strata, and natural productions. We find here, also, new observations concerning the structure of the primitive mountains, and their greater or less resemblance of the secondary ones, together with all the lights that the formation of mountains exhibit to improve our knowledge of the true theory of the earth. Our Author unfolds the causes that contribute to the formation of the *Glaciers*, or Icy mountains of *Faucigny* and Switzerland, and those likewise that occasion their growth or diminution.—The remarks, relative to the formation of granit which terminate this volume, are curious and instructive.

F R A N C E.

II. *Precis Historique et Experimental des Phenomenes Elestriques depuis l'Origine de cette Decouverte jusqu' à ce jour.* i. e. An Historical and Experimental Summary or View of Electrical Phenomena, from the Origin of that Discovery to the present Time. By M. SIGAUD DE LA FOND, Professor of Experimental Philosophy, and Member of several Academies. 8vo. 742 Pages, with Cuts. Price 6 Livres (about 5s.) Paris. 1781.—The electrical phenomena which, in the early periods of their discovery, were only objects of curiosity, become daily more interesting from their tendency to advance many important branches of natural philosophy, and also from their subserviency to public utility. They have therefore an undoubted right to the attention of the learned; and it is of consequence to make them known in a certain degree to the generality of those that read.—The work before us is a very elegant and judicious history of the progress of electricity. It contains an account of all that has been attempted or done, and also a variety of hints, relative to what may be done farther towards the improvement of this important branch of natural philosophy. The facts are related, and the subject is treated with the greatest accuracy and perspicuity; so that the reader, with this book alone before him, may repeat the experiments himself. The work is divided into five large sections. In the first, the Author treats of the electrical
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matter or fluid, and indicates the bodies that were found to be susceptible of electricity, so far down as the famous experiment of Leyden. The second contains a circumstantial account of the Leyden experiment, and of the theory of Dr. Franklin. In the third, the Author treats of the analogy between the electrical matter, lightning, and magnetism. In the fourth, he points out the different applications of the electrical fluid to the animal system, to vegetation, and its use in several chymical operations. The electricity of the Torpedo, of the eel of Surinam, of the Tourmaline, and other electrical phenomena, are explained in the fifth section, in which we find also the method of constructing the electrophorus, and making with it all the experiments; also an account of the two curious electrical machines for the pocket, contrived, the one by Mr. Canton, the other by Mr. Ingenhouz. The details into which the Author enters in these sections are ample and instructive, and prove the great merit of compilations, when the materials are happily chosen, and well digested. This work is terminated by an explication of the electrical machine, ingeniously contrived by Dr. Watson, so as to communicate the electrical shock to the person who opens a door to come into an apartment.

III. *Reflexions Philosophiques sur l'Origine de la Civilisation, &c.* i. e. Philosophical Reflections on the Origin of Civilization, and on the Means of correcting the Abuses that accompany it. By M. DE LA CROIX, Advocate. Paris. 1780.—This work, which comes out in Numbers, contains a multitude of excellent observations relative to political oeconomy, and the administration of justice. It is certain, that if the state of *natural liberty* be unfavourable to the progress of the human mind in knowledge and virtue, the state of *civil society* has given rise to innumerable abuses, calamities, and miseries. To redress these is the first duty of sovereignty; but is, generally speaking, the last object of its attention. The good citizen that composed this useful work, has a right to be heard; because he speaks the language of humanity, good sense, and public spirit.—Will he be heard? That is another question.

MONTHLY CATALOGUE,

For NOVEMBER, 1781.

POLITICAL.

Art. 14. *Authentic Rebel Papers, seized at St. Eustatius, 1781.*
4to. 1s. Kearsly.

HAD these *authentic* papers been more formally *authenticated*, their publication might have proved more satisfactory to the wary and circumspect reader, who has often been *taken in* by the catch-penny

penny productions of the press. "Who is the Editor?" he will naturally ask,—and "by what means do these papers come into his possession?"—Supposing these questions satisfactorily answered, the pamphlet is not unworthy the attention of the Public.

Art. 15. *Observations on the Natural and Civil Rights of Mankind*, the Prerogatives of Princes, and the Powers of Government. In which the equal and universal Right of the People to Election and Representation, is proved by direct and conclusive Arguments. Addressed to the People of England. By the Rev. Thomas Northcote, Chaplain in the Royal Artillery. 8vo. rs. Dilly, &c. 1781.

The great object of this pamphlet is, to prove 'the people's equal and universal right of election and representation.' Although, in our opinion, this proposition needs no proof, yet, to those who may have thought otherwise, we recommend this argumentative and animated essay. The author's accurate discrimination between *the rights of nature*, and those *civil rights* which are derived therefrom, are new and masterly; and his refutation of the absurd and dangerous notion, that "Men give up their natural rights when they form communities, and seek the protection of government," does him singular honour. Every true and intelligent friend to a parliamentary reformation who shall read this little work, will feel his mind grow stronger, his hopes expand, and his ardour increase: he will love the fellow-citizen, who so feelingly defends the rights of men; and he will revere the patriot, who, with equal contempt of every faction, teaches his countrymen the way to be free.

Art. 16. *A second Address from the Committee of Association of the County of York*, to the Electors of the Counties, Cities, and Boroughs within the Kingdom of Great Britain. To which are added, the Resolutions of *that Committee*, at their Meeting, held on the 17th of October, 1781. 8vo. 6d. York printed; and sold by Debret, &c. in London.

In our Catalogue for March last, we mentioned the *First Address* from the Yorkshire Committee, and we intimated our sincere approbation of the public spirited views and proceedings of these worthy Northern patriots. We have now before us their *Second Address*; which is written in the same manly strain, and expressed with the same laudable regard for our ancient and true constitutional rights and privileges: particularly the great, inestimable right of *ELECTION FRANCHISE*.

The Committee have here, more especially, expatiated on their favourite object, the means of recovering the British Constitution from that alarming decline into which it has fallen, through the prevailing corrupt influence of the Crown over the representatives of the people in parliament. They have given a clear and dispassionate survey of the various plans of parliamentary reformation which have been offered; and their choice seems to be fixed on that in which, according to their judgment, *efficacy* and *practicability* are most advantageously combined,—viz. *Triennial Parliaments*, and the addition of 100 members to the representation of the counties and the metropolis. The Committee have urged many things in support of this "more moderate

moderate scheme," in preference to the "more extensive plan" of *annual elections*.

We have, on former occasions, declared *our* preference of the last mentioned, most original part of our parliamentary system; and we are still inclined to think that the revival of it would prove the most efficacious means for completely recovering the impaired Constitution of this country. The gentlemen of the Yorkshire Committee, indeed, appear convinced of the superiority of this plan; but they are apprehensive that, under the present circumstances of the nation, the scheme is *too extensive* for establishment. This opinion it is not, at this time, our wish to controvert. If, as the gentlemen contend, the system which *we* would vote for is impracticable, we should most sincerely rejoice to see the measures, which are here so ably recommended, carried into execution, as, at all events, a palliative remedy is, beyond all dispute, highly preferable to a total, perhaps fatal, *neglect of the disorder*.

POLITICS OF IRELAND.

Art. 17. *A Review of the Conduct of John Earl of Buckinghamshire*, Lord Lieutenant General, and General Governor of Ireland, during his Administration in that Kingdom; in a Letter addressed to a Noble Lord. 8vo. 1s. Dublin printed, and sold in London by Robinson. 1781.

A panegyric on the late Irish administration; and so far countenanced by truth, that, perhaps, laws more favourable to the essential interests of that country were obtained within the term of it, than within any former period of the same duration.

P O E T I C A L.

Art. 18. *Poetical Amusements at a Villa near Bath*. Printed for the Benefit of the Pauper-Charity in that City. Vol. IV. 8vo. 3s. Baldwin. 1781.

It is sufficient commendation of this elegant Miscellany to mention, among other respectable names, those of Ansty, Seward, Potter and Hayley, as contributors to it. There are, besides these, several whose names appear in the poetical world for the first time, who amply merit the distinction they have obtained. Indeed, we scarcely recollect any publication of this kind, in which the materials have been selected with more care.

That it may not be thought we have a predilection in favour of any particular name, our specimen of this publication shall be

CASTLES IN THE AIR.

By *Anonymous*.

I.

They, who content on earth do stay,
To earth their views confine;
With rapture, *Miller*, will survey
This Paradise of thine!

II.

I, too, my willing voice would raise,
And equal rapture shew;
But that the scenes which others praise,
For me are much *too low*.

III.

I grant the hills are crown'd with trees,
 I grant the fields are fair;
 But, after all, one nothing sees
 But what is *really there*.

IV.

True taste ideal prospects seigns,
 Whilst on poetic wings;
 'Bove earth, and all that earth contains
 Unbounded fancy springs.

V.

To dwell on earth, gross element,
 Let groveling spirits bear;
 But I, on nobler plans intent,
 Build Castles in the Air.

VI.

No neighbour there can disagree,
 Or thwart what I design;
 For there, not only all I see,
 But all I wish, is mine.

VII.

No surly Landlord's leave I want,
 To make, or pull down fences;
 I build, I furnish, drain, and plant,
 Regardless of expences.

VIII.

One thing, 'tis true, excites my fear,
 Nor let it seem surprising;
 Whilst Ministers, from year to year,
 New taxes are devising;

IX.

Left, Earth being tax'd, as soon it may,
 Beyond what Earth can bear;
 Our Financier a tax should lay
 On Castles in the Air.

X.

Well with the end the means would suit,
 Would he, in these our days,
Ideal plans to execute,
Ideal taxes raise.

Art. 19. *An Essay on Death*, a Poem. In Five Books. By James Kenton. 4to. 2 s. 6 d. Moore, in Drury-Lane.

This was printed in the year 1777; but having been very little, if at all, advertised, it escaped our Collector's notice at the time of its publication. We have, however, lately, been advised of its existence, by a nameless correspondent, by whose direction we procured the copy now before us.—But it might, perhaps, have been as well if Mr. K.'s performance had 'been suffered to remain in that obscurity to which it seems to have been consigned;' for, in truth, we never perused a less interesting, or less affecting production, on a subject, with respect to which every reader, not lost to nature's tenderest feelings, must be *deeply* affected. The poem is serious, laboured, moral,
 Rev. Nov. 1781. C c and

and devout,—but it is also heavy, prosaic, and destitute of almost every poetic excellence. There are lines in it scarce superior to those we usually meet with, dictated by “the unletter’d Muse,” in a country church-yard.—Such, for instance, as

O tender, kind, and loving Saviour dear—p. 54.

And pray, O Lord, for evermore protect,

And ever bless, and ever save our King—p. 43.

Prove *irrefragably* this mournful truth—p. 36.

Whose gloomy venerable tow’rs mould’ring nod—p. 9.

While for the space of three and thirty years—p. 27.

In the use of epithets Mr. K. falls into insufferable pleonasm. He has ‘fearful dread,’ p. 32. and ‘speechless silence,’ p. 50.—But that he may not think himself injured by our quoting detached lines, we shall give the following passage, as a candid specimen, leaving our Readers to their own observations upon it:

Sudden and swift oft-times thine arrow flies,

(With the permission of Heaven’s Arbiter)

Quick takes the vig’rous, blooming, gay, and strong,

And lodges them in everlasting states;

Thy levelling scythe spares neither sex nor age;

The young, the old, the lofty, and the low,

Mingles together in one common grave,

The house appointed for the human race. P. 40.

As those Readers, who have a genuine taste for poetry, will not, we presume, desire any farther extracts from this Essay on Death, we shall here take leave of it; adding only a sincere expression of our concern, that we cannot give a more favourable account of a work whose Author appears respectable not only for his piety, but for many just reflections, interspersed in various parts of his performance; and whose thoughts, on a subject in which we are all so seriously concerned, might, perhaps, have been dressed to more advantage, if he had not, unfortunately, chosen to exhibit them in the garb of poetry.

Art. 20. *The Protestant Association.* Written in the midst of the Tumult, June 1780. 12mo. 6 d. Atlay, in the City-Road. 1781.

A very indifferent rhimester here celebrates the outrageous proceedings of the London mob, in the summer of 1780; together with the pusillanimous behaviour of the city-magistrates, on that infamous occasion. His strains resemble those of the noted Ned Ward, in his *Burlesque History of the Reformation*; and his main design seems to be, to lay all the blame of the riots on the leaders of our Antimissional party:

‘The wisest grant, we are not got

To the dark bottom of the plot;

The least acute, methinks, might smell

The council of Abithophel,

Or is there no resentment rankling

In the unnatural heart of Franklyn?

Does nothing treasonable lurk,

Nothing American in ——?

No depths of Luciferian art

In F——’s foul, infernal heart?

We charitably hope there has been no ground for these horrid insinuations; and with equal charity, too, we conclude, that Mr. Wesley is no less innocent of this ribaldry, though it issues from the Foundry-press.

Art. 21. *An Epistle to Angelica Kauffman.* By George Keate, Esq. 4to. 2s. Doddsley. 1781.

The gums which envelope the mummies brought from Egypt are sometimes applied to the purposes of painting; and, when skilfully used, have in some parts of that elegant art a very happy effect. The circumstance of having observed a colour prepared from this composition on the pallet of Angelica, suggested the idea of this Epistle. Mr. Keate, who is in general as happy in the choice of his subjects, as he is ingenious in his manner of embellishing them, has availed himself of the hint with which the above circumstance furnished him; and in a way too, that evinces there is nothing from which a poetical imagination cannot supply itself with imagery.

'The pulveriz'd NITOCRIS * now
May grace some Queen's majestic brow †;
Or on some heroine's visage shine
Where vengeance marks the great design;
That vengeance which its falchion draws
Alone in rigid virtue's cause.—
And whensoever your art shall trace
Such Kings as live a throne's disgrace,
Who would in chains their people bind,
And subjugate the free-born mind;
Then let CEBRENES' † atoms live
The piece a darker shadow give,
And rouse in all th' indignant fire
Which tyrants ever must inspire.—
Whilst CHEOP'S § daughter's lov'd remains,
Who in proud CAIRO's sandy plains
Th' immortal PYRAMID uprear'd,
To guard a father she rever'd;

* NITOCRIS, as Herodotus informs us, was Queen of Egypt, and succeeded her brother on the throne, on his being murdered by that people.—She was a woman of great address and intrepidity, and began her reign, by revenging her brother's death on those who had been the perpetrators of it.

† The names after mentioned are supposed to be some of those who erected the most remarkable of the PYRAMIDS; but this is a subject so deeply involved in the darkness of antiquity, that both the GREEK and ARABIAN Historians are much divided in their opinions concerning this matter.

‡ This Prince reigned 56 years over EGYPT—was a great tyrant—but up the temples—forbade all sacrifices—and lived both hated and feared by his oppressed subjects.

§ The largest PYRAMID is by many conjectured to have been completed, if not built, by this Lady, whose name history has not given us. There are many absurd traditions about her, to which little credit can be given.

Shall strengthen in the virgin eye,
 Th' expressive look of piety:
 In each soft feature stand confess
 And warmer tinge the feeling breast.——
 Then RHODOPE * again may reign,
 And all her former charms regain;
 Whose artful, fascinating smile,
 Once triumph'd over half the NILS !
 Her reliques may adorn the Fair,
 Flow in the ringlets of the hair,
 In Beauty's form protection seek,
 Or ambush in a dimpled cheek.——
 ASYCHIS † for whose royal breath
 Commanded every thing but death;
 A glittering slave to eastern pride
 Shall into some rich drap'ry glide;
 Live in the splendid mantle's fold,
 And mark what most he lov'd of old.——
 But, MYCERINUS ‡, wise and just,
 To nobler ends must serve thy dust;
 Which its congenial pow'rs shall join
 To picture virtues such as thine;
 In manly character dispense
 The glow of sweet benevolence;
 And strongly from the canvas dart
 Th' emotions of a generous heart!——

Art. 22. *The Bevy of Beauties.* A Collection of Sonnets.
 4to. 2s. Baldwin. 1781.

These bouquets of panegyric are, some of them at least, made up with elegance and taste; and the flowers they are composed of are skilfully and judiciously varied: and let it be observed, that *so many deserved praise* four and twenty times (for so many are the sonnets), is a trial of ingenuity that not every one would be able to undergo.

* Lady AUGUSTA CAMPBELL.

† The fabling *Arab*, certain to decoy,
 With Beauty's charms his half-believers brib'd,
 Plac'd WOMAN in his Paradise of joy,
 And endless blessings to her pow'r ascrib'd!

* One of the smaller PYRAMIDS hath been by some ascribed to this Lady, who is highly celebrated in antiquity for the conquests in beauty made.

† A King much devoted to magnificence and ostentation; he built a PYRAMID of brick near SACCARA, and placed on it an inscription which recorded both his vanity and weakness.

‡ MYCERINUS was the immediate successor of CEPHARNE; was a humane Prince,—restored the public worship,—and endeavoured, his distinguished moderation and benevolence, to render his people happy.

—O, MAHOMET! if in thy bow'rs of love,
A nymph resides, in CAMPBELL's smiles array'd;
Bestow the pinions of thy sacred DOVE *,
And bear me to the dear bewitching Maid!

With her thy rosy paths I'll cheerful roam,
Thy vales, which wear the fadeless vest of Spring;
Where ev'ry fragrant shrub, and spicy bloom,
Their sweets united, to the senses wing!

—Amidst the melody of sounds most choice,
Breath'd in the zephyrs of thy balmy plain,
No music shall be heard but her dear voice,
No echo charm, but that which mocks her strain.

O Prophet! in thy mansions of delight,
If dwells the *image* of the lovely FAIR,
Give the celestial BEING to our sight;
And myriads to thy altar shall repair!

Away, thou *Cheat!* to those whom dreams absorb,
Thy Paradise,—thy blooming nymphs be giv'n:
The smile on CAMPBELL's lip, in this low ORB,
Exalts the soul above thy *biggest* HEAV'N!

NOVELS.

Art. 23. *Sentimental Excursions to Windsor and other Places;* with Notes critical, illustrative, and explanatory, by several eminent Persons, Male and Female, living and dead. 8vo. 2s. 6d. Walker. 1781.

The Author supposes that we 'Reviewers will not peep farther than into the title-page;' and with infinite sagacity (for he is as *wise* as he is *witty*!) hath laid a trap for us, by 'introducing (as he says) the Introduction in this place (i. e. in a *very out-of-the-way place*) in hopes the Reviewers would not read so far.' Now, to convince him that we have, in the course of our 'literary drudgery' (to use his own words), forced ourselves farther onwards in the tiresome track of his *excursions* than he supposed was either consistent with the gravity of our characters, or the bent of our inclinations, we will transcribe one passage from his *Introduction*, which may serve as a specimen of his whole performance: 'As to the thoughts which may appear in my WORKS, say what you will, *Gentlemen-Reviewers*, my thoughts are *my own*.' We really believe, they are; and we believe too, that there is no man in the world, of common sense or common decency, that envies him the possession, or would for one moment dispute what he calls 'his *common-law* right to them.'

Art. 24. *Adventures of a Hackney Coach.* Vol. II. 12mo. 2s. 6d. Kearsley. 1781.

Though second parts seldom accomplish what the first led us to expect, yet, in this instance, we could scarcely expect an *inferior* per-

* The inspired Dove, which, according to Mahomet, dictated the Alcoran; and, to repeat the expressions of the Prophet, "flew to heaven, and returned with a swiftness which overtook the speed of lightning, whenever he wanted instruction from God!"

formance. We find, however, that this second volume is, *if possible*, more contemptible than the first. It hath the same glaring affectation; the same unnatural and disgusting attempt at pathos; with more than usual absurdity, and a double portion of inaccuracies. This bold *adventurer*, like his *sentimental* brother of *Windfor*, dares us—dares us—d—ms us: and brandishing the featherless *stump* of *Yorick's* 'old pen,' dashes—dashes on, without fear or shame . . .

Prithee come hither, honest grave-digger, and cover up *Yorick's skull*. The flies have blown on it.—Cover it up!—*Maggots* and all!

Art. 25. *The Female Monitor*; or the History of Arabella and Lady Gay. 8vo. 2s. stitched. Richardson. 1781.

Equally frivolous and affected! The language in which this empty and conceited writer (who calls himself *Peter M'Dermott*) hath introduced his 'History' (as he terms this poor trifle, which deserves no name), is a specimen of the manner in which he hath carried it on; and we leave our Readers to guess at the one, by seeing the other. 'Man, in the infant state, is the mere pupil of example, and can be cultivated like the fertile soil sown with sound seeds to produce a plenteous crop of honour, benevolence, and social friendship; or by a contrary conduct a *train* of vices, coquetry, gallantry, and affectation. View the garden, and you know the gardener's care. The roses, when well dressed, perfume with double fragrance. The *spelling* walks *perdure* in congenial spring. All is harmony and delight. The warbling songstress sits there on the jessamine bower, and sings in approbation to the labourer's hand. In mankind it is the same; for I am bold to say, there are few defects in human nature that a judicious hand may not dress into shape and ornament; particularly in the education of the female, as *their* passions are easily *twisted* in the bud, and *amputated* from the wild proximity of nature.'

Such Writers, it is our office to *twist* in the bud; and, as literary pruners, to *amputate* from the wild proximity of scribbling.—“We wish it may answer!”—as uncle Toby says.

Art. 26. *Lucinda*; or, the Self-devoted Daughter. 8vo. 3s, Hookham. 1781.

This is, in truth, a super-tragical story! related in a style, which may be called, super-sublime! Like most of these stories, it begins with love: as it proceeds, it takes in perfidy, seduction, adultery, jealousy, rage, madness—and, at last, ends in *battle, murder, and sudden death*! “Oh! horrible! most horrible!”

Art. 27. *The Revolution*. A Novel in 4 Vols. Vol. I. 12mo. 2s. 6d. Fielding. 1781.

This work is improperly stiled a novel. It was intended for an epic poem, and at first was adorned with machinery, which was afterwards omitted. The Author has only left one trace of his original plan, which could not have been lost without involving the future part of his story in much confusion. The language is a sort of measured prose,—a stile of composition we are not fond of. In justice however to this performance, we must acknowledge, that we are seldom disappointed by an unmeaning pomp of words, or disgusted with low and unsuitable expressions. But at the same time, we confess, that we are not often elevated by the dignity, or captivated by the charms of language,

language. We see little to admire by its greatness; and as little to delight by its novelty. There is nothing to rouse by force; there is nothing to soften by elegance. Attention is not strongly arrested by events already related; and expectation is but little interested in what is to succeed.

There is one thing, however, that interests our humanity, and in some degree repels the rigor of criticism. The Author (as we are informed by an advertisement) died in the year 1774, about 8 or 9 months after he had begun the work. When the Reader is told that he was not 18 years of age when he died, that he never had a classical education, that he was in indigent circumstances, and that at the time when he wrote this work he earned his bread by hard labour,—perhaps he will be induced candidly to overlook his imperfections. The present performance hath been rescued from destruction by the interposition of a ‘gentleman who is allowed to be a judge of these matters;’ and who, unwilling to have so curious an attempt consigned to oblivion, offered to risk the loan of the sum necessary to defray the expences of the publication.

The story is simply this: A pagan tyrant, the implacable enemy of the Christians, who are represented as a numerous and increasing sect, at the last hour of his existence, is willing to put a period to the religious feuds of his subjects; and by an act of public justice, endeavours to atone for a life of violence and oppression. He convenes his subjects, who are chiefly Christians, and submits the nomination of a successor to their choice, on condition he shall espouse the Princess *Vestinia*, his only daughter. Their choice falls almost unanimously on *Orontes*, their favourite general, and a known adherent to the Christian cause. By this election *Maxentius*, the King’s nephew, who is a pagan, finds himself excluded from the succession to the diadem. Previous to this convention, at a secret meeting of the Christians, the Princess *Vestinia*, who had privately adopted their faith, is rescued by *Orontes* from the violence of *Maxentius*. They disclose to each other their mutual passion, and *Orontes* is informed of the designs of the King. Each of them in a vision, the same evening, sees Michael the arch-angel, who assures them that they should be united and live in perfect felicity, though the consummation of their wishes would not take place till they had passed through various scenes of persecution and distress. By the constitution of the kingdom, it was however necessary, that the choice of the people should be ratified by the senate. The senate was supported by the army; and the latter chiefly consisted of pagans. It is easy, therefore, to foresee, that the previous action would be annulled by the senators, and *Maxentius* raised to the throne of his uncle; but as the majority of the people was Christians, some contrivance was necessary to intimidate them, and raise the spirits of the pagans. A senator who was the agent of a neighbouring king, and who wished, for his own ambitious purposes, to excite a civil war, concealed himself in an oak, and, during the pagan sacrifice, exclaimed in a loud voice,—“Crush the ‘usurping Christian,’ &c. This supposed messenger was universally listened to with implicit veneration, and the senate raised *Maxentius* to the throne. *Orontes*, on this, was confined in a dungeon, and *Vestinia*, destined to the bed of the pagan usurper, felt the most

poignant anguish. To secure the interests of the pagan faction, the Christians were induced to believe that Oronthes had deserted their faith, and killed himself, after a declaration of his apostacy:—that his pretence was only to secure the crown, and after throwing away the disguise of profession, to persecute the sect he had appeared to patronize. To countenance this imposition on the credulity of the people, a soldier of the Guards, who much resembled Oronthes, is killed and mangled in such a manner as to delude the eye, by making the difference between the two bodies imperceptible. This artifice succeeds, and the Christians despairing of any support, retire in silent grief.—At this period the first volume concludes.

On the whole, this work deserves some attention, though we can bestow on it no warm encomiums abstracted from the circumstances in which it was penned.—What resemblance this novel is to bear to our late transactions with America we cannot as yet perceive; nor can we discover any *discriminated* likeness between Oronthes and Vestinia and our gracious sovereigns (whose characters, we find, were intended to be shadowed forth by them), unless indeed in what is unusual in modern *Faques—a laudable regard for Christianity.*

Art. 28. *The Masqued Weddings*, in a Series of Letters. 2 Vols. 8vo. 5s. Hookham. 1781.

These Letters are written with spirit and vivacity. The rapidity of the language hurries on the reader too fast, and scarcely leaves him a resting-place on which to sit down and draw breath. But the lovers of novels will find entertainment in these volumes;—which bear strong marks of a pen we have already complimented under the article of “Mrs. Rosemont and Sir Henry Cardigan.”

M I S C E L L A N E O U S.

Art. 29. *The Land Valuer's Assistant*, being Tables on an improved Plan for calculating the Value of Estates. By R. Hudson. Pocket size. 34. 6d. Richardson and Urquhart, 1781.

The compiler of these tables affirms, in his introduction, that the value of land may be found from them, by fewer figures, than from any other publication; a circumstance that, if the tables are found to be correct, will be a sufficient recommendation.

Art. 30. *A Collection of Rules and standing Orders of the House of Commons*, relative to the applying for and passing Bills for inclosing and draining of Lands, making Turnpike Roads, Navigations, and other Purposes. 4to. 1s. T. Payne, &c. 1781.

The use of this collection is evident from the title; and it would be rather extra-judicial for us to review the standing orders of the House of Commons.

Art. 31. *Some Account of Captain J. Carver*. 8vo. 2s. Dilly, &c. 1781.

This account of the enterprising but unfortunate Captain Carver, was drawn up by Dr. Lettson, and is prefixed to a new edition [the third] of the Captain's Travels through the interior parts of North America*. The Captain deserved well of his Country. He served it faithfully in the late American war; and when his sword was no

* But is sold separately, for the accommodation of the purchasers of the former editions.

longer useful to it, he endeavoured to continue his services by rendering our vast acquisition of unexplored American territory † more extensively advantageous to us, in a commercial view.—How was he rewarded? With *penury*, and a *broken heart*!

To this narrative is prefixed a print of Capt. Carver, from an original picture in the possession of Dr. Lettsom. The pamphlet is likewise decorated with a coloured engraving of the tobacco plant in full blow, as it was given in the Captain's treatise on this famous vegetable: For an account of which see Review, vol. lxi. p. 78.

Art. 32. *A Help to Elocution.* 8vo. 3s. 6d. Fielding and Walker. 1780.

This useful compilation consists of three essays. The first is on *reading and declamation*, wherein the principles of both are laid down under the several heads of emphasis, climax, modulation, pauses, &c. &c. The second essay treats of the *marks and characters* of the different passions and affections of the mind. The third of *composition*, tending to explain and illustrate the beauties of fine writing, and the principles on which they depend. To these essays, is added a large collection of examples, in prose and verse, selected from the Spectator, Rambler, the World, and other periodical papers; and also from the works of Swift, Pope, Parnell, Gay, Prior, Lyttelton, Hume, and other writers of distinguished character in the world of letters.

This little volume (as the preface says) is calculated for the use of schools. It was not meant to give any thing original to the world; the only praise which the publishers aspire to, is that of having made a careful, and, they hope, not an injudicious compilation.

The first essay, however, is an original from the pen of a gentleman who hath been long practised in the art of speaking. The two next are extracted from works of established credit.

The design of this publication is commendable, and the execution of it both pleasing and judicious.

PHILOSOPHICAL.

Art. 33. *Outlines of an Answer to Dr. Priestley's Disquisitions relating to Matter and Spirit*: By the Rev. Richard Gifford, B. A. Rector of North Okendon, Essex. 8vo. 2s. 6d. Cadell. 1781.

These outlines or reflections were written, as we are told in an advertisement, while the Author was perusing Dr. Priestley's *Disquisitions*; which, it seems, came into his hands in the course of circulation in a reading society, at a time when he had not seen Dr. Priestley's correspondence with Dr. Priestley, nor knew that any answer to the *Disquisitions* had been published.

After the numerous occasions we have had of treating of this controversy, we do not think that our Readers would thank us for returning to this beaten subject, as we find nothing striking or new in the Author's *outlines*, which are plentifully sprinkled with quotations from numerous authors, in various languages.

We shall only add, that we think the Author's friend, 'from whom the design originated of giving the work to the public,' should have pointed out to him the apparent contradiction which strikes us be-

† Vid. our account of the first edition of the Captain's Travels, Rev. vol. lx. p. 90.

tween the Author's profession (at p. 5. of his advertisement), of 'his not having passed the line of *decency*,' and his having therefore 'a fair claim to an equal portion of *civility* and good temper;'—and the language which he holds in the last paragraph of the pamphlet; where he represents Dr. Priestley's work as containing a *wretched system*,' and as likely to prove 'a *delicious morsel*,' to persons 'whose wicked lives have predisposed them to wish for annihilation.' Increasing in *civility* and *decency*, he adds, 'they will laugh heartily at the remaining part of the Doctor's scheme, as concluding that it was calculated only to lengthen out the work, and to add to the price of the volume; and, if the Book sells, the grave Doctor will laugh too.'——Such insinuations can disgrace only the person who employs them.

NATURAL HISTORY.

Art. 34. *A General Synopsis of Birds.* By John Latham. 4to. 10s. 6d. sewed. White. 1781.

Of this work but a small part is at present published. The whole of Mr. Latham's undertaking will be extended through three volumes: the first of which will contain the *Accipitres* and *Pica* of Linnæus; the second will consist of the *Passeres* and *Galina* of the same author; and the third volume will close the work with his *Grallæ* and *Anseres*. Mr. Latham, who in his researches and inquiries seems to be indefatigable, promises that his Synopsis shall contain nearly four times the number of birds that is to be found in Linnæus's *Systema Naturæ*. The sources from whence he has drawn his information, besides the books that have appeared since Linnæus wrote, are the numerous collections in natural history that of late years have been made in England; particularly the curious and magnificent collections of Sir Ashton Lever and Sir Joseph Banks, both of which have been enriched by a great variety of subjects, collected by our late celebrated circumnavigators.

The present publication contains the vulture, falcon, and owl tribes. To the profest ornithologist it will afford considerable entertainment, the descriptions being accurate and minute. We could have wished for more engravings; but as this is a wish that could not have been indulged without accumulated expence, Mr. Latham has perhaps done wisely in not adding to what is already sufficiently high. —N. B. The plates are coloured.

L A W.

Art. 35. *Copies of Opinions ascribed to eminent Counsel* on the Will which was the Subject of the Case of Perrin v. Blake, before the Court of King's Bench in 1769. Addressed to the Right Honourable William Earl of Mansfield. By Charles Fearn, Esq; Barrister of Law, of the Inner Temple; Author of the Essay on the Learning of Contingent Remainders and Executory Devisers. 8vo. 1s. Uriel.

These *Opinions* will be gladly accepted by the profession as an Appendix to Mr. Fearn's very valuable treatise on "Contingent Remainders." They bear the names of the most eminent lawyers of their day, of no less men than Sir Dudley Ryder, Mr. Filmer, Mr. Booth; and, of a fourth,—a *mightier far than they*,—who decided the case, as Chief Justice, against the opinion not only of the other three, but

but against *his own* opinion, given in the year 1747, when he was *the Hon. Mr. Murray*. The noble Lord, as he *now* is, hath, however, lately disavowed that he gave any such opinion in 1747, in consequence of which, Mr. Fearné feels himself called upon for a public and unreserved declaration of the authorities that led him into the error of imputing it to his Lordship, and the impropriety of publishing an extract from it, as such, in the last edition of his book. He has accordingly published a copy of the whole *opinion*; with his reasons for thinking it genuine. The discussion is minute, and uninteresting: and terminates in one of these two obvious conclusions, either that Mr. Fearné had been grossly imposed on by some of the most accurate men in the profession—or that the Lord Chief Justice, at the age of SEVENTY-SIX, may *possibly* not remember very distinctly every sentence he wrote 33 years ago. We leave the alternative to the gentleman of the law. The point indeed is not very material. It is sufficient that Lord Mansfield's decision was reversed in the house of Lords; that *Mr. Murray's* opinion (*if* genuine) is set up again: and the uniform tenor of former cases sustained:—to the great joy of the venerable old conveyancers, who began to tremble lest they should be obliged to *unlearn* all their ancient learning:

“*Et quæ*

Imberbes didicere senes perdenda fateri.”

Art. 36. *Two Actions between John Howe, Esq; and George Lewis Dine, Esq.* Tried by a Special Jury, before Lord Mansfield, at the Assizes at Croyden, August 16, 1781. 4to. 1 s. Kearsly.

The following advertisement is prefixed to these proceedings:

“As a partial and mutilated account of these trials appeared in the news-papers, the friends of Mr. Howe have requested him to publish the whole of both causes, faithfully taken in short-hand, that the Public may be enabled to judge of those verdicts which have done justice to his injured character.”—The pleadings of the Counsel, and Lord Mansfield's Address to the Jury, add much to the consequence of this publication.

Art. 37. *The Case of Jonathan Fiske*, Bookseller, tried and honourably acquitted at the Sessions in the Old Bailey, held in June, 1781, upon the infamous Prosecution of Patrick Roche Far-
rill, &c. &c. 8vo. 1 s. Fiske, Stockdale, &c.

As far as can be discovered from a narrative very badly drawn up, and suitably printed, Jonathan Fiske indiscreetly suffered himself to be entangled in a very dangerous connexion with the parties mentioned in his title-page. We wish him joy on his deliverance, hoping he will be made wise by his experience.

Art. 38. *A Letter to Robert Macquoen Lord Braxfield*, on his Promotion to be one of the Judges of the High Court of Judiciary. Edinburgh printed. 8vo. 1 s. Bladon.

From this letter, which is penned in the nature of a charge to the newly appointed Judge, we are reminded that the Judges of the High Court of Judiciary are but men; and frailty is incident to human nature. Nevertheless, the Writer states some obvious irregularities, far from being discredited by improbability, and not beyond human powers

powers to avoid; it is therefore to be hoped this public admonition may have its due effect.

Art. 39. *Appeals relating to the Tax on Servants; with the Opinion of the Judges thereon.* 8vo. 3s. Cadell, &c. 1781.

Published by permission of the commissioners of Excise; and useful to all who wish to become acquainted with the manner in which the *commissioners for bearing appeals against the duty on Servants*, and the *judges who affirm or reverse the determinations of those commissioners*, have interpreted the act of parliament relative to this subject, in a great variety of cases on which appeals from the charges made by the surveyors have been founded. The book would have been still more generally useful, if the Editor had given a proper abstract of the act in its own words.

M E D I C A L.

Art. 40. *A Treatise on the Gonorrhœa; to which is added, A Critical Enquiry into the different Methods of administering Mercury.* Intended as a Supplement to a former Work, &c. &c. 3By Peter Clare, Surgeon. 8vo. 1s. Cadell. 1781.

This, like the Writer's former work, is composed of shreds and patches, from which the informed Reader will learn no more, than that Mr. Clare approves of the method of curing the gonorrhœa at once by a vitriolic injection. With respect to his *Critical Enquiry*, it is a very concise one indeed. Some cases are mentioned of the further success of his method of rubbing in mercury on the inside of the mouth; but, unluckily, motives of delicacy have prevented their being properly authenticated.

S E R M O N S.

1. *The Incurable Abomination!* or, God's asserting that Popery never did, nor ever will alter for the better; considered in a Sermon on Rev. ix. 20, 21. With an Appendix respecting the Duty of the Civil Magistrate in Matters of Religion. By Thomas Reader. 8vo. 6d. Buckland. 1781.

This curious gentleman hath already exhibited himself to the Public as a spiritual *almanac-maker*;—deep-learned in *times and seasons*; together with all their *signs and fore-tokens*! Old LILY never sunk deeper into the PROFOUND of occult sciences: and our modern WINGS never soared with so bold a flight to reach the *lunar house*! How astonishingly various must the powers of that man be, who (as Pope says) is, "*now in the moon—now under ground!*"

Mr. Reader hath fixed his DATES with more *cunning* (if not with more certainty) than some other adventurers in this track of calculation. The *ten horns* will not make the *wobers naked*, and eat her flesh, and burn her with fire, till the year 1942! Thus Mr. Reader hath wisely contrived to be out of the way at the time.

The *Appendix* is purposely written to prove the right of the magistrate's interference in matters of religion: and the proof of this *right* is chiefly founded in the directions given in the Old Testament to the Kings of Israel to punish idolatry. His argument, however, is not sufficiently guarded for *his own security*; for, by the Mosaic Law,
wizards,

wizards and necromancers, and all false prophets, are to be put to death. Now, if the English legislature were to adopt the Mosaic code, what would become of Mr. Thomas Reader?

II. *The indispensable Necessity of Faith in order to the pleasing God.*

Being the Substance of a Discourse preached at Eydon in Northamptonshire, April 8, 1781. By Francis Okely, formerly of St. John's Coll. Cambridge. Small 8vo. 6d. Lackington. 1781.

An amiable spirit of unaffected piety breathes through this plain and evangelical discourse. We love and esteem the worthy and ingenious Author, though the justice of criticism hath constrained us to speak with little ceremony of some of his *German* masters.

The stern and untoward bigotry of Mr. Thomas Reader is admirably contrasted by those gentle and engaging principles which struggle through all the darkness of good Mr. Okely's *mystical divinity*, and throw a pleasing lustre on his character. We can excuse a thousand theological errors, when we behold so much charity and good will to men: while the soundest faith is debased by uncharitableness, and the brightest talents are obscured and dishonoured. If so, —how disgusting is bigotry, when its object is a nonsensical creed, and its principle a weak understanding? As it can make no plea, surely it can expect no lenity.

We were led into these reflections, by contrasting the modesty of Mr. Okely with the confidence of Mr. Thomas Reader, in an intricate maze where fools are apt to be impertinent and decisive, but where a wise man would be cautious and diffident. 'You have seen (says Mr. O.) every nerve of verbal criticism strained to apply the full completion of the prophecies respecting Antichrist in the Revelations, to the Pope, and to the popedom; though endless inconsistencies, and even hurtful consequences, in fact, have attended such *premature* interpretations.' We wish Mr. Reader had attended to this wise and salutary caution, before he sat down to expose himself and the book he undertook to illustrate, by a presumptuous application of every thing terrible in it to what he calls the *Incurable Abomination*: and by a still more presumptuous attempt, to ascertain those times and seasons which Infinite Wisdom hath folded up in impenetrable darkness.

To close this subject, we will transcribe a passage from a Puritan divine of the last age; and we transcribe it as a curiosity, because few of that class of divines were so liberal in their opinions, or so pointed in their expressions, as the author of the following: "I know well the general vote is—that the Pope is Antichrist. Well, let it be so;—let it be so that he is externally the Antichrist—that he lives chiefly at Rome—that the Pope shall be destroyed:—that then Antichrist will fall. For my part, I will not contend about it. Let most voices carry it! But—but take heed you do not look so long for Antichrist abroad, as to neglect one at home."

Now, with this good Doctor, we are of opinion that we need not wander far to meet with this *incurable abomination*:—the *whore*, the *beast*, the *horns* and all!

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

READING, in your Review for June, some extracts from letters and papers published by a member of the Bath Society for the Encouragement of Agriculture, I found, among other useful and important speculations, an enquiry into the nature, cause, and method of preventing and curing the rot in sheep. And this appearing to me to be an object of great national importance, I have taken up the pen, not from an idea that I am capable of explaining, in a clear and satisfactory manner, the nature, and pointing out to the Public a certain remedy for a disease, which appears to be so fatal to those very useful animals: but to rectify a very palpable error which that ingenious writer appears to have been led into. He imagines (for the most probable cause of the rot) 'the eggs of insects to be deposited among the blades of grass, with which they are swallowed by the sheep, and, from their stomach and intestines, absorbed by the lacteals, and passed, with the chyle, into the sanguiferous system, and meet with no obstruction, until they arrive at the capillary vessels of the liver;' where the writer supposes them to be too large to pass with the blood in circulation. Anatomy teaches us, that it is very improbable that the lacteal vessels of the intestines, should receive any substances which are not fit to pass through every blood vessel in the body. Even admitting, for argument's sake, that the lacteal vessels of the intestines do admit substances into the sanguiferous system, which are too coarse to pass through the minute capillary vessels, those substances would be no more liable to be obstructed in the liver, than in any other glandular or extreme parts of the body; where the capillary vessels are always found to be of equal minuteness with those in the liver. Insects, of a great variety of genera, are found to be innumerable in the animal and vegetable worlds. The human species, particularly the younger sort, are frequently troubled with worms of different kinds: and, though they sometimes occasion troublesome complaints, it is very rare, if ever, we find them prove fatal. It is, therefore, extremely improbable, that the ova of insects, received with the food into the bodies of sheep, are ever the cause of the rot. If these are not the cause of this disease, let us enquire what it may most probably be. As the liver is always remarkably affected in that disorder, the first thing to be here considered, is the use of that viscus: and that is the very same in a sheep, as in the human body; viz. to separate the bile or gall from the mass of blood. Now this bile is one of the most tenacious and most acrid of all the animal juices. The tenacity of it will dispose it to stagnate in the small biliary vessels in the liver. Its acrimony (which will increase by stagnation) will necessarily be the cause of inflammation, suppuration, gangrene, and, lastly, a mortification in the liver. This is what frequently happens in the human liver. What is the cause of the bile obstructing more at one time than another? Those who are most subject to biliary obstructions are of hot plethoric constitutions, or, in other words, are possessed of too much blood, and that

too thick and rich ; and agreeable to this (if I am right), we find only fat sheep are subject to the rot *. From these, and many other concurring circumstances, it appears to me highly probable, that the rot is a disorder of the liver ; and that the principal cause of it is obstructed and inspissated bile ; and not insects conveyed thither by the food. It may therefore be called the sheep's jaundice. As there are very few branches of useful knowledge with which I am less acquainted than that of farming, breeding, and preserving sheep, I enforce this doctrine only, as I find it analogous to what actually takes place in the human body : As another proof that a superabundance of thick and rich blood is the remote cause of the rot in sheep, the above-mentioned writer observes, that ' No ewe ever rots while she has a lamb by her side ;' the same writer here requests the gentlemen of the faculty to determine, whether it is not probable that the impregnated ovum passes into the milk, and never arises at the liver, As the whole chyle, formed in the stomach and bowels, is conveyed into the venal system, and from thence to the heart, to circulate, with the blood, in common through all parts of the body : there can be no power in the animal system, that can convey those supposed ova into the udders of the sheep, rather than into their lungs, kidneys, or any other part of their bodies. I come now to consider a circumstance, which, I think, will explain that phenomenon on rational principles. It is simply this : When a ewe suckles a lamb, she thereby consumes daily a considerable quantity of her blood (all that circulates in the arterial and venal systems may bear that name) ; the rest is thinner and poorer than at other times ; consequently forms less and thinner bile ; which, with the blood, readily passes through the liver. The Writer then submits two questions to the consideration of the gentlemen of the faculty. First, Why is the rot fatal to sheep, hares, and rabbits, and sometimes to calves, when cattle of greater bulk, which probably take the same food, escape uninjured ? Besides your remark upon this question, it may be observed, that the former have very little exercise, and drink little or no water to attenuate their blood : while the latter, though they feed upon herbage, drink a considerable quantity of that attenuating wholesome fluid, and are subject to severe exercise. The second question proposed by the above-mentioned writer, is the digestive matter in the stomach of these, different from that of the others, and such as will turn the ova into a state of corruption ; or rather, are not the secretory ducts in the liver large enough to let them pass through, and be carried on in the usual current of the blood ? This question I have, in effect, already answered. The writer farther observes, that it seems to be an acknowledged fact, that salt marshes never rot. Salt is pernicious to most insects ; common salt and water is a powerful expellent of worms bred in the human body. We are also presented with an instance of a farmer having cured his whole flock of the

* This is a considerable mistake, lean sheep are equally subject to this distemper, and what is singular, if the taint be discovered in time, they may even be made fat enough for the butcher before the disorder gets to any great height.

rot, by giving each sheep a handful of Spanish salt for five or six mornings successively.' Common salt, however powerful in expelling worms from the stomach and bowels, has, I believe, little effect on those situated in the substance of the liver; therefore I cannot help hazarding an opinion, that salt doth not become a remedy for the rot in sheep, because it is pernicious to insects, but because it purges the sheep, and attenuates their blood and juices, and thereby prevents obstruction in the vessels of the liver, and disperses that which may be there already formed. That the rot in sheep is an hepatic disorder, occasioned by obstructed, tenacious, acrid bile, I think farther appears from the observations which you have made on the liver of a rotten sheep; viz. that when boiled it dissolves and forms a sediment at the bottom of the vessel, resembling mud; this, in my opinion, clearly proves that the liver must be reduced, previous to the boiling, to a high degree of putrefaction. Therefore it seems highly probable, that any article, capable of opening bilious obstructions in the liver, and timely used, will prove effectual in curing the rot in sheep. Whether a portion of soap, aloes, and pearl-ashes, may not be given to advantage in this disorder, I leave to the consideration of those who have better opportunity of examining the nature of that disease, which is so very fatal to those animals, who, in a great degree supply us with food and raiment.

If you, Gentlemen, think these cursory remarks worthy of a place at the end of your Review. I shall be glad to see them inserted.

I am, GENTLEMEN,

Your most obedient Servant,

Grafton-Street, Soho.

JOHN ROBERTS.

* * A principal objection to the theory of this distemper, which this ingenious Writer lays down, is, that the rot will be contracted in a night's time.

That the rot is a putrid disease, is very probable, and the remedies Mr. R. proposes, might in the early stages of the disorder be attended with desirable effects.

✂ The Reviewer, who has detained the foregoing important letter so long from the publick eye, offers only the truth by way of apology:—He was on a tour into the northern parts of the kingdom, where Mr. R.'s favour was transmitted to him; and since then it has been for some time mislaid.

†† A Correspondent, who signs himself "Nimrod," informs us, that we were mistaken in our conjecture respecting the Author of "*Thoughts on Hunting*:" See Review for September last. Nimrod assures us, that the Public are indebted for that performance to Peter Beckford, Esq; of Stapleton, Dorsetshire, son of the late Julius Beckford, Esq; and, he believes, the gentleman to whom Mr. Brydone addresses his Letters.

* * Two Letters have been received from "A Constant Reader and General Admirer of the M. Review," which will be further attended to in our next.



THE MONTHLY REVIEW,

For DECEMBER, 1781.



ART. I. *The History of England from the Accession of James I. to the Revolution.* Vols. VI. and VII. By Catharine Macaulay Graham. 4to. 11. 10s. Dilly. 1781.

WHILE the prejudices and partialities of mankind are suffered to operate (and it is well known that their operation can never be restrained), it will be impossible for the historian, whose narrative is confined to events in which every one fancies himself interested, to give satisfaction to all.

The truth of this observation has been sufficiently experienced by the Authoress of the present volumes. Those, who differ from her in the complexion of their political tenets, fail not to charge her with principles, which are not only not to be found in her writings, even by implication, but which she invariably disavows. This dissingenuous procedure, at the same time that it is injurious to the individual, too frequently suppresses the spirit of liberal enquiry, and has an indirect tendency to sap the foundations of truth.

In the Preface to the present volumes, the Authoress not only explains the motives, but enters into a full vindication of her literary conduct. Her vindication is animated, and appears to be just. The candid Reader will not be displeased with an extract from this part of her performance.

• I well know what personal disadvantage I set out with, from that impartiality which I had determined to observe on the conduct of the different factions, which have harassed the internal peace of this empire; and when I gave up the emoluments of favour, the countenance of the great, and the gratification of popular applause, on a principle of public utility, I had some reason to expect esteem for my integrity and industry, and especially as I have never thrown any personal abuse on any individual, in or out of power; nor have ever sullied my pen with those anonymous writings calculated to anguish

the feeling heart, to fix an indelible stain on the manners of Englishmen, and to inflict the poignancy of mental sufferings not only on the defamed persons, but on all those who are attached to them, either by the ties of blood, or the yet stronger ties of affection. I have endeavoured, with the most indefatigable pains, to make my History useful to men of all conditions; and I am persuaded that no moderate churchman, or honest lawyer, can, on cool reflection, be offended with the historian's free observations on the conduct of men who have been the authors of much public and private mischief, and whose violent counsels, and dishonest practices, have frequently disturbed the peace, and endangered the liberties of the empire. If I have been severe on misguided princes, and bad ministers, it is with a view only to the interests of the people; and if all historians would preserve the same honest rule, instead of varnishing, with false colours, the vices of the powerful, it would, from that general desire which all men have of preserving some degree of reputation after death, form a kind of literary tribunal, productive of a very useful reformation in the conduct of those favoured sons of fortune, on whose good or bad qualities the happiness and welfare of societies depend. The candid and the generous will, undoubtedly, from these considerations, behold, without malice or resentment, the wicked or weak conduct of their ancestors represented in its proper light; and especially when they reflect that it would be very unbecoming the character, and contrary to the duty of an historian, to spare even the memory of a parent, if he was found defective in those patriotic virtues which eminently affect the welfare of society.

'If the warmth of my temper has occasioned me to be guilty of any petulancies in my first productions, they arose from the inexperience of the historian, and the early period of life in which she began to write history; but though I have been pursued with virulent invectives, I have never yet been made acquainted with my literary faults. Criticisms formed with judgment and temper command attention; but when personal invective supplies the place of argument, and the reputation of authors *are* attacked in order to decry their writings, it is a very strong symptom in favour of those productions against which the battery of abuse is levelled; and in this case an individual, in the full enjoyment of that internal satisfaction which a faithful exertion of mental abilities affords the rational mind, must look down with contempt on the angry crowd, nor suffer their fierce and loud clamours, in any respect, to divert him from pursuing the grand object of his honest ambition.'

Equally spirited is her vindication of the glorious Sidney. The invidious and illiberal attacks that have been levelled at the character of that exalted patriot are fresh in the memory of every one.

Speaking of the noble ideas * on which Mr. Sidney, after his

* *Viz.* 'In the hopes either of regulating the English monarchy on more correct principles, or of re-establishing that mode of government, which, he conceived, would more naturally produce the security of the subject, and the honour of the nation.'

return to England, joined the popular party, our Historian proceeds :

‘ Such sentiments carried into practice, and sealed with the blood of this illustrious Englishman, it is to have been imagined, would have rendered his memory sacred to that country on which his writings and heroic virtues have reflected lustre; but there is a spirit of bitterness, of rancour, of envy, and the worst species of levelling gone forth among us, which even the crown of martyrdom cannot escape. We are told, that when the Romans once beheld their Cato in a situation not quite agreeable to that consistent dignity which graced the public and the private virtues of this godlike man, they modestly stepped aside, and instead of triumphing over humanity, by proclaiming aloud this small blemish in an exalted character, they turned their eyes from the wounding sight. This was the generosity of ancient manners; but what was the conduct of Englishmen on the assertion of the French minister, Barillon, published near a hundred years after the martyrdom of their last eminent patriot, that he had received two several sums from the court of France? Why, instead of turning their eyes from the scandalous page, or even of examining into the nature of an assertion which, inaccurately considered, carries the form of an act somewhat derogatory to the honour of their hero, they exulted in the weakness of humanity, and consequently in their own shame. In the fancied corruption of the most perfect pattern of human excellence they found an authority for enormous deviations from common honesty, and by inculcating the doctrine of an irresistible depravity, and levelling every human character, they imagined they had, in some measure, conciliated reputation with the mammon of unrighteousness; for if every man is a villain in his heart, there can surely be no infamy. Thus whilst England has been considered and respected by foreigners as the mother of heroes, legislators, patriots, and martyrs, her own sons take a satisfaction in convincing the admiring world, that they were under a gross mistake, and that England never produced any character considerably above the stamp of vulgar life; but there is a glaring impolicy as well as meanness and wickedness in these attempts. Let the man who fattens on the spoils of corruption, who wantons in the parade of ill-gotten riches, who feasts on the bread of the deluded, let him suffer the honest man to reap that meagre harvest which he disdains; let him be suffered to enjoy his poverty and his honest fame; let him at least rest secure in the sanctuary of martyrdom, lest by persuading all mankind that virtue is a non-entity, the market should be overstocked with villains; that the price of his commodity should be lowered; and that abler politicians should attain the object of his desires, for this he may be assured, that all those eminent talents which are necessary to constitute a truly great man, could never fail of meeting with an unlimited success in the ways of a corrupt advancement.

‘ There is, undoubtedly, much of malice and of falsehood in the party-writings of our ancestors; but that general spirit of levelling which pervades modern society, is a new circumstance of corruption among us, and takes its rise from an excess of vanity, which is indeed common to the human character, but which owes its luxuriant

growth to circumstances which help to destroy that humility which must ever rationally attend on insignificance, and seduces every man into a false persuasion of self-importance. What with the opportunity of passing in the public newspapers, a feather well adjusted, a title, a ribbon, unexpected riches acquired in the East, or a successful monopoly, every individual becomes of consequence; and when the mountains are levelled, the mole-hills will appear: but if with the breath of calumny and slander, if with the poisonous ink of detraction, we sully the characters of the illustrious dead, what hope can we reasonably entertain, that the present degeneracy of manners should not increase with a rapid course through all succeeding ages! The contemplation of a great character never fails to warm the young and generous student into the noble attempt of imitative virtue, and helps to guard the mind against the impulse of selfish passions, and the contagion of example. It is indeed only by dwelling on the sublime beauties of heroic character, that we can discover that amazing opposition of the hateful and the lovely in moral excellence and moral deformity, and that we can be animated into a passion for disinterested virtue; but what patterns shall we select for the model of youthful emulation, if we admit of modern scepticism in regard to the reality of that virtue which we have long adored in the sacred memories of our forefathers: besides, it must deaden all generous attempts to an exalted conduct, when one supposed error in the judgment, one failing of humanity brought to public view by accident, or private malice, shall obscure the lustre of a life of glory, and level a great character to the base standard of common humanity; for as no individual, whilst he continues in a state of frailty, can be certain that he shall always enjoy his understanding free from any alloy of error, or any cloud of insanity; or that he shall every moment of his existence bear the sovereign rule over his temper, his passions, and his prejudices; he will never, with all the labour and the forbearance necessary to build up an eminent virtue, be induced to purchase that transitory fame which may only serve to render him a more conspicuous object of the contempt of the multitude.

That a man of Sidney's rank, acknowledged abilities, and unstained character, would have been received with open arms by the English government, had he been willing to render his talents subservient to his private interest, and the giving strength and permanence to the prerogatives of the crown, or to forward the criminal designs of the court, is, I think, a matter of so self-evident a nature, that all arguments tending to prove the position would be useless and ridiculous. That Sidney had rejected the importunities of his family, and the invitations of his friends; that he had refused to avail himself of the advantage which attends great parts and endowments, to establish an interest with the present government equal to what he had enjoyed with the last, appears from the whole tenour of his conduct, and from his letters of correspondence; and can the rankest party-writer, who possesses any particle of common sense, or any degree of modesty, deny that the strictest principles of honour and integrity must regulate the desires and inclinations of that man who, from motives of conscience and opinion, could reject the opportunity of acquiring distinction and riches in his own country, and submit to a
voluntary

voluntary banishment and precarious subsistence from the favour of a foreign prince!

‘ If I was addressing a public renowned for candour and for discernment, I should say, that such a life as that of Sidney’s, supported by his writings, and sealed with his blood, was more than sufficient to counterbalance any assertion which could be made in his disfavour: I should observe, that the inflexibility of his temper in matters in which he believed himself to be in the right, would not suffer him meanly to supplicate his own father for money, or in the smallest point to recede from principle, though reduced to great straits and difficulties in a foreign country: I should assert, that it was more probable that Barillon might charge his master with money which was never paid, than that a man of Sidney’s high spirit and inflexibility of temper should be prevailed on to take money from the court of France for any mean and dishonest purpose: but in the present state of manners and opinions, I shall exclude every supposition and every argument which might rationally be drawn from established character, and an incorrupt and active integrity, manifested by a long succession of repeated acts of forbearance, self-denial, and personal danger. I shall allow in its fullest latitude Mr. Barillon’s assertion, that Algernon Sidney, who had been some years supported in those extremities which his integrity had brought him into, by a pension from the French King, received two several sums of money from the same prince after his return to England, and “ I believe, says the minister, he may be gained to your Majesty’s service:” but what was this service? Was it betraying the liberties of his country to a foreign or domestic tyrant? was it to increase the power of France to the prejudice of his native country? No; it was to procure the dissolution of a base and venal Parliament; it was to disband an army raised on the design of establishing despotism in England; it was to pull down a minister who had been the principal agent in concluding the King’s infamous money-negotiations with the court of France, and who had been the promoter of corruption in Parliament, and of arbitrary power in the state. “ The *Sieur Algernon Sidney*, writes Barillon to his master, is a man of very high designs, which tend to the re-establishment of a republic: he is in the party of the Independents and other sectaries, and this party were matters during the late troubles; they are not at present very powerful in Parliament, but they are strong in London; and it is through the intrigues of the *Sieur Algernon Sidney*, that one of the two Sheriffs, named Bethel, has been elected.” Let that party, who inveigh against Sidney for his prejudices in favour of a republic, say if this conduct was a deviation from principle; and if not, what becomes of the assertion that Sidney was bribed by the court of France? Does not bribery consist in the engaging a man to do that for money which is not agreeable to his inclinations, his opinions, and his principles; and which he would not otherwise have done without it? If any part of Lord Howard’s evidence is to be credited, he saw Sidney take sixty guineas out of his pocket for the purpose of forwarding the designs of the popular party against Charles. It is highly probable, that as the faction in England, on whom Sidney had any influence, were composed of Independents, the generality of whom

were in mean circumstances, that great part of the money which he at different times received from the court of France, might have been expended in useful donations to support his credit and his influence with his partizans: but suppose it was really pocketed for his own use and emolument, there is sufficient matter in the apology written by himself, and published after his death, to justify him fully on this point. After relating several attempts which had been made to assassinate him in his exile, Sidney proceeds as follows: "The asperity of this persecution obliged me to seek the protection of some foreign prince, and being then in the vigour of my age, I had reputation enough to have gained honourable employments; but all my designs were broken by messages and letters from this court, so as none durst entertain me; and when I could not comprehend the grounds of dealing with me in such a way, when I knew that many others who had been my companions, and given, as I thought, more just causes of hatred against them than I had done, were received into favour, or suffered to live quietly, a man of quality, who well knew the temper of the court, explained the mystery to me, by letting me know that I was distinguished from the rest, because it was known that I could not be corrupted." If a Fabricius should arise from the dead, and make any objection to Sidney's having condescended to accept, in these circumstances of persecution, a decent support from the bounty of a liberal monarch, we should attend with gravity to his scruples, and endeavour to remove them by entering into the nature and exigencies of modern life: we should assert, that it was a just and competent knowledge of the value of external advantages, which gave the stamp of virtue to acts of forbearance: we should argue, that a total indifference to a state of poverty or affluence, as it in a manner annihilates all temptations to every species of venal corruption, it in a great measure weakens the merit of public and private integrity; and that a man's rejecting, with a becoming contempt, every external advantage which would naturally follow a deviation from principle, did not lay him under any obligation to refuse advantages which were in no manner connected with any such derogatory circumstances; and that those noble sentiments which led great minds to despise the wages of iniquity, could be no rational bar to the receiving emoluments and favours from the liberality, the ostentation, or the personal affection of an individual, who did not require any sacrifice of the nicest rules of honour, or the strictest dictates of principle. Arguments like these might, in all probability, have convinced the Roman consul, that the regard which Sidney paid to the alleviating his necessities, when such an alleviation could be obtained without any deviation from principle or honour, rather heightens than decreases the merit of his acts of forbearance: but with what face of serious argument can we encounter the overstrained delicacy of an age, who, on all occasions where the detraction of an illustrious character is not in question, acknowledge such a necessity in the article of money as to authorise every species of venality, although attended with the most destructive consequences, and aggravated with the additional crimes of deception, treachery, and the breach of private and public trust,

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“ This ridiculous charge of corruption, though it has been the loudest, has not been the only attack which has been made on the moral character of the illustrious patriot, whose persecutions and sufferings we have just narrated. Mr. Hume, whose partiality on the side of the court in this part of his history, is a greater disgrace to his admirable genius and profound sagacity than any other page of his historical writings, accuses Sidney of ingratitude, in having obtained a pardon of the King, and then entering into measures to disturb his government. In all my researches on this subject, I have not found this pardon to be ascertained; and as I have before observed, I cannot discern any occasion for such a particular pardon. The brutal Jeffries only reproached the prisoner with the grace he had received in the general act of indemnity, and in the letters of thanks which Sidney wrote to the French minister, who transacted this business of his return to England, there is only mention made of a passport from the King: but provided that Sidney's having received a pardon was a proved fact, whoever reads in his Apology the state of the case, will find that all the ingratitude and baseness lay on the side of the King, who, with the arm of injustice and oppression, persecuted to death the man from whom his family had received in their distress personal obligations, and to whose interposition he owed the preservation of his life.”

They who are desirous of having an intimate knowledge of our constitutional history, within the periods of 1660 and 1683, will meet with every gratification they can reasonably hope for in the volumes before us. And though they are evidently written *manu inimica tyrannis*, the Historian has avoided the extreme of advancing principles that are not fairly deducible from the nature of true government, and of the English Constitution, of which she is so strenuous an assertor. If, in the conclusions that are drawn from the several facts here related, she differs from some of the more popular historians that have preceded her, she fails not, however, to state the facts themselves with precision and candour.

It were to be wished, that there had been more frequent references to the sources from whence her materials are selected. We are far from thinking, that even in those instances in which the fountains of her intelligence are not immediately obvious to recollection, that her integrity will, by the candid and impartial part of her readers, be called into question. But it is to be remembered, that all readers are not candid and impartial. The deficiency we have noted might in some measure be supplied by a faithful catalogue of the books that have been made use of in this very important work—it would form a valuable Appendix to the concluding volume.

The style of this performance, though in general it be animated and nervous, is not always uniform. It is too apt to take a tincture from that of the Authors immediately consulted: and though it may be observed that our Historian

adopts not the very words, yet she not uncommonly imbibes the manner of those from whom her facts are selected. With respect to the slighter inaccuracies that might be pointed out, we consign them to the word-catchers, being of opinion with Mr. Hayley, that

Tho' critic censures on her work may shower,
Like faith, her freedom has a saving power.

✂ *An Advertisement, at the end of Vol. VII. informs us, that the Eighth Volume is in the press, and will speedily be published;—which, with the preceding ones, and the Historical Letters, will form a complete period of time, from the Accession of James the First, to the year 1741.*

ART. II. *Johnson's Biographical Prefaces, CONTINUED.* See our last.

THE eighth volume of this amusing work contains the Lives of Swift, Gay, Broome, Pitt, Parnell, A. Philips, and Watts. As it furnishes little that is new, we shall pass on to the subsequent volume, which opens with that well-known specimen of elegant Biography, the life of Savage.

The only variation from the former copies of this work that we have noted, is in the following passage. 'In the publication of this performance (the Tragedy of Sir Thomas Overbury) he was more successful, for the rays of genius that glimmered in it, that glimmered through all the mists which poverty and Cibber had spread over it, procured him the notice and esteem of many persons,' &c. To fasten in a stigma upon a man so many years after he has lain peaceably in his grave, has the appearance of something singularly disingenuous and unmanly. Indeed, whenever Dr. Johnson has occasion to speak of Cibber, it is with an acrimony that, in any other man, we should suspect must have proceeded from personal resentment. Cibber's dulness has been so long the butt of ridicule with every pretender to wit, that we are surprised any writer, who affects originality of sentiment, should condescend to divert himself and his readers with so stale a topic. There is no pleasure, as Dr. Johnson elsewhere observes, in chasing a school-boy to his common-places.

In characterizing Thomson's merit as a poet, his Biographer nearly coincides with the general opinion. As a man, however, the representation of his character is not so favourable. In the early part of life, while friendless and indigent, he is represented as soliciting kindness by servile adulation; and when afterwards he had the means of gratification, it is insinuated, that he was grossly sensual. What authorities there are for the former part of this character appear not: the latter, in opposition

tion to the suffrages of the most respectable of his cotemporaries, rests solely on the testimony of the unprincipled and profligate Savage.

We are told that 'Thomson, in his travels on the continent, found or fancied so many evils arising from the tyranny of other governments, that he resolved to write a very long poem, in five parts, upon Liberty.' In this passage the Biographer seems to have brought himself into a dilemma: either there are no evils arising from the tyranny of arbitrary governments; or Thomson was a man of no observation. To which will Dr. Johnson subscribe?

Of Hammond, he says, 'though he be well remembered as a man esteemed and caressed by the elegant and great, I was at first able to obtain no other memorials than such as are supplied by a book called *Cibber's Lives of the Poets*; of which I take this opportunity to testify that it was not written, nor, I believe, ever seen, by either of the Cibbers; but was the work of Robert Shiells, a native of Scotland, a man of very acute understanding, though with little scholastic education, who, not long after the publication of his work, died in London of a consumption. His life was virtuous, and his end was pious. Theophilus Cibber, then a prisoner for debt, imparted, as I was told, his name for ten guineas. The manuscript of Shiells is now in my possession.' "His life was virtuous (*De mortuis nil nisi verum*, says the Doctor's able coadjutor, Mr. Crofts), &c."

In the above passage the Doctor has advanced more than he knew to be true. Cibber's receipt, which we are informed is still extant, is for *twenty* guineas, in consideration of which he engaged to "revise, correct, and improve" the work, and also to affix his name to the title-page. Cibber very punctually revised every sheet; he made numerous corrections, and added many improvements, particularly in those lives which came down to his own times, and brought him within the circle of his own and his father's numerous literary acquaintance, especially in the dramatic line. Besides inserting paragraphs, notes, anecdotes and remarks, in those lives that were written by Shiells and others (for the best pieces of Biography in that collection were *not written by Shiells*, but by superior hands), some of the lives, if we are not greatly mistaken, were solely of his own composition. The engagement of Cibber, or some other Englishman, to superintend and correct what Shiells in particular should offer, was a measure absolutely necessary, not only to guard against his Scotticisms, and other defects of expression, but (what was worse) his virulent *Jacobitism*, which inclined him to abuse every one who held principles different from his own. But enough of Cibber and Shiells.

Hammond's Elegies are thus characterized—

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' The Elegies were published after his death ; and while the writer's name was remembered with fondness, they were read with a resolution to admire them. The commendatory Preface of the editor, who was then believed, and is now affirmed by Dr. Maty, to be the Earl of Chesterfield, raised strong prejudices in their favour,

' But of the prefacer, whoever he was, it may be reasonably suspected that he never read the poems ; for he professes to value them for a very high species of excellence, and recommends them as the genuine effusions of the mind, which express a real passion in the language of nature. But the truth is, these elegies have neither passion, nature, nor manners. Where there is fiction, there is no passion ; he that describes himself as a shepherd, and his Neera or Delia as a shepherdess, and talks of goats and lambs, feels no passion. He that courts his mistress with Roman imagery deserves to lose her ; for she may with good reason suspect his sincerity. Hammond has few sentiments drawn from nature, and few images from modern life. He produces nothing but frigid pedantry. It would be hard to find in all his productions three stanzas that deserve to be remembered.'

Dr. Johnson appears not to have recollected that Hammond's Elegies, the two last excepted, are taken almost literally from Tibullus *. Considered merely in the light of translations they have

* To save the Reader, who may wish to satisfy himself on this head, the trouble of searching for the correspondent passages in Tibullus, they are as follow: Hammond's first Elegy is taken from Tib. B. 2. E. 4. to the 38th line ; his second from B. 2. E. 6. ; his 3d from B. 2. E. 4. L. 38th to the 50th ; his 4th from B. 3. E. 5. ; his 5th from B. 1. E. 2. ; his 6th from B. 2. E. 7. ; his 7th from B. 2. E. 3. ; his 8th from B. 3. E. 3. ; his 9th from B. 3. E. 2. ; his 10th from B. 4. E. 5. ; his 11th from B. 1. E. 11. ; his 12th from B. 3. E. 7. ; his 13th from B. 1. E. 1. Mr. Hammond has not, however, confined himself to a servile translation ; there is scarcely an elegy but contains some stanzas, or sentiments at least, that are original. Sometimes he interweaves a passage from a different elegy from that which he is immediately copying, as in the following instance, in the 13th elegy, which is taken from the first of Tibullus, he introduces a compliment to the late Lord Chesterfield ;

Stanhope, in wisdom as in wit divine,
May rise and plead Britannia's glorious cause,
With steady rein his eager wit confine,
While manly sense the deep attention draws.

Let Stanhope speak his listening country's wrong,
My humble voice shall please one partial maid ;
For her alone I pen the tender song,
Securely sitting in his friendly shade.

Stanhope

have a merit that translations rarely possess. Were it not for the Roman imagery, that is sometimes injudiciously retained, no one, unacquainted with the originals, would suspect that Hammond wrote not from his immediate feelings. To say that 'it would be hard to find in all his productions three stanzas that deserve to be remembered,' is certainly the height of prejudice. The Doctor forgets, that although at his time of life the subject of a love elegy may be totally uninteresting, it is not the case with every one, and we doubt not that at a certain period there are those who read them with greater avidity than even "LONDON," or "the VANITY OF HUMAN WISHES."

Dr. Johnson is at a loss to tell why Hammond, or other writers, have thought the quatrain of ten syllables elegiac. The character of elegy, he adds, is gentleness and tenuity. So long as some of the most violent and impetuous of the passions are the subjects of elegy, so long will this be an imperfect and mistaken definition.

The next life that offers itself is that of Collins: a writer whose imperfections and peculiarities are lost in the blaze of genius. But hear what Dr. Johnson says—"His diction was often harsh, unskilfully laboured, and injudiciously selected. He affected the obsolete when it was not worthy of revival; and he puts his words out of the common order, seeming to think, with some later candidates for fame, that not to write prose is certainly to write poetry. His lines commonly are of slow motion, clogged and impeded with clusters of consonants. As men are often esteemed who cannot be loved, so the poetry of Collins may sometimes extort praise when it gives little pleasure."

[*To be continued.*]

Stanhope shall come and grace his rural friend,
 Delia shall wonder at her noble guest,
 With blushing awe the riper fruit commend,
 And for her husband's patron cull the best.

The two first of these stanzas are original, the last is evidently borrowed from the following beautiful passage of the 5th elegy of the first book of Tibullus:

Huc veniet Messala meus, cui dulcia poma
 Delia selectis detrahet arboribus:
 Et tantum venerata virum, hunc sedula curet;
 Huic paret, atque epulas ipsa ministra gerat.

ART. III. *An Enquiry into the Authenticity of the Poems ascribed to Ossian.* By W. Shaw, A. M. F. S. A. Author of the *Galic Dictionary and Grammar.* 8vo. 1s. 6d. Murray. 1781.

OUR Readers need not be informed, that, at the first appearance of the poems ascribed to Ossian, suspicions were entertained of their authenticity: and notwithstanding Dr. Blair produced a number of strong and explicit testimonies to support the credit both of the author and the translator, yet there were some "sturdy" sceptics, who with little ceremony pronounced them to be forgeries, and hesitated not to declare publicly, that Ossian and Macpherson were the same. This declaration received great support from the well-known decision of a very eminent writer, who reasoning on the *improbability* of such poems having been preserved through so many ages by tradition only, boldly pronounced their preservation, *impossible*.

What intrinsic beauties the poems of Ossian may possess, is no object of the present enquiry. Their merit, as *compositions*, is however, with us, the principal reason for supposing them to be, in a great degree at least, the production of a "bard of modern times." The belief of their being genuine hath been indeed declining of late very fast; and it is the design of the present pamphlet to destroy it entirely. To effect this, it was necessary to weaken the internal evidence, and totally to invalidate the testimonies adduced in favour of the authenticity of Ossian by Dr. Blair. [*Vid. the "Appendix" to his elegant "Dissertation."*]

Mr. Shaw's knowledge of the Galic language is undoubtedly very great; and the proofs he hath afforded of it are incontestable. In this view he is peculiarly calculated to investigate the present subject with the accuracy and precision of the critic and scholar. What others have conjectured, he hath proved: and particular detection hath given credit to general suspicion. 'I profess myself, says this Author, to be an enquirer after truth. . . . Truth hath always been dearer to me than my country; nor shall I ever support an ideal national honour founded on an imposture, though it were to my hindrance. I can show Dr. Johnson, that there is *one* Scotchman who loves truth better than his country, and that I am a *sturdy* enough *moralist* to declare it, though it should mortify my Caledonian vanity. I think proper to speak in this clear and open manner, and prefix my name, because I know that some men imagine there is no moral turpitude in anonymously publishing one thing in a pamphlet, whilst they think and believe the contrary.'

When the authenticity of the poems of Ossian was first called in question, the pretended original manuscript was said to have

have been left, for the space of six weeks, at Mr. Becket's shop for the inspection of the curious. This MS. however was never seen by any person, who was capable of reading it. If my MS. at all was left with the publisher, just by way of a blind to the credulous, Mr. Shaw conjectures that it might have been some Irish MS.* and this conjecture is strengthened by a very singular circumstance which will be related hereafter. At all events it could not be a MS. of the poems of Ossian: 'for it is very well known (says Mr. Shaw) that the *Earse* dialect of the Gaelic was never written nor printed, until Mr. Macfarlane, late minister of Killinver, Argyleshire, published in 1754, a translation of *Baxter's Call to the Unconverted*. Since his time there have been some songs and books of piety printed. This I can easily prove, because no *Earse* MS. ever was or can be produced. And although the Psalms of David, and Confession of Faith, have been translated into Gaelic, it is well known that it is neither the *Earse* spelling nor dialect; but written in the *Irish* Gaelic. It was first published in 1694, and was versified by the Synod of Argyll; but the best executed psalms are allowed to be done by the Romish clergy of the North of Ireland.'

Mr. Shaw quotes a passage from Col. Vallancey's Irish Grammar, to prove that Mr. Macpherson, instead of translating from the Gaelic into English, hath on the contrary translated his own English into Gaelic. From this remarkable detection, Mr. Shaw shrewdly hints, that 'if ever Mr. Macpherson intends to publish a Gaelic version, he would do well to attend to the orthography of the old Gaelic; especially if he wishes to continue the imposture.'

We must not pretend to pursue this Writer in his attempts to overthrow the credit of Ossian from *internal* evidence; nevertheless we cannot quit this part of the subject without presenting our Readers with the following very curious remark:

* The mythology of the Poems of Ossian hath been raised chiefly on the superstition of the second sight, heightened by story, and the stories of ghosts, apparitions, &c. &c. so common in the fifteenth century, which Mr. Macpherson so much affects to despise: but to which, however, he is indebted for all the materials he had.

† The other great spirits to which allusions sometimes are made, is nothing less nor more than the common Highland idea of the devil, who is believed to raise every storm, and go abroad at night. All these notions are still prevalent in the mountains, & a proper part of a mythology. In short, the whole machinery

* A manuscript was certainly left with Mr. Becket; who declares that several persons called to examine it; and that he heard none deny its authenticity.

nery is nothing but the superstition of the Highlands, poetically embellished.

'The Spirit of *Loda* is ingeniously translated from Ireland into a Scandinavian God, taken from a tale, called *Muirarlad mor o Laidhan*. Mr. Macpherson, not perhaps knowing that *Laidhan* was the Irish name of *Leinster*, turns it to *Loda*, and calls it a part of Scandinavia. The tale makes *Muirarlad* sort of monster, and sometimes a knight errant engaging windmill, and then a giant striding from hill to hill across Erin. It afforded, however, to an author a good hint; and Mr. Macpherson accordingly conjured it to the Spirit of *Loda*. This tale is common in the Highlands to this day.'

The Author of this Enquiry, after having observed how easy it is to produce a poem with such Galic epithets, as *blue-eyed white-bosom'd*, *dark-brown hair*, &c. and having translated stanza of it into Earse, to impose the whole for an original on "other times" on the credulous and ignorant reader, relates a very singular fact to strengthen his assertion, viz. that "in this manner a collection was made up and published at Edinburgh three years ago by Mr. Clarke, entitled *The Caledonian Bard*. It was reviewed in London, and adduced as an argument for the genuineness of Fingal. Mr. Clarke, when I charged him with it, confessed that it was *entirely made up*! One of the poems of that collection is happily set off with the title of *The Words of Woe*. The author told me, that all he had for the ground-work of it was a song called *Furram na truaidhe*, composed on a late emigration of the Highlanders to America. In the same manner the rest of the collection was made up*.'

After an examination of the internal evidence of the authenticity of the poems ascribed to Ossian, Mr. Shaw proceeds to the examination of *external testimony*; on this head he is full clear, and explicit.

Mr. Smith, the ingenious author of "*Galic Antiquities*" published last year, hath assured us, that "Mr. Macpherson hath always been readiest to shew his originals to the best judges." This assertion Mr. Shaw flatly denies: and then observes with respect to himself, that Mr. Macpherson has often promised him a sight of those pretended originals, but never could be induced, after application to him at six different times, to fulfil his promise. 'There was always some apology made;—the MSS. were at his house in the country, or mislaid; or the key was lost; or I should see them some other time. Why did he promise to shew them? And since he promised, why not shew them? Let the Public draw inferences. This is true. Let Mr. Macpherson contradict it if he can.'

* Mr. Clarke hath just published an Answer to Mr. Shaw's Enquiry;—which we have not yet perused.

Mr. Shaw informs us, that in the year 1778 he set out from London for the Highlands and Hebrides to collect materials for his Dictionary. Every where he made the most anxious enquiries about the poems of Ossian, and with infinite solicitude sought for some of the originals, in order, if possible, to remove the scepticism of his friend Dr. Johnson, respecting their authenticity, by *attested* copies. But his enquiries were to no purpose. He was mortified at his ill success; and he who glowed with ambition to convert Dr. Johnson, became himself an unbeliever!

' When I travelled, says Mr. Shaw, into the Highlands, I made it my business to see as many as resided in the country of those gentlemen whose names Dr. Blair hath made use of. Mr. Donald Macqueen, minister of Killmuir in the Isle of Sky, is the first name *who* vouches for Mr. Macpherson's translation being "a literal one", and "that the original was re-peated by numbers in every part of the Highlands." This is the learned minister who chose to be silent when interrogated on this subject by Dr. Johnson; and although he gave his signature to Dr. Blair, as a voucher for their authenticity, to my certain knowledge, he is not in possession of a line of the originals; although long in search of them, he wished to procure me some, but knew not how.

' Mr. Donald Macleod, minister of Glenelg, I think, lodged Mr. Macpherson in his journey. He hath vouched also for the authenticity; yet though I challenged him to produce three lines of the original, he could not shew one.

' Mr. Niel Macleod, one of the ministers of Mull, vouched, but could not, although desirous of it, favour me with one line. He sent for different people, who he thought were possessed of them, but they produced only the compositions of the fifteenth century.

' Mr. Macaulay, chaplain to the 88th regiment, is mentioned also as a voucher. He knows just as much of the poems as his above brethren. I have conversed with Mr. Macaulay on the subject.'

The other testimonies in Dr. Blair's Appendix, are all questioned, or directly confuted by our Author: and he boldly challenges the gentlemen whose names he mentions, to disprove *his* assertions, or to make good *their own*.

Mr. Smith in his Defence of the Authenticity of Ossian, mentions "Professor Macleod of Glasgow as a person who was allowed to compare some books of the original with the translation:" and 'yet, says Mr. Shaw, in a conversation with me in London, who promised to purchase any number of lines, not under six, at the rate of two shillings and sixpence each word, he could neither repeat a syllable, nor undertake to procure from
Mr.

Mr. Macpherson, although then in town, a single line. Thus fruitless hitherto has been every attempt to discover a single stanza of an original—excepting what hath been translated from the English, to impose it as a specimen of the original!

In our Review of Mr. M'Nicol's "Remarks on Dr. Johnson's Journey to the Western Islands," we quoted a passage of which Mr. Shaw takes very particular notice, and in a manner of which we could not have formed the slightest suspicion. We shall beg the Reader's indulgence for quoting it again, for the sake of relating a circumstance which happened in consequence of it, which it would be unpardonable to omit.

'I shall not take up my time, says Mr. Shaw, with making observations on the illiberality and scurrilities of which it is made up: but only will point out to the world such a fresh instance of imposture as will astonish; in which Mr. M'Nicol triumphs as having proved the authenticity of Ossian's poems. The book was written on purpose to establish the genuineness of those poems. How far it hath succeeded, appears from the following fraud, the only argument adduced. "But as Dr. Johnson may think it too great a trouble to travel again to the Highlands for a sight of old MSS. I shall put him in a way of being satisfied nearer home. If he will call some morning on John Mackenzie, Esq; of the Temple, Secretary to the Highland Society, he will find in London more volumes in the Galic language and character, than perhaps he will be pleased to look at, after what he hath said. Among these is a volume which contains some of Ossian's poems." On reading the last sentence, I was overjoyed that the originals of Ossian were at last discovered, notwithstanding my own bad success in meeting with them. Being impatient to see them, I accordingly lost no time in waiting on Mr. Mackenzie, and having looked over these volumes in MS. found no composition of Ossian therein. They are MS. written in the Irish dialect and character, on the subject of Irish and Highland genealogy.—There is every reason to believe, that this is the very MS. *if any*, that was left at Becket's by Mr. Macpherson some time ago, with a view to impose it as that of Ossian, for I am credibly informed that this piece was sent to Mr. Mackenzie by him.'

If we are to credit Mr. Shaw, there seems to have been a general combination among his countrymen, to support the reputation of Ossian, at the expence of almost "every virtue under heaven!" In their ideas, the very honour of Scotland is deeply interested in the dispute: and the highest encomiums, bestowed upon its present state of letters, will not atone for the slightest attempt to rob the "bard of other times" of his "bearded thistle," or his "four grey stones of the dusky heath!"

' In my tour in the Highlands, says Mr. Shaw, a *respectable* minister begged I would set about a translation of Fingal, and that he and others would undertake to prove it the composition of Ossian, and procure *affidavits* for that purpose.'

' A gentleman promised to ornament a scalloped shell with silver, if I *should* bring him one from the Highlands, and to *swear* it was the identical shell out of which Fingal used to drink !'

We should suppose this last circumstance to be rather ludicrous than serious. But Mr. Shaw marks it with a very solemn *interjection*!—as much as to say—"How Scotchmen—how my own countrymen are addicted to *lying* !"

But truth—TRUTH is our Author's "dear delight !"—yea, as he himself assures us in page 37. "it is *dearer* to him than his country !" We are not to wonder that he remained "uncorrupted e'en among" Scotchmen ! The *scalloped shell* is still without its *silver*, and *Fingal* without its *Earse* !

We have now discharged the duty of impartial critics, by presenting the Reader with a general view of this pamphlet, together with an enumeration of some of the most striking facts that are produced in support of the Author's appeal :—for *an Appeal* it may be justly called ;—an appeal to the common sense and reason of mankind ; and above all, a direct and unambiguous appeal to gentlemen, whose professions and characters in life would, we should imagine, secure their integrity, and render them superior to the meaner artifices of timid imposture, or the more daring asseverations of direct and palpable falsehood. But, what shall we say ? what can we think ? To say the least, we are *staggered*. To give the softest terms to our feelings, we are *shocked*. There must be imposture :—there must be falsehood *somewhere*.

General and diffuse representations of the opinions, customs, and manners of a people at large, may be given by one author, and may be controverted by another, without subjecting either of them to the charge of *intentional* deceit. Candour will make due allowance for involuntary mistakes ; and some apology may be made for prejudice itself. Objects viewed in various lights admit of various representations ; and imagination will always give different colours and different dimensions to what is not fixed in its appearance, nor definite in its limits. But in matters of plain and unequivocal fact, there is no scope left for the play of fancy. In *such* matters, fiction is imposition ; and to misrepresent, is to falsify.

The main object of the present controversy is now reduced to a very narrow compass. Can the editor of Ossian produce the *originals*, which he pretends to have collected in the Highlands and Hebrides ? If he can, what reason hath he to give for refusing them ? The world will no longer be satisfied without them :

and the only alternative left to Mr. Macpherson, is, their immediate communication to competent and disinterested judges; or the infamy that ought ever to stigmatize the character of an impostor:—the contempt and execration of the wise and good; and particularly of those who, having been deluded by novelty, or charmed by ingenuity, gave too easy credit to his honour and veracity.

Though we are staggered, we will not, as yet, say, that we are convinced. We call on Mr. Macpherson to step forward to vindicate himself from the opprobrium that will otherwise blacken his name, as long as *Ossian* is heard of; and for which all the beauties of *Fingal* and *Temora* can never make an adequate atonement.

Let not Mr. Macpherson affect a contemptuous superiority to the accusations of his enemies. "They accuse from envy"—it may be said. So much the better for Mr. Macpherson's honour: They are sooner answered, especially as their charges respect fact and not speculation. But let him not talk of answering by *silence*. The Public will not be satisfied at so easy a rate; nor will he himself wish to dispense so easily with so serious a charge, if he hath the support of truth, or the sense of honour. If he is an honest man, he ought not to bear it; and if he is a gentleman, he will not:—for affected indifference, like "stubborn audacity, is frequently the last refuge of guilt."

But Mr. Macpherson is not the only person whose credit in point of veracity is affected by this controversy. The names of several gentlemen are directly pointed out, who are declared to have been auxiliaries in the fraud. If Messrs. Macqueen, Macleods, Macaulay, &c. &c. have truth on their side, they will as openly repel the attack, as it hath been openly made, on their honour; and not suffer the world to infer their guilt from their silence.

If Dr. Blair hath been made the dupe of artifice, he ought not to be too proud to confess it. It will shew a greatness of soul to disavow what he is unable to vindicate; and the world will forgive his credulity, when it is convinced that he had no share in the imposture.

N. B. Mr. Shaw hath asserted that Doctors Blair and Ferguson were concerned in a collusion, to impose on Dr. Percy a pretended passage of the original Galic of Ossian, by making a young Highlander repeat before him some lines, which he declares were only a *translation* of Macpherson's *English*. It is proper to observe, that Dr. Ferguson hath positively denied the charge by a public advertisement. Mr. Shaw hath publicly acknowledged his mistake, so far as Dr. Ferguson was said to be accessory to the imposition: but he still avers the *fact* to be in the main true; and we have not heard that it was ever contradicted by Dr. Blair or Dr. Percy.

ART.

ART. IV. *A new Translation of the First Epistle of Paul the Apostle to the Thessalonians*; offered to the Public as a Specimen of an intended Version of the whole New Testament, with a Preface containing a brief Account of the Author's Plan. By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge; and now Classical Tutor at Warrington Academy. Svo. 6d. Printed at Warrington by Eyres; Sold by Johnson in St. Paul's Church-yard, London. 1781.

THE method which the Author hath adopted in this specimen, and which he intends to pursue through his whole design, if his first essay should meet with proper encouragement, will be best explained by the following extracts from the Preface:

'It is the Author's purpose always to follow the phraseology of the old version, except where some obsolete word or form of speech, some grammatical inaccuracy, or some perversion of the sense, demands an alteration.

'No regard will be paid to common divisions and subdivisions of chapter and verse, which are altogether arbitrary, and not unfrequently very injudicious, interrupting the connection, and obscuring the sense; but for the conveniency of reference, they will be ranged in the margin. Other divisions, as the sense and series of the subject shall dictate, will be substituted in their room, to relieve the eye, and accommodate the reader.

'Where the idiom of the English language requires the insertion of one or more additional words, not expressed in the original Greek, such insertion will be notified, as in the old version, by the Italic character, to prevent all misapprehension and complaint.

'The Notes (assigning reasons for every deviation from the old version) shall be as concise as perspicuity will admit; and will be comprized in a separate volume.

'The Author intends to proceed in his work leisurely and with deliberation, and to avail himself of every advantage, that the execution of it may be as complete as possible. He will be extremely glad of any communications from his friends and other candid and learned men, who will condescend to administer to this useful undertaking.

'No particular edition of the Greek Testament will be exclusively followed. In various readings, and especially those of controverted texts, the first respect will be paid to the number and authority of the manuscripts, not altogether disregarding the scope and exigencies of the passage. I shall however be particularly circumspect to adopt no readings, but what are countenanced by the authority of some approved MSS.'

Such is the general outline of our Author's plan. As a specimen of his abilities in executing it, we will present the Reader with his translation of the concluding part of the 4th chapter of the 1st Epistle to the Thessalonians, together with the Notes at the end, designed to justify his deviation from the old version.

13. 'But I would not have you ignorant, brethren, concerning them who are laid asleep, that you grieve not yourselves, even as the rest of mankind who have no hope: for
 14. if we believe that Jesus died and rose again, so will God also bring through Jesus them who are laid asleep, as well
 15. as him. For this we say unto you by a direction from the Lord, that we who are alive, who remain unto the coming of the Lord, shall not be beforehand with them who are
 16. laid asleep. For the Lord himself will descend from Heaven, with a commanding shout, with a voice of an archangel, and with a trumpet of God, and the dead in
 17. Christ shall rise first. Then we who are alive, who remain, shall be caught up together with them in clouds, to meet the Lord in the air; and so shall we ever be with the
 18. Lord. Wherefore encourage one another with these words.'

Notes.—'V. 14. *τες κοιμηθοντας δια τς Ιησς*—them which sleep in Jesus, is neither agreeable to grammatical construction, nor the scope of the passage. *εν Ιησς*, not *δια*, would express that meaning; as 1 Cor. xv. 18. And the Thessalonians had been converted but a short time, so that very few, and most probably none, had died in the interval between their conversion and the writing of this Epistle, to be the exclusive subject of their sorrow and consolation. Besides, the Apostle is arguing from the resurrection of Christ as the pattern, pledge, and mediate instrument of our own: so that an opposition is required in the two corresponding clauses, *εν αυτω*, with him. What sense can this expression have when Christ is already risen? *συν* often means *as well as*, *in the same manner as*. So Gal. iii. 9. The whole passage may be thus exhibited at length: For if we believe upon good grounds, that Jesus died and rose again, so we must believe, from considering the design of his resurrection that God will bring from among the dead, by the instrumentality of the same Jesus, those also who were laid asleep (i. e. all mankind), as certainly as he brought him thence.

'V. 15. *εν λογω*, by a word; i. e. by a command or direction. *φθασωμεν*, prevent, in this sense [i. e. to go before], though a proper one, is become obsolete.

'V. 16. *κελευσματι*, a commanding shout seems to express the exact meaning of the word *φωνη*—*αρχαγγελε*—*σαλπιγγι* all without the article. *εν Χρισω* might perhaps be better rendered
 through

through Christ:—the dead shall rise through Christ first: i. e. before the living are caught up. There is an opposition between *πρωτον* and *επειτα*. *Εν* hath frequently this sense. See John xiii. 35.

The learned Reader, from this specimen, will form no unfavourable opinion of the Author's abilities for the task he hath undertaken. We think, however, that he might have selected with more propriety some other Epistle of St. Paul, in order to have given more substantial proofs of his critical skill and acuteness. In the Epistle he hath chosen the difficulties are so few, that they may be surmounted without any extraordinary efforts of ingenuity, learning, or judgment.

Mr. Wakefield's scrupulous attention to the Greek *Articles* is frequently affected: and it often gives the appearance of stiffness and formality to his translation. Nothing is gained by it in point of sense: and something is often lost in point of ease and simplicity. 'Paul and Sylvanus, and Timothy, unto the Church of Thessalonians'—instead of *the* Thessalonians, is an awkward expression. The pretence of precision will not recompense for the omission of the common particle. We feel the defect; the verse limps, and the ear is dissatisfied.

ART. V. *An Essay on the Nature and Existence of the Material World.*
8vo. 3 s. sewed. Becket. 1781.

THIS controversy, though for a time it engaged the attention of the Public, chiefly through the popular name and great abilities of Dr. Priestley, yet being of a nature too abstruse to entertain, and too equivocal to be decided, hath sunk into neglect; nor do we imagine it in the power of wit, ingenuity, or learning, to revive its consequence, or again awaken the curiosity which it at first excited.

Metaphysics have no charms for the "*million*." A strange paradox may raise a foolish wonder; and when it was given out, that Dr. Priestley had written a very learned treatise to prove that man had *no soul*, many were eager to see how he established his doctrine; but, having purchased his book, could not comprehend his reasonings, or found them so abstruse as to require more study than they had either time or inclination to bestow on them. As some were tired of the "*Disquisitions*" because they yielded no amusement to the *idle* and *frivolous*; so others were disappointed by them, because they afforded no sanction for vice, and no consolation for infidelity. Though Dr. Priestley's metaphysics made him bold, they did not make him sceptical: and though they induced him to reject the dogmas of the schools, they did not make him slight the discoveries of the Gospel.

The very ingenious and acute Author of the present Essay is a warm advocate for metaphysical studies; and hopes, from the popularity which these studies have lately gained, that the disgrace which generally attends them will be wiped off.—But notwithstanding the Author hath enlivened the subject by a vein of wit, and clothed it in very agreeable language, yet we are persuaded that *even his* Essay will have the fate of most of the other pieces that have been published in this inauspicious controversy.

It is the purpose of this essay to set aside matter as one great source of confusion. ‘The ideal system,’ says the Writer, ‘is accounted an hypothesis unsupported by facts. I adopt it from the opinion, that it is the only system of metaphysics that contains nothing hypothetical; and give it my support because of the modesty of its pretensions: never outstepping experience, and remaining in ignorance and doubt where this fails.’

This Essay is addressed to Dr. Priestley and Dr. Price, and the opinions of both, concerning MATTER, are combated with great shrewdness and ingenuity.

In attempting to expose the absurdity and contradiction of Dr. Priestley’s hypothesis, he remarks, that according to the genuine principles of it, when fairly examined, and sifted to the bottom, it contains the following conclusions, *viz.* That the subjects on which motion operates are physical points; that the bodies to be moved are motion itself; and that the external matter he so strenuously contends for, is no more than systems of agency without a subject whereon to act. On the impossibility of reconciling these contradictions, our Author pushes Dr. Priestley with this alternative, *viz.* either to admit the *real* existence and *solidity* of matter; or that there is *no* matter at all. ‘The dilemma, says he, is unavoidable.’

We will sum up the Author’s arguments in support of his *immaterial* scheme, by the following analysis of them, founded on the nature of *sensation*, which may be considered as the basis of his reasonings against the existence of a material world.

I. No property of matter can resemble sensation, otherwise such property of matter would possess sensation.

II. It appears in fact that they do not possess it.

(1.) Scents and sounds do not resemble their respective causes, but are referable to motion. (2.) Colour is reducible to the same; and likewise (3.) solidity, or hardness. (4.) Figure, as discernible either by sight or touch, is known only by a variety of ideas or impressions being included in one perception.

In the conclusion, the Author says, ‘Like a true sage, I have endeavoured to point out the truth; to place it on an immovable basis, and separate it from the idle fancies by which mankind are led astray. But though it belongs to the sage to utter
the

the documents of truth, conviction depends upon capacity, and *this* the sage hath not to bestow. Like every metaphysician, I am certain and clear in my opinions; yet I greatly fear, that together with many other discourses on the *emptiness* of the world, all I have said will be in vain. They will go every man *a* wandering after his own imagination. One will go to find perfume in a rose, independent of perception; a second to find coolness in the brook: another to find solidity in the oak: *this* to find sound in a fiddle-string: and *that* to see colours in an evening-sky. None will believe the word of a philosopher, that these things are not what they seem; that it is in the *mind only* where sensation dwells; and that they ought to look up to this as the *sole* source of pleasure and pain.

On this Essay we can only bestow the general praise of great acuteness; and a *vivacity* seldom to be met with in metaphysical writings. We will not risque a farther opinion of its merits: because in points so subtle it is hard to determine on which side truth may be found, or whether it may be found on either.

ART. VI. *The Library*. A Poem. 4to. 2s. Doddsley. 1781.

IN the reflections with which this well-written poem commences, the Author observes the insufficiency of reason, or retirement, to alleviate the heavier afflictions of human life: and he proceeds:

Not Hope herself, with her old flattering art,
Can cure this stubborn sickness of the heart;
The Soul disdains each comfort she prepares,
And anxious searches for congenial cares;
Those lenient cares, which, with our own combin'd,
By mixt sensations ease th' afflicted mind,
And steal our grief away, and leave their own behind;
A lighter grief! which feeling hearts endure
Without regret, nor ev'n demand a cure.

But what strange art, what magic can dispose
The troubled mind to change its native woes?
Or lead us willing from ourselves, to see
Others more wretched, more undone than we?
This Books can do—nor this alone; they give
New views to life, and teach us how to live;
They soothe the griev'd, the stubborn they chastise,
Fools they admonish, and confirm the wise.
Their aid they yield to all; they never shun
The man of sorrow, nor the wretch undone:
Unlike the hard, the selfish, and the proud,
They fly not fullen from the suppliant crowd;
Nor tell to various people various things,
But shew to subjects what they shew to Kings.

Come then, and entering view this spacious scene,
This sacred dome, this noble magazine;

Where mental wealth the poor in thought may find,
 And mental physic the diseas'd in mind;
 See here the balms that passion's wounds assuage,
 See coolers here, that damp the fire of rage;
 Here alt'ratives by slow degrees controul
 The chronic habits of the sickly soul;
 And round the heart, and o'er the aching head,
 Mild opiates here their sober influence shed.

To follow this agreeable and intelligent guide through all the departments of the Library, would trespass too much upon that time which we are compelled to give to less grateful pursuits. Passing by, therefore, the regions of Philosophy, Physic, and Law, we shall make a short stop with the polemical and controversial divines:

Now turn from these, to view yon ampler space,
 There rests a sacred, grave, and solemn race;
 There the devout an awful station keep,
 Vigils advise, and yet dispose to sleep;
 There might they long in lasting peace abide,
 But controversial authors lie beside,
 Who friend from friend and sire from son divide:
 Endless disputes around the world they cause,
 Creating now, and now controuling laws;
 Dull though impatient, peevish though devout,
 With wit disgusting, and despis'd without;
 Saints in design, in execution men,
 Peace in their looks, and vengeance in their pen.

Methinks I see, and sicken at the sight,
 Spirits of spleen from yonder pile alight;
 Spirits that prompted every damning page,
 With pontiff pride and sacerdotal rage;
 Lo! how they stretch their gloomy wings around,
 And lash with furious stroke the trembling ground!
 They pray, they fight, they murder, and they weep,
 Wolves in their vengeance, in their manners sheep;
 Too well they act the Prophet's fatal part,
 Denouncing evil with a zealous heart,
 And each, like Jonas, is displeas'd, if God
 Repent his anger, or with-hold his rod.

There is another race of beings to whom the Reader will like to be introduced:

But who are these? Methinks a noble mien,
 And awful grandeur in their form are seen.
 Now in disgrace; What tho' neglect has shed
 Polluting dust on every reverend head;
 What though beneath yon gilded tribe they lie,
 And dull observers pass insulting by;
 Forbid it shame, forbid it decent awe,
 What seems so grave should no attention draw:
 Come let us then with reverend step advance,
 And greet—the ancient worthies of Romance.

Hence,

* Hence, ye prophane! I feel a former dread,
 A thousand visions float around my head;
 Hark! hollow blasts through empty courts resound,
 And shadowy forms with staring eyes stalk round;
 See! moats and bridges, walls and castles rise,
 Ghosts, fairies, dæmons, dance before our eyes;
 Lo! magic verse inscrib'd on golden gate,
 And bloody hand that beckons on to fate:
 " And who art thou, thou little page, unfold?
 " Sav doth thy Lord my Claribel with-hold?
 " Go tell him strait, Sir Knight, thou must resign
 " Thy captive Queen—for Claribel is mine."
 Away he flies; and now for bloody deeds,
 Black suits of armour, masks, and foaming steeds;
 The Giant falls—his recreant throat I seize,
 And from his corset take the massy keys;
 Dukes, Lords and Knights in long procession move,
 Releas'd from bondage with my virgin love;—
 She comes, she comes in all the charms of youth,
 Unequall'd love and unsuspected truth!

' Ah! happy he who thus in magic themes,
 O'er worlds bewitch'd, in early rapture dreams,
 Where wild Enchantment waves her potent wand,
 And Fancy's beauties fill her fairy land;
 Where doubtful objects strange desires excite,
 And fear and ignorance affords delight.

' But lost, for ever lost, to me these joys,
 Which Reason scatters, and which Time destroys;
 Too dearly bought, maturer Judgment calls
 My busied mind from tales and madrigals;
 My doughty Giants all are slain or fled,
 And all my Knights, blue, green, and yellow, dead;
 No more the midnight Fairy tribe I view
 All in the merry moonshine tipling dew;
 Ev'n the last lingering fiction of the brain,
 The church-yard Ghost, is now at rest again;—
 And all these wayward wanderings of my youth,
 Fly Reason's power, and shun the light of Truth.

' With Fiction then does real joy reside,
 And is our Reason the delusive guide?
 Is it then right to dream the Syrens sing?
 Or mount enraptur'd on the Dragon's wing?
 No, 'tis the infant mind, to care unknown,
 That makes th' imagined paradise its own;
 Soon as reflections in the bosom rise,
 Light slumbers vanish from the clouded eyes;
 The tear and smile, that once together rose,
 Are then divorc'd; the head and heart are foes;
 Enchantment bows to Wisdom's serious plan,
 And pain and prudence make and mar the man.'

After the specimens that have been given, to say what our
 sentiments are of this performance would be needless. The
 Reader will perceive it is the production of no common pen.

ART.

ART. VII. *Runic Odes*. Imitated from the Norse Tongue. In the Manner of Mr. Gray. By Thomas James Mathias. 4to. 1s. 6d. Becket, &c. 1781.

RATHER with a view to gratify curiosity, than from the expectation of communicating pleasure, has Mr. Mathias, we presume, printed his runic odes. The wild and monstrous system of northern mythology, though it may occasionally furnish a sublime or magnificent image, yet when considered as a subject for modern poetry, contains little that can be interesting. Should we be told that the translations of Mr. Gray are exceptions to this remark, we may ask what could not the genius of Gray have given animation to? We wish it not to be inferred, however, that we are dissatisfied with the attempts of Mr. Mathias; his translations being in general spirited and harmonious. In proof of this we give the following passage from his first Ode, intitled, *The Twilight of the Gods; or the Destruction of the World*:

Why doesauteous Lina weep?
Whence those lorn notes in accent deep?
For battle Odin 'gins prepare;
Aloft in distant realms of air,
Mark the murd'rous monster* stalk,
In printless majesty of walk.
Odin kens his well-known tread;
The fatal sisters clip the thread:
To the mansion cold he creeps——
In vain the beauteous Lina weeps,
' Glowing with paternal fire,
Generous rage and fierce desire,
See Odin's offspring, Vidar bold,
His sanguine course unsault'ring hold,
Nought he fears the wolfish grin,
Tho' slaughter's minions round him din;
In vain 'gainst him, in fell accord,
Giant forms uplift the sword;
He locks his foe in iron sleep,
And stamps the filial vengeance deep.
' Think not yet the measure full,
Or the blade with carnage dull;
Lodina's glory, heart, and hand,
Joins the fight, and takes his stand.
Lo! in many a horrid turn,
Crest that glistens, eyes that burn,
The lordly serpent rolls along,
Nor fears the brave, nor heeds the strong:
But hark, 'twas fate in thunder spoke;
Vidar deals the forceful stroke,

* The wolf Fenris, by whom Odin was slain.

Lays the death-doom'd monster low,
 And triumphs o'er his burnish'd foe.
 ' From the cavern deep and dank,
 Bonds that burst, and chains that clank,
 Proclaim the griev'd form canine,
 Loosen'd from his long confine:
 Garmar * foams with rage and shame;
 Garmar, to gods no fearful name.
 ' Signs abroad portentous low'r;
 'Tis desolation's fated hour:
 Fiery shapes the æther wing;
 Surtur calls, they know their king.
 Dark encircling clouds absorb
 The lustre of light's central orb;
 Conscious stars no more dispense
 Their gently beaming influence;
 But bursting from their shaken sphere,
 Unsubstantial disappear.
 No more this penile mundane ball
 Rolls thro' the wide aerial hall;
 Ingulphed sinks the vast machine.
 Who shall say, the things have been?
 For lo! the curtain close and mure
 Veils creation's ruin'd work.

In the eighth line of the above quotation, the Translator has inadvertently admitted the fatal sisters clipping the thread of life, a fiction that properly belongs to the Mythology of Greece. In the last Ode, also, intitled an Incantation, founded on the northern Mythology, is an impropriety of the same kind:

' While the midnight torches gleam,
 Rivals of *pale Cynthia's Beam*.

The Dialogue at the tomb of Argantyr has been more than once translated before. There is a well-executed translation of it in a collection of poems published a few years ago by Mr. Stephens of Magdalen College, Oxford. See our Review, Vol. LIII. 263.

* Immediately previous to the destruction of the world, the Edda supposes, that the Strygian dog, named Garmar, will be unbound.

ART. VIII. *A Dissertation on the Judicial Customs of the Saxon and Norman Age*. By James Ibbetson, Esq; Barrister at Law. 4to. 1s. 6d White. 1780.

ART. IX. *Dissertation on the National Assemblies under the Saxon and Norman Governments*, with a Postscript addressed to the Dean of Gloucester. By James Ibbetson, Esq. Barrister at Law. 4to. 2s. Faulder. 1781.

THESE Dissertations are considerably connected in their general object, and particular line of study; and may be looked upon as the natural fruits of a young Barrister's researches

searches into the customs and institutions of early times. We should have pronounced the first of the two, viz. the *Dissertation on the Judicial Customs*, &c. to have issued from the *Robertsonian School*, did not Mr. Ibbetson speak of the subject as being in its nature novel and peculiar; whereas it could hardly appear very novel to any person who has read and remembers (and it is impossible for one who has once read to forget) Dr. Robertson's masterly introduction to the "History of the Emperor Charles V. with the proofs and illustrations annexed to it."

The object of the second Dissertation is to shew the *origin* of national assemblies in this country, rather than the present *constitution* of Parliament. The traces of general or national councils and conventions, are indeed abundantly evident in our history; though they appear to have been differently constituted at different periods, under the Saxon governments strongly verging to democratical freedom, and in the Norman times to Aristocratical tyranny: till at length the introduction of popular representation, cherished and supported by a fortunate coincidence of events, restored in some measure the rights of the people, and brought our constitution to its proper poise. These changes and these events Mr. Ibbetson has deduced with great ingenuity. His style is animated and vigorous, his authorities are full and satisfactory.

Though Mr. I. is sufficiently severe upon the unfriendly genius of the feudal Aristocracy, he will not suffer any other writer to exaggerate its oppressions. In his Postscript, addressed to the Dean of Gloucester, he convicts the Reverend Polemic of a gross mistake relating to the antient boroughs, and likewise in asserting that the military tenants were the *only* freemen of the realm, and that the tenants *in socage* were held in a state of slavery. 'The intention of these misrepresentations (says Mr. Ibbetson) is sufficiently apparent, they evidently tend to invalidate the existence of political, and indeed of civil, liberty; beneath the feudal government, except in the instance of the barons: to reduce the husbandmen and the tradesmen to a state of villenage; to deny the existence of the rights we at present enjoy, till they were wrung from the crown by the arms of its vassals, and disseminated by similar usurpations of the commons: and finally by these insidious deductions to strengthen the Author's attack upon the privileges we feel, and the constitution we revere.'

ART. X. *Vindiciæ Flaviana*: Or, a Vindication of the Testimony given by Josephus concerning our Saviour Jesus Christ. By Jacob Bryant, Esq. 8vo. 1s. 6d. Cadell, &c. 1780.

“IT must be owned,” says Dr. Jortin, with his usual pleasantry *, “to have been a generous proceeding in Vossius, to take the weaker side on several occasions, and to be an advocate for those who stood most in need of assistance; in which charitable behaviour he has been, and will be imitated.” We wish that Mr. Bryant, the very learned Writer now before us, may not have some concern in this remark and prediction. The authenticity of the passage in Josephus concerning our Saviour Jesus Christ, though it be found in all the copies of his Works now extant, has been, with great reason, called in question by some of the most learned men and able critics of this and the two preceding centuries. Mr. Bryant, in the present publication, has enumerated the following: *Gisanius* and *Osiander*, *Jacobus Salianus*, *Daniel Heinsius*, *Jacobus* and *Ludovicus Capellus*, *Boxhornus*, *Salmasius*, *Gronovius*, *Vorstius*, *Franchemius*, *Tanaquil Faber*, *Sebaldus Snellius*, *Blondell*, and *Lardner*. He might have added *Le Clerc*, *Vitringa*, *Warburton*, &c. On the contrary, it has been received as genuine, and defended by *Cave*, *Huet*, *Fabricius*, *Whiston*, *Spanheim*, *Daubuz*, and many others. The Reader will find a very just and impartial account of the argument on both sides, with many judicious remarks, in Dr. Lardner’s *Jewish and Heathen Testimonies to the Truth of the Christian Religion*, Vol. I. p. 150, and *Preface* to Vol. II. The last writer in this country, professedly in vindication of the passage, was Dr. N. Forster, who, in a Dissertation published at Oxford, 1749, attempted, by an arbitrary alteration of the text, to render it more consistent with the known character and sentiments of Josephus. Dr. Lardner, in the latter of the two places above referred to, has, in our opinion, given a satisfactory reply to his arguments.

Mr. Bryant has now ranked himself among the defenders of this celebrated paragraph; endeavouring to prove it genuine, by taking into consideration the character and circumstances of the historian, together with ‘the temper of the times, and the disposition of the Jews, both when our Saviour lived, and when Josephus wrote;’ and by giving such an interpretation of the passage itself, as may render it consistent with his sentiments and situation. ‘My purpose,’ says he, ‘is to search into the internal evidences with which this history is attended: to consider the situation of the Jews in general, and of Josephus in particular, and of their disposition towards our Saviour and his

* Rem. on Eccl. Hist. Vol. I. p. 254.

miracles: and lastly, to shew that there is nothing in the account transmitted of Christ, the Man of Wisdom, but what an historian, so situated and circumstanced as Josephus, may be supposed to have given.*

In order to enable our Readers to judge of the merit of his argument, and of the ability with which he hath supported it, we shall first lay before them his translation of the passage, and then give a few specimens of his reasoning in defence of it. His translation of the passage, as corrected by himself in his remarks on the several parts of it, is as follows:

‘ At this time Jesus appeared to the world, a man distinguished for his wisdom; if it be right to speak of him merely as a man. For he was a performer of wonderful works: a teacher of those who were well inclined to religion and virtue. And he won over to his doctrines many of the native Jews, and also many of the Hellenists, who were of other countries. This was the person named Christ. And when Pilate, upon an accusation of the principal persons among the Jews, had condemned him to be crucified, those, who had from the beginning shewed their regard for him, still persisted in their affection. For he appeared to them upon the third day restored to life, according to the predictions of the sacred Prophets; who had foretold this, and many other wonderful circumstances concerning him. And to this day there exists a sect, who are from him denominated Christians.’

The learned Reader will perceive, by comparing this with the original, that in several places it is rather a paraphrase, than a translation. Mr. Bryant supports his interpretation by considering each sentence apart, and endeavours to prove that there is nothing in the whole, but what may be fairly supposed to have come from the pen of Josephus. We proceed to give some specimens of his reasoning on the subject.

‘ Ἦν γὰρ παραδόξων ἔργων ποιητής: For he was a performer of wonderful works. ‘ A Christian writer,’ says Mr. Bryant, ‘ would probably have spoken of these works by the terms θαυμασιῶν ἔργων:’ Dr. Lardner *, in his Remarks on Dr. Forster’s Dissertation above-mentioned, has brought instances to prove, that the word *παραδόξος* in Josephus has a precise and determinate meaning, and is equivalent to *miraculous*. He likewise observes, that Eusebius applies the term *παραδόξος* to the miracles of Jesus in the title of the chapter in which he introduces the passage in question from Josephus; and that in two different passages of his *Demonstratio Evangelica*, he makes use of the very expression, *παραδόξων ποιητής ἔργων*, when speaking of our Saviour. Mr. Bryant’s remark therefore falls to the ground; and it even becomes probable, that either Eusebius him-

* Jew. and Heath. Test. Pref. to Vol. II. p. 9.

self, as Tanaquil Faber suspected, or some other Christian about his time, composed the paragraph under consideration.

Διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τ' ἀληθείᾳ δεχομένων: literally, *A teacher of such men as received the truth with pleasure.* Mr. Bryant, in support of his interpretation, having repeated from Daubuz some instances of a similar phraseology in Josephus, observes that our Saviour and his Apostles use the word ἀλήθεια for the Gospel doctrine, and that Josephus 'may be supposed to act as an historian of Greece would have done, if he had been to mention Zeno the Stoic, and had described him, as διδάσκαλος ἀνθρώπων, τῶν ἡδονῇ το καλόν, καὶ το κρεπόν, δεχομένων.' But not satisfied with this account of the matter, he proceeds to inquire into the different senses in which the words, *true* and *truth*, are used in the Old and New Testament, and in the Septuagint, and concludes that by τ' ἀληθείᾳ, Josephus may be supposed to intend religion and morality in general. Upon this representation and reasoning we beg leave to remark, that we believe Mr. Bryant would find it difficult to produce a passage from any writer, who was not a Christian, in which the Christian doctrine is stiled τὸ ἀληθές, or ἀλήθεια; that it would have been more to his purpose to have produced some instances out of Josephus, in which τὸ ἀληθές is put for religion, or morality in general, than to have searched for them in the Scriptures; and that in the Scriptures, wherever they may be supposed to signify religion, they intend the true religion, in opposition to false ones, and are never equivalent in their signification to morality, any further than justice and integrity may imply a regard to moral obligation in general.

By τὸ Ἑλληνικόν in the next sentence Mr. Bryant, as we have seen, understands the Hellenistæ, that is, according to his Interpretation, the devout men mentioned Acts ii. 5. as opposed to Ἰουδαῖοι or *native* Jews. It is generally translated, Gentiles. And it has been objected, that we have no account of our Saviour's making any proselytes among the Gentiles. Upon this subject Mr. Bryant has the following note, which we recommend to the attention of the curious.

'But after all, do we not go too far in this notion? The principal object of our Saviour's mission was certainly the house of Israel. But we cannot suppose that he excluded others, who believed and desired to be of his fold. What are we to think of the Centurion, whose servant was healed: and of the woman of Syrophenicia? St. John mentions a nobleman (ἀρχὴ βασιλικῆς) of Capernaum, who believed, and all his house. Are we certain that he was a Jew? Even among the Apostles, was not Simon the Canaanite originally a Gentile? By his secondary name there is room to suppose it. It is said, Matth. iv. 24. that *our Saviour's fame went* (not only through all Ju-

dea, but) throughout all Syria : and they brought him all sick people that were taken with divers diseases and torments—and he healed them. Were none of these believers? He went more than once across the Lake into the region of the Gadarenes, and of other people half Pagan. Here he probably made some proselytes.

Ὁ Χριστός οὗτος ἦν. 'By this,' says Mr. Bryant, 'the author did not mean, that he esteemed Jesus as the Messiah; but only that he was the person called Christ. We may form a judgment of his meaning from the manner of his expressing himself in another place, when he is speaking of James, who was put to death by Herod. He styles him * ἀδελφὸν Ἰησοῦ τοῦ λεγόμενου Χριστοῦ : the brother of Jesus, who was called Christ.' But if we form a judgment from the manner of expression in the latter passage, we should expect, in case the author's meaning in the former had been what Mr. Bryant supposes it to have been, that he would have written Οὗτος ἦν ὁ λεγόμενος Χριστός. —The most plausible argument which our Author has advanced in favour of his interpretation is as follows :

'It is necessary to consider farther, to whom Josephus addressed himself in this history. Does he not tell us, that he wrote principally for the Greeks; and in the next place for the Romans? To what possible purpose could it have been, if he had told either of those nations that Jesus was the Messiah? They would not have understood the term: and it would have served only to have embarrassed the history. But of Christ, whom they often stiled Χρῆστος, and Chrestus, they had heard.'

Even this reasoning is, in our opinion, more specious than solid; and, indeed, includes in it a *Petitio Principii*.

In the course of his observations on this part of the paragraph, Mr. Bryant takes occasion to consider the objection that has been made to the whole from the silence of Origen, and endeavours to prove, that he must have had it in his copies of Josephus. His reasoning on this subject is too singular to pass unnoticed. There are two passages in which Origen asserts that Josephus did not look upon Jesus as the Christ. Mr. Bryant, having quoted one of these passages †, argues thus: 'Now it is to be observed, that there is no part of Josephus, excepting the passage in dispute, from whence Origen could have made this inference, that the author did not look upon Jesus as the Christ. In this passage the historian says, that he was the same person as Christ; and that a set of people called Christians still remained: in which account he tacitly excludes himself from being of that

* Antiq. L. 20. C. 9. p. 976.

† Comm. in Matth. xiii. 55. In translating this passage, he renders τὸν Ἰησοῦν ἡμῶν, *Jesus, whom we worship*. Whether this be through design or carelessness it is equally unjustifiable.

number. There is not a syllable elsewhere mentioned, from whence Origen could have made such a deduction. He must therefore, of a certainty, have seen this history of our Saviour.

Mr. Bryant's observations upon the other passage in Origen are still more extraordinary. We give them at length, as a striking instance of the effect of prejudice, and the love of paradox, in confounding the ideas, and casting an obscurity over the reasoning of a man of sense and learning.

'But let us proceed,' says he, 'to a stricture upon Josephus, similar to that above, from another part of Origen. * *This writer, though he did not believe in Jesus, as the Christ, or Messiah, yet when he was searching out the cause of the city's ruin, and of the destruction of the temple, ought to have acknowledged, that all this happened on account of their injustice towards Jesus; and of their having slain the Christ, who had been foretold by the prophets. But he, acceding in some degree, though, as it were, unwillingly, to the truth, says, that all this evil came upon the Jews as a judgment from God, for their behaviour towards James the Just, who was the brother of Jesus, called Christ. For they put him to death, though he was confessedly a man of the most consummate virtue. If then he could attribute the destruction of Jerusalem to James, with how much more propriety might he have ascribed it to the death of Jesus Christ?* We find here, that Origen seems to blame Josephus for not attributing the evils which the Jews experienced to Christ, rather than to James; for he was a person of more consequence; and their outrage to him more heinous. But how could he have expected any such thing from this historian, if he had never shewn that he was at all acquainted with Christ; but only had mentioned his name incidentally? Origen thinks the behaviour of Josephus upon this occasion still more strange, as Christ had been foretold by the prophets. But the historian must have shewn that he was acquainted with our Saviour's character, or how could he have known that it was conformable to the prophecies which had preceded. When this learned father tells us, that Josephus did not believe in Jesus, as *the Christ*, some may perhaps think, very justly in our opinion, 'that he formed his judgment from the words *αδελφος Ιησου το λεγομεν Χριστου*: which by a person who believed, would have been rather expressed *Ιησου το Χριστου*. From hence he may be thought to have concluded, that Josephus was not a Christian. But St. Matthew uses the same terms, § *Ιησους ο λεγομενος Χριστος*; and no one can suppose him to have been an unbeliever. Origen must, therefore have formed his opinion upon other grounds; from the evidence of the historian in the passage, which is the subject of debate.

* Cont. Cels. l. i. p. 35. Edit. Cantab.

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The very words of Origen, 'Ο δ' αὐτοῦ; καταγογγυσάμενος τοῖς Ἰουδαίοις Χριστῷ, wherein he intimates, that Josephus did not believe in Jesus, as the Christ, shew plainly that the historian did in some degree believe, and that he had afforded evidence of his belief. This is manifest past all dispute.

‘ We may then be assured that Josephus had given an history of this divine person ; and Origen had certainly seen it, as is plain from what has preceded ; otherwise he would not have blamed the historian for not mentioning Christ as the cause of these calamities, but for not mentioning him at all. The first was only a wrong inference, not so much of Josephus, as of his countrymen, and of little consequence. But the latter, had it been true, would have been a fatal omission, and an unpardonable defect ; for he who knew so much of the Disciple, could not well be ignorant of the Master ; and should have taken proper notice of his character. All which in reality we find done. Origen therefore was acquainted with this passage ; and as he tells us more than once, that Josephus never admitted Jesus to have been the Saviour of the world, he shews plainly how he interpreted the words 'Ο Χριστὸς αὐτοῦ; &c.

‘ And when Pilate upon an accusation of the principal persons among the Jews, had condemned him to be crucified, those who had from the beginning shewed their regard for him, still persisted in their affection ; for he appeared to them upon the third day restored to life, according to the predictions of the sacred prophets, who had foretold this, and many other wonderful circumstances concerning him.’

It has been justly thought that the latter sentence could not have been written by any one who was not a Christian. Mr. Bryant, on the contrary, is persuaded, ‘ that many would have given a like testimony, had they been called upon, though they were not of the Christian community. For, says he, ‘ all that we have here told us, is, that Jesus was an extraordinary person, and wonderfully endowed : one who had this immunity above others, that his body was not confined to the grave, but was raised upon the third day.’ Is this all that we are here told ? Is it a circumstance of no account that the resurrection of Jesus took place according to the predictions of the prophets, and that they foretold many other wonderful things concerning him ? Mr. Bryant, in support of his opinion, mentions Herod’s suspicion that he was *John the Baptist risen from the dead* ; and the repeated declaration of the people, ‘ *This is of a truth the Prophet,*’ &c. But who does not see the difference between the cases ? Herod’s suspicion arose from an opinion which prevailed among the Jews, that they who were put to death upon a religious account, would rise from the dead, and appear again upon the earth. And the persuasion of the people was founded upon his

his miracles and doctrine, and not upon the fulfilment of the prophecies in him. Mr. Bryant further alleges that the miracles of our Saviour were universally credited by the Jews, and indeed that neither Julian, Celsus, nor Porphyry ever disputed them. True: but they ascribed them to the agency of evil spirits, or to the power of magic. If they had ascribed them to a divine agency, they must have believed his divine mission.

The chief strength of Mr. Bryant's argument upon this part of the paragraph is, we think, contained in the following quotation. Having observed that many of the Jews 'were as inveterate against him, as his disciples were zealous in his cause;' he goes on, 'but there was a third sort between these two extremes; which consisted of a large party in the nation. These saw the sanctity of his manners, the excellency of his doctrines, and were astonished at his miracles; and though they could not allow him to be the Christ who was to come, yet they esteemed him as something more than man. Many imagined that there were two different persons pointed out in the sacred writings; the one a great prophet, a worker of miracles, and preacher of righteousness; the other a victorious prince, who was to free them from the bondage of the Romans, and whose dominion was to be over the whole earth. They thought that the former character might be applied to our Saviour; though they were still staggered about many appearances, which they knew not how to reconcile. Such, I imagine, was Nicodemus, and Joseph of Arimathea; such also Gamaliel, and many of those disciples who upon a time deserted their Master*. Many of the first converts after his death had been previously in this state of mind. These, though they were not confirmed in their faith, yet yielded to the evidence of their senses. In consequence of which they believed in part, and admitted the prophecies partially; and had they been called upon to give an account of Christ, they would have afforded much the same history as is given by Josephus.'

'Such was the middle party among the Jews. It consisted of a set of people in a state of suspense; who, though they were not enemies to the gospel, yet could not bring themselves to accede to it. Amongst the people of this class we may place the Jewish historian. He saw the truth, but at a distance,' &c.

There are many things in this passage to which just objections may be made. The greater part of it is assertion and conjecture, unsupported by evidence. Some of the Jews, no doubt, thought more favourably of Jesus than others. If he had ap-

* John, c. vi. ver. 66.

peared merely as a reprover of vice, and a preacher of righteousness, many might have looked upon his miracles as instances of divine power, and even believed his resurrection. But as he avowed himself to be the Messiah, appealed to his miracles in proof of his pretensions, and maintained their truth in the presence of his judges, and even to the last hour of his life, we cannot admit, that any of the Jews who were not convinced that he was the Messiah, would esteem him something more than man; or believe that his character and transactions were foretold by the sacred prophets, and that he rose from the dead according to their predictions.

In the sequel of his discourse, Mr. Bryant, among other things, compares the case of Josephus, supposing him to be the author of the paragraph, with that of Rousseau, who, notwithstanding the exalted terms in which he speaks of Christ and of the Gospel, continued an unbeliever, and returns a slight, and, in our opinion, a very unsatisfactory answer to the objections that have been raised against the authenticity of the passage in question, from its not being quoted by any Christian writer before Eusebius, or by Photius who lived in the ninth century; and from the unnatural and irregular manner in which it is introduced. There are other objections of no little weight, of which he has not thought proper to take any notice. Upon the whole, we cannot think that Mr. Bryant has succeeded in his attempt to vindicate this justly suspected passage, or that by the present publication he will add, in any respect, to the great reputation which he hath acquired by his other writings. We shall close the Article with a judicious remark of Dr. Lardner on the subject, which we recommend to the consideration, not only of Mr. Bryant, but of all those who are more inclined to defend suspicious passages in ancient writers, than to make a proper advantage of those which are unquestionably genuine.

To conclude, says that excellent Writer *, 'it appears to me to be the wisdom and the interest of Christians, to adhere to, and improve the genuine works of Josephus, and to maintain their integrity, instead of attempting to vindicate the passages †, which are so justly suspected to be interpolations.'

* Jew. and Heath. Test. Vol. II. Pref. p. xix.

† The Doctor had been speaking of the passage in which mention is made of James the brother of Jesus, referred to in the quotation from Origen in the preceding part of this Article; as well as of that under consideration.

ART. XI. *An Essay upon Tune: Being an Attempt to free the Scale of Music, and the Tune of Instruments, from Imperfection.* Illustrated with plates. 8vo. 6s. Boards. Edinburgh, Elliot; Cadell, London. 1781.

IF those who receive delight from music, but without understanding the principles of that science, were to be apprized of the dry and laborious means by which their entertainment is provided for them; they would set a high value on the works of those who, like the present Author, submit to the drudgery of procuring the most delicate materials for the musical treat. They would learn that their fleeting and short-lived gratification is procured at the expence of severe study, and of long and laborious calculations. Swift's ludicrous allusion to cookery, and applied by him to poetry, is more justly applicable to music, and particularly to the labours of the Musical Theorist:—

“ And here a simile comes pat in:

Though chickens take a month to fatten,

The guests, in less than half an hour,

Will more than half a score devour.”

Among the difficulties which attend the due preparation of the musical feast, there are some which concern the very elements, or the essential ingredients of which the treat is to be compounded. These form the subject of the present work, and relate to what is called the *scale of music*; that is, the tones or notes of which every musical piece is compounded.

The imperfections of all *keyed* and *wind* instruments, as well as the causes of these imperfections, are well known, and need not be here enumerated. The violin, however, and instruments of that kind, though they certainly have four, or more, *fixed notes*, have hitherto been considered as exempt from those falsities of tune which attend the others, whose tones are all fixed. The Author, nevertheless, observes, that the *natural* ‘tune of the violin’—meaning the tune of its open strings,—‘is false in all the keys but one.’ His intention in the first of the two parts into which he has divided this work, is to ‘give rules, easy to be followed by a performer on the violin, which will direct him towards perfect tune, and enable him to approach it as near as his industry and command of hand will permit; qualifying him also to judge of errors with the utmost precision.’

In the second Part, the Author undertakes to give ‘such plans of construction for other instruments, as will afford *perfect tune*, in every key, free from all defect or excess, even in the relations of the internal intervals of the scale of music; the correction of which has hitherto baffled the most anxious essays.’

The Author accordingly begins with the violin; and, in exhibiting the true intervals of tune, shews that the component

elements of the octave consist of major tones, in the ratio of 8 : 9 ; of minor tones, in the ratio of 9 : 10 ; and of semitones in the ratio of 15 : 16 ; while the ratio of the *comma* is as 80 : 81.

Without stopping to exemplify his manner of ascertaining these intervals, we shall confine ourselves to the giving an account of a few easy experiments, which the Author proposes as examples of the manner of accurately tuning *Comma*—that great stumbling-block of theoretical musicians—which constitutes the difference between the major and the minor tone. These examples will likewise exhibit the *natural* imperfections of the violin. We shall deliver them in our own words.

In a violin, the four strings of which are accurately tuned fifts to each other, the first string is not in perfect tune with the fourth :—for let E on the second string be taken unison with E on the open first string, and be then sounded with G on the third string ; so stopped as to constitute with it a major sixth : this last mentioned G will sensibly differ from the G on the same string, which is a true octave to the open fourth string ; and the amount of this difference will be *Comma*.—Or, *experimentally*, thus :

Using the *full shift* (as furnishing a more convenient position of the hand), with the second finger on the second string sound E, unison with the open first string ; and then, with the first finger on the third string, find a major sixth to *this* E. Now, if the note thus acquired (g) be sounded together with G, on the open fourth string (its octave below), it will be sensibly too *sharp* ; and the finger must be slid upwards, or towards the nut of the violin, to produce a just octave. Again :

Sound B, with the first finger on the second string, so as to make a perfect *fourth* with E, the open first string ; and then sound the same B with D the open third string. This last interval, if the *scale of the fiddle* were perfect, ought to be a true *major sixth* ; but the two notes will be found to be sensibly *out of tune*. On the other hand, if the first finger be moved a little, so as to make this last *sixth* perfect ; the former perfect chord of *fourth*, made with the open first string, will, in its turn, be destroyed ; so that these two concords cannot possibly be struck in tune, from the same position of the finger on the second string.—The interval, which destroys the perfection of these chords is *Comma*.—We shall add one more example, or experiment, in the Author's own words :

‘ Stop the third string in E, chord of sixth greater to the open fourth string G ; and after the chord is accurately adjusted, carefully preserve the position of this last sound E, and take its octave with the fourth finger upon the second string.—This last mentioned E, upon the second string, will be found

to be *flatter* than the tune of the open first string, and the difference is *Comma*. A shocking difference it is, when thus brought into direct comparison; and it is not to be doubted, but that a performer would think himself highly affronted if he were told, that he is often so much, and sometimes much more, out of tune.*

Though these matters have been long known, and the precise *ratios* have been determined by theorists; yet it is certainly useful and agreeable to have the truth of them thus satisfactorily ascertained by direct experiments: and although some management and dexterity be required in preserving the same position of the hand, in making these trials; these experiments, and others which we omit, may easily, after a little practice, be repeated by any performer on the violin; who will be assisted, as we long ago observed *, and as the Author likewise observes, in the procuring of perfect concords, by an attention to the *third sounds* discovered by *Tartini*. The Author afterwards describes, and illustrates by a drawing, a method of making these experiments on the violin more accurately, by means of a piece of brass wire, previously softened in the fire, wrapped round the fore-finger, and which is used as an occasional *fret*.

After taking notice of the well-known errors in the tune of the harpsichord, organ, and all the other instruments whose tones are fixed, and which often amount to more than *comma*; he adds, that it may seem difficult 'to convict a violin-performer of such errors; for, it must be acknowledged that the instrument is capable of perfect tune: but the question is, whether ever, in fact, perfect tune has been performed upon it? There is reason to think it has not; and that the errors of the *best* performers are very frequently not less, but still *greater*, than those found in fixed instruments.'

He adds, that 'it will not probably be denied, that every violin-performer means to derive the pitch of his tune from the tune of the open strings in general; else, why tune his fiddle to the pitch of other instruments with which he is to perform in concert? or indeed why tune it at all?

'It seems likewise probable, that in performing any piece of music in the natural key-major, C, he means to take the tune of the fourth string as fifth of the key; and that of the open third string as second of the key. If so, then the open second and open first strings are both out of tune to this key; and the error is *comma*. And if, in such circumstances, a performer ever admit the tune of these open strings, or their unisons, he is unquestionably out of tune by *comma*.'

* See M. REVIEW, Vol. xlv. November 1771, pag. 371.

There is no disputing, adds the Author, 'with a nimble-fingered performer, upon what happens during performance. We may say, that we feel his errors; and he will answer, that it is affectation to say so. The appeal then must be made to something more permanent than the fleeting perception of a note, as it passes in the act of performance; and fortunately, or rather unfortunately, there is a large store of errors in the compositions of the greatest masters.'

The Author accordingly gives a few short examples, in the natural key-major, C, taken from the works of *Tartini*, *Corelli*, and *Giardini*; in which he affirms, that the performer is under the necessity of using or striking some of the open strings, though they are undoubtedly false, to the amount of *comma*. He will pardon us for observing, that he might have made a better selection; particularly with respect to the examples from *Tartini*, in the two first of which the performer, we imagine, ought, independent of the present question, to take both the passages on the *full shift*; in which case, neither of the false tones of the open strings, E, and A, would be heard †. Certain *Arpeggios* would, we think, have furnished the Author with more unexceptionable examples.

To correct these errors, and to give to the violin that perfect tune of which it is undoubtedly capable, the Author passes in regular order through all the 24 keys, major and minor; assigning to each major and minor tone and semitone its proper station on the finger board: thus passing through an intricate and complicated maze, where few, we apprehend, will have the courage or perseverance to follow him to the end; though his first steps, in the two natural keys at least, will, we hope, attract, as they deserve, the attention of those who laudably aim at excellence. Perfection is not attainable; but it is of use to have the *exemplar* set before our eyes, to enable us to make approximations towards it.

In consequence of this 'refined regulation of tune,' the Author, besides the common *sharp*, *flat*, and *natural* marks, adopts three others, which are occasionally to be placed on the beginning of the staff, and which respectively denote the rise or fall of *comma*, 80 : 81; in the same manner as the former are employed to signify the rise or fall of the *limma major*, 128 : 135. These are, the *acute* mark, or accent ('), the *grave* (`), and the *negative* (°); which last has the same effect with the *natural* above mentioned.

† The Author seems to quote a foreign edition of *Tartini's* work; but the English performer, who is in possession of the *twelve Solos* of *Tartini*, published here by Walsh, will find the passages referred to above in the third Sonata, second movement, bars 2d and 9th.

In the second Part, the Author treats of the tune of the organ, and other instruments of the same kind; which, he observes, will be found capable of being freed from the two great defects to which the ordinary fiddle, unreformed, must still be liable.—‘ In the first place, the organ can be freed from the irregularity in the connection of the keys:—because, being under no necessity to attend to the tune of four fixed notes (the open strings), which govern the whole tune of the fiddle; in tuning the organ, we have it in our power, after deriving a variety of notes from one fixed tone assumed as the ground of the whole, to fix all these several notes, and derive others from them. Secondly, it is not liable to the uncertainty of finding the true tune of any note in performance; because, in tuning the organ, every degree of tune being deliberately adjusted, and subjected to a great variety of check-examinations, may be fixed, and stand ready for the performer ’

Here the Author shews, that, instead of 12 degrees of tune, in the common computation of the octave, there must be no less than 44 furnished for putting the organ in perfect diatonic tune. Although, says he, ‘ it probably will seem amazing to such as are [con]versant in the subject, that this should be accomplished by so small a number of degrees; there is no doubt mere performers will be alarmed because it is so great. Indeed, if no other method could be devised than furnishing a finger-key to each tone of the instrument, we might give ourselves up to despair; notwithstanding the assertion of those violin performers who, pretending to draw true tune from that instrument, really undertake a task of much greater difficulty. For they must not only take all those precise given intervals, varying according to the change of the keys, but also find them in an immense variety of proportions; for, in every different situation of the hand upon the finger-board, the proportional distance of the stop alters.’

According to this system of the Author’s, never less than three, but much more frequently four degrees of tune, or notes, belong to each of the present finger-keys of the organ: and the whole number constitutes a series or system of notes, *all in perfect diatonic tune.*

The Author next gives the general plan of an organ, in which every sound, *compared with the key note*, is in true diatonic tune in all the keys; and some hints are given relative to the manner in which this improvement may be reduced to practice. It is true, however, that a few false intervals, *when compared with each other*, still appear among these degrees of tune; which have been considered as internal defects inherent in the very nature of tune, and which it is impossible to remove; though numerous attempts have been made to palliate them.

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The Author undertakes the solution of this difficulty with seeming success; and afterwards indicates some curious properties of tune, which cannot with propriety be explained here, or indeed be understood, without having recourse to the work itself, and studying it very attentively.

In one of his chapters, the Author considers the doctrine of the late Mr. Harrison, concerning the connection between musical ratios, and the properties of the circle. According to this fanciful theory, the elements of music are all reduced to *equal* tones and semitones; each semitone being the exact half of the tone. He shews that this theory is founded only on a fancied analogy, which is contradicted by the most decisive experiments, and the uncontrovertible doctrine of numbers.

In an Appendix, the Author offers some further hints respecting the practicability of realising his system, and of giving perfect tune to fixed instruments; by employing a piece of mechanism, consisting of a cylinder or barrel; by the turning of which, any of the pipes assigned to each finger-key may be occasionally opened or shut; when, in consequence of the modulation into a new key, a change of any of the degrees of tune becomes necessary. He shews, that an organ may be constructed upon this plan, that shall have no more pipes than the present instruments; which, says he, 'are furnished with more than triple the number of pipes to each finger-key that this refined system of tune requires; and this, too, for the sole purpose of obtaining variety of *noise*; for pure and distinct tone being the true *Materia Musica*, all other differences of sound, in contradistinction to this, deserve no better epithet' [appellation]:—'and if it has been thought worth while to labour for *variety* of sound, *true tune* is certainly a nobler object to excite ingenuity.'

After this account of the present performance, we scarce need to add, that it is the work of a person well acquainted with the subject, and the produce of much labour and ingenuity. The Author appears to have accomplished his principal object—the shewing how the organ may be put into perfect tune, in all the keys; provided that no insuperable difficulties attend the *mechanical*, or, what we may call, the *executive* part of his scheme. With regard to the violin, we apprehend that the *ear* must be the performer's principal guide, and that *few*, as we have already hinted, will be found who will submit to the task of perfecting themselves in his rules respecting that instrument; and fewer still who will be able strictly to execute *by these rules*. The *complaisance of the ear*, as we may call it, undoubtedly screens the smaller defects of the common diatonic scale, in fixed instruments, from the notice both of the performer and the hearer; so that pleasure, and even rapture, are produced by
music

music formed on that scale : and with respect to the performers on the violin, violoncello, &c. there can be little doubt that they continually, we may almost say instinctively, use a temperament, when the modulation requires it, by which all sensible or offensive discordance is avoided ; or play in *perfect* tune, in the judgment of the ear, according to circumstances. The Author's labours, however, more particularly with respect to the organ, highly merit the attention of those who are inclined to favour improvements in science, or who aspire after the *luxury* of *perfect* tune ; and we hope they will incite some good mechanicks to exercise their ingenuity on the subject.

ART. XII. *Biographical Anecdotes of William Hogarth* : and a Catalogue of his Works, chronologically arranged ; with occasional Remarks. 8vo. 3s. sewed. Printed by and for [*the Author*] J. Nichols. 1781.

THE unrivalled merit of Hogarth, in that original walk to which his genius pointed him, hath been long determined by that general voice of the Public, from which there lies no appeal. The warmest encomiums have been bestowed on him by the best writers, in their best works : but, independent of their applause, his own performances would have secured his reputation with the present age, and transmitted it to a more distant period.

When a man hath distinguished himself by any extraordinary efforts of genius, and gained the summit of popular fame, we naturally wish to be acquainted with the most interesting circumstances of his life and character : and even those circumstances, which may be trifling in themselves, and which by no means would bear to be recorded, did they refer to persons of little fame, yet, when connected with a character that hath excited our admiration, or with works that we have contemplated with delight, they derive a kind of adventitious consequence from their relation, and are sought after with infinitely more avidity than greater matters of lesser men.

No writer seems more desirous (and we know few more capable) of gratifying the curiosity of the Public in this line of enquiry, than the ingenious and industrious Author of these '*Biographical Anecdotes.*' He may be thought to be too minute in his relations : and many of the relations themselves may be deemed either dull or trifling. But Mr. Nichols accommodates himself to various classes of readers ; and there are many who are entertained with what affords no amusement to others ; and who would think the Author deficient in his plan, by omitting what those, who consult nothing but their own particular taste, would pronounce tedious and redundant.

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The present performance is acknowledged by the Author to be so incompact and disjointed as to need *some* apology. His numerous engagements would not afford him leisure to arrange his materials by that regular method which was necessary to make his work a complete and finished narrative. But, 'conscious (says he) that these sheets, rude and imperfect as they are, may serve to promote a publication less unworthy of its subject, he dismisses his present work without any *laboured* apology for the errors or repetitions that may be detected in it; claiming, indeed, some merit on account of intelligence, but not the least on the score of arrangement, or composition.'

Notwithstanding this modest concession of the Author, this little work is by no means so deficient in point of arrangement and composition as he himself hath represented it: though if it were more so, the very curious particulars, and judicious as well as entertaining remarks communicated by it, would amply recompense for the defect.

From the present narrative we shall select those 'Anecdotes' which are most calculated to afford entertainment to the general class of our Readers, and to serve as a supplement to the Account of this eminent Artist, given, from Mr. Walpole, in our Review for March last: and shall insert a few of Mr. Nichols's observations as a specimen of his judgment and taste.

'Hogarth' is said, by Dr. Burn, to have been the descendant of a family originally from *Kirby Thore* in *Westmoreland*: and I am assured that his grandfather was a plain yeoman, who possessed a small tenement in the vale of *Bampton*, a village about 15 miles north of *Kendal*, in that county. He had three sons. The eldest assisted his father in farming, and succeeded to his little freehold. The second settled in *Troutbeck*, a village eight miles north-west of *Kendal*, and was remarkable for his talents at provincial poetry †. The third,* who had been a schoolmaster in the same county, went early to London, where he was employed as a corrector of the press, and appears to have been a man of no inconsiderable learning. A Dictionary in *Latin* and *English*, which he composed for the use of schools, still exists in MS. He married in London; and our hero and his sisters, *Mary* and *Anne*, are believed to have been the only product of the marriage.

'William Hogarth was born in 1698, in the parish of St. Bartholomew, London, to which he was afterwards, as far as lay in his power, a benefactor. The outset of his life was, however, unpro-

* *Hogart* was the family name; probably a corruption of *Hogberd*.

† A curious account of this provincial poet, and particularly of a remarkable dramatic exhibition of his on the banks of *Windermere*, called "The Destruction of Troy," is inserted in this narrative. The account was given to Mr. Nichols by the ingenious Mr. Walker, the Lecturer on Natural Philosophy.

ming. "He was bound, says Mr. Walpole, to a mean engraver of arms on plate." His master, it since appears, was Mr. Gamble, a silver-smith of eminence, who resided on or near *Snowhill* †. . . "His apprenticeship was no sooner expired, says Mr. Walpole, than he entered into the Academy in *St. Martin's Lane*, and studied drawing from the life, in which he never attained to great excellence. It was character, the passions, the soul, that his genius was given him to copy."

"To a man, who, by indefatigable industry, and uncommon strength of genius, has been the artificer of his own fame and fortune, it can be no reproach to have it said, that at one period he was not rich. It hath been asserted, and we believe with good foundation, that the skill and assiduity of Hogarth were, even in his servitude, a singular assistance to his own family and that of his master. It happened, however, that when he *came on his own hands*, he certainly was not rich. The ambition of indigence is ever productive of distress: so it was with Hogarth, who, while he was furnishing himself with materials for subsequent excellence, felt all the contempt which penury could produce. Being one day distressed to raise so trifling a sum as twenty shillings, in order to be revenged of his landlady, who strove to compel him to payment, he drew her as ugly as possible, and in that single portrait gave marks of the dawn of superior genius."—This, we are well informed, is all apocryphal. Hogarth was never in such distress as he is here said to have experienced. In the earlier part of his life, he was happy in the kind regard of his relations, and wanted for nothing.

"How long he continued in obscurity, we cannot exactly learn; but the first piece in which he distinguished himself as a painter, is supposed to have been a representation of an assembly at *Wanstead*, the seat of Lord Tylney, in Essex [where the picture is still preserved].

"From the date of the earliest *plate* that can be ascertained to be the work of Hogarth, it may be presumed that he began business, on his own account at least, as early as the year 1720.

"His first employment seems to have been the engraving of arms and shop-bills. The next step was to design and engrave for Book-sellers, and here we are fortunately supplied with dates. Twelve folio prints, with his name to each, appeared in "*Aubry de la Motraye's Travels*," in 1723; seven small prints (two of them *characteristically his own*) for "*Apuleius's Golden Ass*," in 1724; thirteen head-pieces to "*Beaver's Military Punishments of the Ancients*," and five small prints for the translation of *Cassandra*, in 1725; seventeen for the 12mo edition of *Hudibras* (with *Butler's* head) in 1726; and a variety of prints and frontispieces between 1726 and 1733.

"No symptom of genius, Mr. Walpole says, dawned in these plates. His *Hudibras* was the first of his works that marked him as a man above the common; yet, what made him then noticed, now surprises us to find so little humour in an undertaking so congenial to his own talents."

† He lived in Cranborn Alley, Leicester-fields. R.

• In

* In 1730, Mr. *Hogarth* married the only daughter of Sir *James Thornhill*, by whom he had no child. This union, indeed, was a stolen one, and consequently without the approbation of Sir *James* and his Lady, who, considering the extreme youth of their daughter, then barely eighteen, and the slender finances of the husband, as yet an obscure artist, were not easily reconciled to the match. Soon after this period, however, he began his *Harlot's Progress*; and was advised to have some of his pictures placed in the way of his father-in-law. Accordingly, one morning, Mrs. *Hogarth* undertook to convey several of them into the dining-room. When he arose, he enquired from whence they came; and being told by whom they were introduced, he cried out, "Very well; the man who can produce such representations as these, can also maintain a wife without a portion."—All this, however, we have reason to look upon as founded on misinformation. *Hogarth*, at this time, lived with his wife under her father's roof, in perfect good understanding with Sir *James*; who kindly said, his house "would hold them all."

* In 1732, he ventured to attack Mr. *Pope*, in the plate called *TASTE*; containing a view of the gate of *Burlington-house*, with *Pope* whitewashing it, and bespattering the Duke of *Chandos's* coach. This plate was intended for a satire on Mr. *Pope*, Mr. *Kent* the architect, and the Earl of *Burlington*. But Mr. *Hogarth* being as apprehensive that the pen of the poet was as pointed as the graver of the artist, recalled the impressions, and destroyed the plate.

* Soon after his marriage, Mr. *Hogarth* had Summer-lodgings at *South Lambeth*. Having a natural taste for gardening*, and being in intimacy with Mr. *Tyers*, he contributed very much to the improvement of *The Spring Gardens* at *Vauxhall*; and first suggested the hint of embellishing them with paintings, some of which were the production of his own comic † pencil.

* In 1733, his genius became conspicuously known. The 3d scene of his "*Harlot's Progress*" introduced him to the notice of the Great. At a Board of Treasury, which was held a day or two after the appearance of that print, a copy of it was shewn by one of the Lords, as containing, among other excellencies, a striking likeness of Sir *John Gonsen* †. It gave universal satisfaction; from the Treasury each Lord repaired to the print-shop for a copy of it, and *Hogarth* rose completely into fame.

* The familiarity of the subject, and the propriety of its execution, made the "*Harlot's Progress*" tasted by all ranks of people. Above twelve hundred names were entered on his subscription-book. It was made into a pantomime, and represented on the stage. Fan-mounts

* This is a mistake. Mr. *Hogarth* had no taste for gardening; and was entirely ignorant of it, in all its branches. R.

† Among the paintings at *Vauxhall* were the "Four Parts of the Day," either by *Hogarth*, or from his designs. Of these the "Evening" and "Night" are still existing. They were painted by *Hayman*, from *Hogarth's* designs. R.

‡ The magistrate entering with his myrmidons, whose vigilance on those occasions was at that time well known.

were

were likewise engraved, containing miniature representations of all the six plates.

* The "Rake's Progress" was published in 1735; and "though, perhaps, superior, had not, as Mr. *Walpole* observes, so much success, from want of novelty; nor is the print of the Arrest equal in merit to the others. The curtain, however, was now drawn aside, and his genius stood displayed in its full lustre."

* The novelty and excellence of *Hogarth's* performances soon tempted the needy artist and print-dealer to avail themselves of his designs, and rob him of the advantages which he was entitled to derive from them. This was particularly the case with "The Midnight Conversation," "The Rake's" and "Harlot's Progresses," and others of his early works. To put a stop to depredations like these, on the property of himself and others, and to secure the emolument resulting from his own labours, he applied to the Legislature, and obtained an Act of Parliament, 8 Geo. II. cap. 38. to vest an exclusive right in Designers and Engravers, and to restrain the multiplying of copies of their works without the consent of the artist. . . . After Mr. *Hogarth's* death, by Stat. of 7 Geo. III. cap. 38. the Legislature granted to his widow a further exclusive term of twenty years in the property of her husband's works. —

* In 1745, *Hogarth* sold about twenty of his capital pictures by auction; and in the same year acquired additional reputation by the six prints of *Marriage à la Mode* —

* Soon after the peace of *Aix la Chapelle*, he went over to France, and was taken into custody at *Calais*, while he was drawing the gate of that town, a circumstance which he hath recorded in his picture, entitled, "O, the Roast Beef of Old England!" published March 26, 1749. He was actually carried before the Governor as a spy; and, after a very strict examination, committed a prisoner to *Grand-fire* his Landlord, on his promising that *Hogarth* should not go out of his house, till he was to embark for England. This account he himself gave to his friend, Mr. *Gosling*, at *Gasterbury*, at whose house he lay the night after his arrival *.

* Some

* At the conclusion of this narrative, Mr. *Nichols* relates this accident more circumstantially, on the authority of an eminent English Engraver, who was abroad when it happened. *Hayman* the painter, and *Charrs*, the statuary, were of the same party.

* While *Hogarth* was in France, wherever he went, he was sure to be dissatisfied with all he saw. If an elegant circumstance, either in furniture or the ornaments of a room, was pointed out as deserving his approbation, his narrow and constant reply was—"What then? but it is *French*!" In the streets, he was often clamorously rude. A tattered bag, or a pair of silk stockings with holes in them, drew a torrent of imprudent language from him. In vain did my informant advise him to be more cautious in his public remarks. He laughed at all such admonition, and treated the offerer of it as a pitifullanamous wretch, unworthy of residence in a free country, making him the butt of his ridicule for several evenings afterwards.

* Soon after this period he purchased a house at *Chiswick*; where, having now sacrificed enough to his fame and fortune, he usually passed the greatest part of the summer-season, yet not without visiting occasionally his house in *Leicester-Fields*.

* In 1753, he appeared to the world in the character of an Author, and published a quarto volume, entitled, "The Analysis of Beauty, written with a view of fixing the fluctuating Ideas of Taste." In this performance he shews, by a variety of examples, that a curve is the line of beauty, and that round swelling figures are most pleasing to the eye; and the truth of his opinion hath been countenanced by subsequent writers on the subject.

* In this work, the leading idea of which was hieroglyphically thrown out in a frontispiece to his Works in 1745, he acknowledges himself indebted to his friends for assistance, and particularly to one gentleman for his corrections and amendments of at least a third part of the *wording*. This friend, I am assured, was Dr. *Benjamin Hoadley*, the Physician, who carried on the work * to about a third part (chap. ix.), and then, through indisposition, declined the friendly office with regret. Mr. Hogarth applied to his neighbour Mr. *Ralph* †; but it was impossible for two such persons to agree, both alike vain and positive. He proceeded no farther than about a sheet, and they then parted friends, and seem to have continued such.—Here is a similar mistake. Mr. *Ralph's* task was, like that of Dr. *Hoadley's*, merely verbal.—Nor was Mr. *R.* applied to for this purpose. It was his voluntary and friendly offer.

* The kind office of superintending the publication, was taken up by Dr. *Morell*, who went through the remainder of the book §. The Preface was corrected by the Rev. Mr. *Townley*. The family of *Hogarth* rejoiced when the last sheet of the *Analysis* was printed off;

This unseasonable pleasantry was at length completely extinguished by what happened while he was drawing the gate at *Calais*; for though the innocence of his design was rendered perfectly apparent on the testimony of other sketches which he had about him, which were by no means such as could serve the purposes of an engineer, he was told by the Commandant, that had not the peace been actually signed, he should have been obliged to have hung him up immediately on the ramparts. Two guards were then provided to convey him on shipboard; nor did they quit him till he was three miles from the shore. They then spun him round, like a top, on the deck, and told him he was at liberty to proceed on his voyage without farther attendance or molestation. With the slightest allusion to the ludicrous particulars of this affair, poor *Hogarth* was by no means pleased. The leading circumstance his own pencil has recorded."

* This, we have authority to say, is not strictly the fact. Dr. *Hoadley* had only to give some correction to the *language*: he professed not to understand the *subject*. R.

† The celebrated political writer, who lived in the neighbourhood of Mr. *Hogarth's* country house at *Chiswick*. R.

§ Dr. *Morell* only translated a Greek passage. R.

As the frequent disputes he had with his co-adjutors in the progress of the work did not much harmonize his disposition †.

‘ A German translation of this work was printed at *Berlin* in 1754, and an *Italian* one at *Leghorn* in 1761.

‘ With Dr. *Headly*, the late worthy Chancellor of *Winchester*, Mr. *Hogarth* was always on terms of the strictest friendship, and frequently visited him at *Winchester*, *St. Cross*, and *Alresford*. It is well known, that the Doctor’s fondness for theatrical exhibitions was so great, that no visitors were ever long at his house before they were solicited to accept a part in some interlude or other. He himself, with *Garrick* and *Hogarth*, once personated a laughable parody on the scene in *Julius Cæsar*, where the *Ghost* appears to *Brutus*. *Hogarth* personated the spectre; but so unretentive was his memory, that although his speech consisted of only two lines, he was unable to get them by heart. At last they hit on the following expedient in his favour: The verses he was to deliver were written in such large letters on the outside of an illuminated paper-lantern, that he could read them when he entered with it in his hand on the stage.

‘ *Hogarth* was also the most absent of men. At table, he would sometimes turn round his chair, as if he had finished eating, and as suddenly would return it, and fall to his meal again.

‘ A specimen of *Hogarth*’s propensity to merriment, on the most trivial occasions, is observable in one of his cards, requesting the company of a friend to dine with him. Within a circle, to which a knife and fork are the supporters, the written part is contained. In the center of it is drawn a *pye*; and the invitation of our Artist concludes with the following sport on three of the Greek letters [*α, β, π.*]—*to Eta Beta Pi* [eat a bit of *pye*]. A quibble by *Hogarth* is surely as respectable as a conundrum by *Swift*.

‘ In the “*Miser’s Feast*,” Mr. *Hogarth* thought proper to pillory Sir *Isaac Shard*, a gentleman proverbially avaricious. Hearing this, the son of Sir *Isaac*, the late *Isaac Pacatus Shard*, Esq; a young man of spirit, just returned from his travels, called at the Painter’s to see the picture, and among the rest, asking the *Ciceroni* whether that odd figure was intended for any particular person; on his replying, that it was thought to be very like Sir *Isaac Shard*, he immediately drew his sword, and slashed the canvas. *Hogarth* appeared instantly in great wrath; to whom Mr. *Shard* calmly justified what he had done, saying, that “this was a very unwarrantable licence; that he was the injured party’s son; and that he was ready to defend any suit at law:”—which, however, was never instituted.

‘ About 1757, his brother-in-law, Mr. *Thornhill*, resigned the place of King’s Serjeant-painter in favour of Mr. *Hogarth*; who soon

† It is amazing, that with all this cookery, and so many cooks, the entertainment which this excellent Artist intended for the Public was not totally spoiled. *Hogarth* often declared, that he found “no other man’s words could completely express his ideas.” The work is, nevertheless (we will venture to pronounce), the most masterly performance, of the kind, that ever was produced in the English language. An account of it was given in our Review—Vol. x. p. 100.

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afterwards made an experiment in painting which involved him in some disgrace. The celebrated collection of pictures belonging to Sir Luke Schaub, was in 1758 sold by public auction; and the admired picture of *Sigismunda* (purchased by Sir Thomas Sebright for 404l. 5s.) excited Mr. Hogarth's emulation.*

We are informed by Mr. Walpole (whom Mr. Nichols quotes at large on this subject), that the original *Sigismunda*, said to be painted by Correggio, or by Furino, is at present in the possession of the Duke of Newcastle. After bestowing on it the warmest praise, Mr. Walpole observes, that, "after many essays, Hogarth, at last, produced his *Sigismunda*;—but no more like *Sigismunda*, than I to Hercules. . . . He set the price of 400 l. on it, and had it returned on his hands by the person [Lord Grosvenor, then Sir Richard] for whom it was painted †." * Hogarth, however, says Mr. Nichols, gave directions, before his death, that *Sigismunda* should not be sold under 500 l.; and, however he might have been mortified by Churchill's invective, and the coldness with which the picture was received by the rest of the world, he never wholly abandoned his design of having a plate prepared from it.

"The last memorable event in our artist's life, as Mr. Walpole observes, was his quarrel with Mr. Wilkes, in which, if Mr. Hogarth did not commence direct hostilities, he, at least, obliquely gave the first offence, by an attack on the friends and party of that gentleman. In September 1762, Mr. Hogarth published his print of *The Times*. It was answered by Mr. Wilkes in a severe *North Briton*. On this the Painter exhibited the caricatura of the Writer. Mr. Churchill, the Poet, then engaged in the war, and wrote his Epistle to Hogarth, not the brightest of his works, and in which the severest strokes fell on a defect that the Painter had not caused, and could not amend—his age; and which, however, was neither remarkable nor decrepid; much less had it impaired his talents, as appears from his having composed, but six months before, one of his most capital works, the Satire on the Methodists. In revenge for this Epistle, Hogarth caricatured Churchill, under the form of a canonical bear, with a club and a pot of porter—*et vitulâ tu dignus et hic*—never did two angry men of their abilities throw mud with less dexterity."

'At the time these hostilities (says Mr. N.) were carrying on, in a manner so virulent and disgraceful to all the parties, Mr. Hogarth was visibly declining in his health. In 1762 he complained of an inward pain, which, continuing, brought on a general decay that proved incurable. On the 25th of October 1764, he was conveyed from Chiswick to Leicester Fields in a very weak condition, yet remarkably cheerful, and receiving an agreeable letter from the American Dr. Franklin, drew up a rough draught of an answer to it: but going to bed, he was seized with a vomiting, upon which he rung his bell with such violence that he broke it, and was found in such a condition that he expired in two hours afterwards.——Before he

† See our remark on this anecdote, in our Review for March last, p. 188. N. B. Our Biographer supposes that the letter which we have seen of Lord G.'s, and which speaks in the highest terms of *Sigismunda*, was rather ironical than serious.

went to bed, he boasted of having eaten a pound of beef-steaks for his supper*. His disorder was a dropsy in his breast† (the same that killed Mr. Pope); and his corpse was interred at *Chiswick*, where an elegant Mausoleum is erected to his memory, with a poetical inscription, written by his friend Mr. Garrick.

The narrative of *Hogarth's* life, is succeeded by a 'Catalogue of his Prints,' arranged in *chronological* order.—We have already mentioned the most considerable.

The last of *Hogarth's* prints, published in the year 1764, are the following, 1. 'FINIS, or the Tail-piece. The Bathos, or Manner of sinking in sublime Painting, inscribed to the dealers in dark pictures. TIME breathing out his last; a ruinous Tower; and many other allegorical devices; among the rest he hath introduced his own "Times." 2. The sleeping Judges, with the heads after *L. da Vinci*. 3. The Bench. The preceding plate with alterations. 4. His own portrait, sitting and painting the Muse of Comedy.

Several engravings from *Hogarth's* designs, were published after his death; particularly, "Hell-Gate, Satan, Sin, and Death." *Milton's Paradise Lost*, B. II. It was engraved by C. Townley. The plate was afterwards destroyed; and only three of the impressions remain. Mr. Garrick possessed the unfinished original. 'The united labours, says our ingenious Biographer, of *Teniers*, *Heemskirk*, and *Callot*, could not have furnished a more absolute burlesque of this noble subject than *Hogarth*, who went seriously to work on it, hath here produced. "How art thou fallen, O Lucifer, thou son of the Morning!" will be the exclamation of every observer on seeing this unaccountable performance, in which *Satan* and *Death* have lost their terrors, and *Sin* herself is divested of all the powers of temptation.'

The character of *Hogarth* as an engraver and a painter of life and manners is here drawn with equal judgment and impartiality.

* The merits of *Hogarth*, as an Engraver, are inconsiderable. His hand was faithful to character, but had little acquaintance with the power of light and shade. In some of his early prints he was an assiduous imitator of *Callot*, but deviated at last into a manner of his own, which suffers much by a comparison with that of his coadjutors, *Ravenet* and *Sullivan*. In the pieces finished by these masters of their art, there is a perspicuity that *Hogarth* could never reach. His strokes sometimes look as if fortuitously disposed, and sometimes confusedly thwart each other in almost every possible direction. What he wanted in skill, he strove to make up in labour; but the result of it was a universal haze, and indistinctness, that, by excluding force and transparency, has rendered several of his larger plates less capti-

* Misinformation. He only eat an egg or some such trifle. R.

† It was an aneurism. R.

vating than they would have been, had he entrusted the sole execution of them to either of the artists already mentioned.' . . . But, 'surely, of all the fraternity, whether ancient or modern, he bent the keenest eye on the follies and vices of mankind: and expressed them with a degree of variety and force, which it would be vain to seek among the satiric compositions of any other painters. In short, what is observed by *Hamlet* concerning a player's office, may, with some few exceptions, be applied to the designs of Hogarth: "Their end, both at the first and now, was and is, to hold as 'twere the mirror up to Nature, to shew Virtue her own feature, Scorn her own image, and the very Age and Body of the Time his form and pressure."

In these 'Biographical Anecdotes,' Mr. Nichols hath illustrated several striking circumstances alluded to in the prints of Hogarth, and corrected some errors of Mr. *Trusler*, who was employed, to the great prejudice of Mrs. Hogarth, to explain the several prints, as they were published in a *small compass*, in a work called "Hogarth moralised." See Review, Vol. xxxv. p. 239.

In the 1st plate of the *Harlot's Progress*, is a portrait of the notorious *Francis Chartres*, Mother *Needham*, a procuress, called by Pope, "*Pious Needham*;" and a pimp, whom *Chartres* also kept about his person. In Plate 6th, the woman seated next the clergyman was designed for *Elizabeth Adams*, who, at the age of 30, was executed for a robbery, Sept. 30, 1737.

In "Midnight modern Conversation," the divine was meant for Parson *Ford*, and the Lawyer for *Henley* [Lord Chancellors *Northampton*], when young.

The preacher in the "Sleeping Congregation," was designed to represent Dr. *Desaguliers*.

The Lady adoring the Italian Singer, in Plate IV. of "*Mariage à la Mode*," was designed for Mrs. *Lane* (afterwards Lady *Bingley*). The Gentleman asleep, in the same plate, was meant for her husband, Mr. *Fox Lane*.—So says our Author; but it is a mistake. Neither Mr. nor Mrs. *Lane*, nor any other particular person, was meant.

We have thus given the curious Reader a *taste*, and *only a taste*, of what he may expect from the perusal of the narrative *itself*, which, notwithstanding a few mistakes wherein the Writer must have been misled by wrong information, may be regarded as a proof of the united diligence, good sense, and ingenuity of the Author.

ART. XIII. *An Examination of Thelyphthora, on the Subject of Marriage.* By John Palmer, late of Macclesfield. 8vo. 1s. 6d. Johnson. 1781.

ONE grand object of Thelyphthora is to vacate the necessity of marriage ceremonies. We observed in the very origin of the controversy, that Mr. Madan's reasonings on this subject were fallacious, even on the ground on which he pretended to rest his argument. Mr. Palmer hath gone over the ground which we first chose in our attack on Thelyphthora: and hath adduced fresh proofs in support of our position,—“that *something*, besides the bare act of union, was ever esteemed necessary, under every divine dispensation of religion, as well as among all civilized nations of every age, to constitute a legal and an honourable marriage.” To the proofs already advanced, Mr. Palmer hath added the following, which he scruples not to call ‘decisive.’ “My authority (says he) is no other, than the testimony of the holy Jesus, who spake the words of truth. See Matth. xxiv. 38. “For as in the days that were *before* the Flood, they were eating and drinking, *marrying* and *giving* in marriage, until the day that Noe entered into the Ark, &c.” See also, Luke xvii. 26, 27. “And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they *married* wives, they were *given* in marriage until the day that Noe entered into the Ark.”

‘Here is no room for evasion. *Marrying, giving* or being *given* in marriage, are words absolutely *descriptive* of some ceremony previous to *personal union*, though most probably not of the *whole matrimonial form*. And as the above texts do fully shew *some* form to have been observed “until the day that Noe entered into the Ark,” so they also shew, that some ceremony was used even to the very end of the Jewish State: “So shall it also be in the days of the Son of Man.” And as our Author would do well to notice, if these words refer also, as they most probably do, to the day of the dissolution of this world, they may teach him some modesty, and give him to understand, that he is not only fighting against God, but that his defeat is certain; for in the days of the Son of Man they shall marry, *give* and be *given* in marriage. The *form* still continues among the Jews in their dispersion. From the Jews the Christians received their forms, in several respects the same. But he that would teach the sexes to copulate like brutes, may be assured that the pious and virtuous, the friends of man and lovers of God, will ever hold his doctrine in detestation; and either pity him as a weak man, or abhor him as a bad citizen!’

Mr. Palmer observes, from the learned Grotius's Annotations on Matth. xxv. 1. that "amongst the laudable customs which the Jews received from the Fathers, this was one; to celebrate marriage not in a private but in a public manner; in an assembly of the pious: and that it was accompanied μετ' εὐλογίας with a prayer of blessing, the form of which still remains in their rituals, which the ancient Christians imitated, as well as several other Jewish practices." In a note, Mr. Palmer says—'If any gentleman, Jew or Christian, will oblige me with a copy of the Εὐλογία, it will be esteemed a *favour*, and shall be presented to the public, if I have occasion to write again on this subject.' The Εὐλογία is too long for us to transcribe; but if Mr. Palmer will turn to Book II. Chapter 12th of Selden's *Uxor Ebraica*, he will find it in the original Hebrew, as it stands in the Talmud, together with a Latin translation. Mr. Selden entitles the chapter BENEDICTIO *deductioni in Thalamum atque ipsis Nuptiis PRÆVIA*. These benedictions were common with the Jews on solemn and even convivial occasions. A curious one respecting the latter is extracted from the Targum of Onkelos, and published by Paul Fagius in his Annotations on Deut. viii.; and also by Zepper, in a work entitled *Legum Moisaicarum ferensiam Explanatio*. [Edit. Herborn. Nafov. 1614.] *Vid. Lib. iv. Cap. 21.* This latter Author hath a passage exactly corresponding with the above from Grotius. *Qui conjugium legitimum inituri sunt angelorum et hominum ecclesiâ teste, non tam ex parentum, quam Dei ipsius, patris nostri cœlestis, per ministri sui os loquentis, manu conjuges, tanquam preciosum Dei donum, accipiant. Hinc orationes illæ, benedictiones et apprecationes faustæ piorum Veteris Testamenti, in nuptiarum suarum festivitibus; quæ quocunque tandem habitæ fuerint loco, publicæ tamen semper et ecclesiasticæ fuerunt. Estque consecrationum harum et benedictionum matrimonialium publicarum frequens apud patres et scriptores ecclesiasticos mentio.* It is evident, beyond all dispute, that the earliest Fathers of the Christian Church considered marriage as something more than Mr. Madan's "simple act:" and their concurrent testimony to a plain fact must weigh with every considerate and unprejudiced mind. But there is no reasoning on this ground to any good purpose with Ochinus, Lyserus, John of Leyden, or Mr. Madan, who, boldly rejecting all authorities however venerable, and all testimonies however numerous, and however correspondent, that square not with their figments, vainly and insolently exclaim—"We are the men, and wisdom will die with us."

FOREIGN LITERATURE.

F R A N C E.

A R T. I.

VOYAGE dans les Mers de l'Inde, fait par ordre du Roi, &c.
i. e. An Account of a Voyage in the Indian Seas, by
the King's Order, on Occasion of the Passage of Venus over
the Sun's Disk, June 6, 1761, and June 3, 1769: By M. LE
GENTIL, Member of the Royal Academy of Sciences. Vol. II.
4to. 844 Pages, with 27 Plates. Price 14 Livres.—13 s.
Paris. 1781.

In our appendix to the LXII volume of the Review, we gave an account of the first volume of this learned and entertaining work. This second volume, the publication of which was retarded by some incident, contains several new and interesting details, relative to the Philippine Islands, and to the isles of France, Bourbon, and Madagascar. The Author's long residence at Manilla, and his connexions with the principal inhabitants of that city, furnished him with ample information concerning the natural, moral, and political history of the Philippines, which the Spaniards have taken the utmost pains to conceal from the knowledge of the other European nations. As these islands were a *gracious present* made by the Pope to the King of Spain, the monastic orders swarm in the country, and exercise over the inhabitants the most despotic authority. They have learned the languages of the different nations which people that vast Archipelago, at the same time keeping them in an entire ignorance of the Spanish tongue; a circumstance which does not a little contribute to maintain their influence and dominion.

Our Author's account of the volcanos of these islands is curious, and his description of their fertility, riches, and temperature, is most inviting. The heat of this country is tempered by a high degree of moisture, which is not unhealthy; the soil is refreshed by rivers and streams, which crown it with a perpetual verdure, and no season, but the spring, is known in these happy islands. The air is embalmed with the most exquisite perfumes; the trees bend with the most delicious fruits; their seas, lakes, and rivers, abound with excellent fish; their woods and mountains are full of game; capons, venison, and pullets, are the common and abundant food of the multitude, and the diseases, and physicians that afflict humanity, in the greatest part of Europe, are unknown to these islanders.—They have, however, the monks among them, about them, and over them. *Nihil est ab omni parte beatum.* There must be compensations every where in this globe.

The mountainous parts of these islands are peopled with savages, who seem to be ancient inhabitants of the country, and the resemblance of whose language with that of Malabar, renders it probable that they came originally from that part of India. Their manner of living is merely animal; and they have no fixed habitations. Virginity is regarded among them as infamous; and certain women were officially appointed to use the proper methods of removing this reproach. But the inhabitants of the plain are more civilized: they are initiated into the mysteries of the *Spanish* religion, and the monks whip the women, and the virgins, in presence of their husbands and fathers, when they absent themselves from mass. The ghostly fathers have frequent opportunities of exercising this singular, and not over decent mode of discipline; for though these Indians go with pleasure, and even with a kind of zeal, to church on the great festivals; yet they have no propensity to hear the daily mass, and they must be *whipped in* to matins and vespers. This whipping business is not practised at Manilla; it only takes place in those provinces where the monks have a despotic ascendant. The governor of the Phillippines, who resides in that city, is a check upon their authority; and this governor, though his place is held in subordination to the viceroy of Mexico, is more absolute than any other chief of the Spanish settlements. His distance from his superiors is a natural cause of his absolute dominion, during the eight years that he remains in power.

The number of convents at Manilla is highly detrimental to population, and the discipline of the monks seems to have produced no good effect on the morals of the people, which are more corrupt and licentious in that city than in almost any other part of India. There is, indeed, says our Author, a court of *Inquisition* at Manilla, but corruption of morals is not exposed to the censure of that tribunal.

Before we leave these islands, we must mention a remarkable difference observed by M. LE GENTIL, between the Spanish women in that country; and the Indian females. The former are handsome, and well-shaped, in their early youth; but, as soon as they have passed the age of seventeen, they undergo a singular metamorphosis. Their bellies swell to an enormous size; their breasts hang down almost to their knees; their countenance changes, and their features grow large; in short, they become highly deformed. The latter, on the contrary, preserve, for a long time, the delicacy of their features, and the elegance of their shape.

The observations of our Author on the island of Madagascar are numerous and important. He describes amply its great fertility, the rich variety of its productions, its excellent pastures,
and

and its advantageous situation for commerce. He blames the French greatly for having abandoned their settlement at *Fort Dauphin* in that island, whose bay affords such an excellent station for shipping, and whose vallies, lakes, and rivers, furnish such abundance of provision both for the wants of life, and the demands of luxury. He shews how a commercial settlement might be formed there anew with facility, and points out clearly the manifold advantages with which it would be attended. This article is treated at great length.

The human species at *Madagascar* has not exactly the same aspect in all the parts of the island. Though all the islanders are more or less black, they differ considerably in bodily constitution; those on the western coast have short and curled hair, and are strong and vigorous. Those who occupy the centre of the country have long and flat hair, features of a European cast, and their women are handsome; but this race, though much more sagacious and dextrous than the *Cœffers*, are feeble in make, and incapable of bearing hard labour. Our Author mentions a colony of Arabs, which several centuries ago formed a settlement in the province of *Anossi*, and divided it into twenty-two districts, governed each by a despotic Arabian chief, called *Boandrian*, or descendant of Abraham; he observes that in this part of the island, there is the least virtue, industry, and valour, because there, *alone*, there is no liberty.

It is very remarkable, that this judicious traveller and observer, denies positively the existence of a race of pygmies, which, according to the circumstantial relation of the celebrated botanist, *Commerſon*, inhabit the mountains of *Madagascar*, and are called *Quimos*. This relation, which is contained in a letter written from *Madagascar* by M. *Commerſon* to M. de la Lande, is inserted in the supplement to M. *Bougainville's* voyage. Our Author declares that, during a residence of six years, partly at *Madagascar*, and partly at the isle of France, he never heard a word mentioned of those pretended pygmies. He affirms, that there is neither at *Fort Dauphin*, nor in the other parts of the island which he visited, any tradition that mentions them, or a general persuasion (as M. *Commerſon* alleges) of their existence.

Upon the whole, M. *LE GENTIL* gives a much more favourable account of the character of the inhabitants of this great island, than some preceding writers have done. He was even astonished, he says, to meet with such kind and hospitable treatment from them, considering the barbarity and injustice with which the French behaved to these islanders, until the intolerable weight of their oppressive yoke excited their just resentment, and ended by the expulsion of their tyrants.

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This volume concludes with a part of the correspondence between M. LE GENTIL and M. NUX, of the Royal Academy of Sciences at Paris. In these letters our Author gives extracts from his journals, relative to natural history in general, and to the navigation of the Indian seas in particular. These are followed by *additions* to the observations on astronomical refractions in the torrid zone, that were inserted in the 1st volume; and this article is terminated by new remarks on the improbable phenomenon observed by the Hollanders at *Nova Zembla*, in 1597. The astronomical observations which our Author made in the Philippine Islands, and at Madagascar, are placed at the end of his accounts of these countries; and his observations on the inclination of the magnetic needle conclude his last letter to M. Nux, which is the 7th in the correspondence here published.

II. *Recherches Chymiques sur l'Etain, faites et publiées par Ordre du Gouvernement.* i. e. Chymical Inquiries concerning Tin, made and published by Order of Government. By M. BAYEN, First Apothecary to the King's Camps and Armies, and M. CHALARD, President of the College of Pharmacy. 8vo. Paris. 1781. This is a work of the first merit, and it is adapted to dispel the painful apprehensions of danger from the use of tin and pewter utensils, which some late publications have occasioned. The first question discussed by these very ingenious and accurate investigators, is,—*May vessels of tin be used without danger in house-keeping?* The discovery of arsenic in the metal under consideration, made by *Henckel*, and afterwards confirmed by *Margraff*, alarmed government, and gave rise to the experiments and researches contained in this work. These experiments, which have been carried on with uncommon precision and accuracy, are not susceptible of abridgment or analysis; but their result relative to the question above proposed, deserves to be related.

There exists a pure tin, unmixed with any foreign or heterogeneous substance: but there is also a tin which is mixed with a very small quantity of arsenical matter. The danger that may attend the use of this metal must be confined to the latter; but how small this danger is, will appear from the following results of the experiments of these learned chymists. The tin, in which they found an arsenical substance, did not contain above one grain in the ounce, or $\frac{1}{12}$; often they only met with it in the proportion of $\frac{1}{133}$, but sometimes in that of $\frac{1}{78}$; so that taking these three terms in a mean proportion, the mass of tin imported from England into France may be considered as containing $\frac{1}{15}$ of arsenic, which quantity is not a little diminished by the mixture that is made of the tin of India

India with that of England.—But laying aside all fractions, and giving arsenical matter in tin the largest proportion, even that of $\frac{1}{378}$, or a grain in the ounce, our Authors observe, that this dangerous substance, whatever its quantity may be, is never united with tin under the form of a calx, but always under that of a semi-metal. From hence it follows, that an ounce of tin contains a grain, not of arsenic, but of its regulus, and that this grain of regulus is dispersed through all the parts of an ounce of tin in such a manner, that each of the 576 grains, of which the ounce is composed, may be ideally subdivided into 576 parts, which, all considered separately, contain regulus of arsenic in the proportion of $\frac{1}{378}$ of their little mass. It is well known, that the regulus of arsenic, though a dangerous substance, is however much less so than arsenic itself.

After ascertaining these facts by the most accurate experiments, it remained to enquire, how far wrought tin, containing $\frac{1}{378}$ of the regulus of arsenic, might be noxious in its effects on the animal œconomy? A series of experiments was made upon different animals to determine this important question. Our indefatigable Authors melted tin with the regulus of arsenic in different proportions, and placed it in vessels, where they boiled meat for dogs; in one of these experiments the arsenical substance occupied $\frac{1}{64}$ in a pound of the mixture; or, in other words, was in the proportion of nine grains to the ounce, which is nine times greater than the proportion in which it is found in English tin. The tin, thus mixed, was placed in a vessel where food was not only dressed, but was left standing for some time; nay more, 16 grains of the fine filings of this tin were mixed with the aliments; and nevertheless no pernicious consequence resulted from the use of them.—Our Authors go still farther; they maintain and prove that arsenic, united with tin, is deprived of some of its qualities, and particularly of that which renders it so dangerous to the animal œconomy.

But another question of equal importance is resolved here, *viz. How far the metals and semi-metals, that are usually mixed with tin, to give it more solidity and consistence, may contribute to render its use dangerous?* The common practice is to mix with 97 pounds of tin, two pounds and a half of copper and one pound of bismuth. Our Authors prove, by several experiments and arguments, the innocence of this mixture, and, among others, from this consideration, that the copper cannot change into verdigrease as long as it is mixed with tin in the proportion of $\frac{1}{36}$ or even $\frac{1}{60}$.

Another important article in this excellent work is the detection of the pernicious fraud of the pewterers, who, to make up the loss they suffer by the almost general use that is now made of earthen-ware, mix with the tin a considerable quantity

tity of lead, the most pernicious of all the metals that can be employed in the kitchen or at the table. A very interesting account of this matter is here given, and also of others, which we cannot enumerate; but which render this publication uncommonly worthy of attention.

III. *Recherches sur les Vegetaux Nourissans*, &c. i. e. Inquiries concerning nutritive vegetables, which, in times of scarcity, may supply the place of ordinary food; together with new observations on the culture of potatoes. By M. PARMENTIER, who possesses a number of literary titles and pharmaceutical employments. 8vo. 559 pages. Paris. 1781.—In the year 1772 M. PARMENTIER composed a *Prize Memoir concerning nutritive Vegetables*, which was crowned by the Academy of Besançon. This judicious and useful Memoir was well received by the public, as all the oeconomical dietetic and pharmaceutical productions of this good citizen have been. Several things in it, however, stood in need of farther development and illustration; some objections, alleged against what he had said, relative to the culture and use of potatoes, required answers; and new materials and views occurred to our Author, that seemed adapted to give a farther degree of perfection to his memoir. These circumstances gave rise to the work before us, which is worthy of the extensive knowledge, rare talents, and public spirit of M. PARMENTIER, and is divided into XXXII. articles. In the eleven first, he treats of nourishment in general, of its composition, of nutritive matter, of seasoning, of light, solid, and coarse food, of farinaceous substances, of the glutinous matter of wheat, and lastly, of flour, considered as that part of farinaceous bodies which is essentially nutritive. The use of potatoes, their mixture with the meal or flour of different grains, the bread which may be made of them alone, as also the pulse, leaven, paste, sea-biscuit, gruels, salep and sago, that may be obtained from these vegetables, are the subjects treated in the seven following ones. The remaining 14 articles contain an instructive account of the farinaceous seeds and roots from whence starch may be extracted; of roots in general; of nutritive and mucilaginous roots; of the vegetable substances that may supply the place of the plants of the kitchen-garden; of the uncultivated vegetables, whose roots contain fine flour, or may be used wholly or in part for food; of nutritive tablets and powders; of the advantages of vegetable above animal food; of the precautions that ought to be employed in times of scarcity, and the means that may be used to prevent it. We have here also, ample answers to all the objections that have been made to our Author's observations on the culture and use of potatoes, and to the different preparations of this root, which he has proposed for public utility.

IV. *Nouveau*

IV. *Nouveau contes Turcs et Arabes, &c.* i. e. *New Turkish and Arabian Tales, to which is prefixed a Chronological Abridgment of the Ottoman House, and of the Government of Egypt; to which are added several Pieces of Poetry and Prose, translated from the Arabic and from the Turkish Languages.* By M. DIGEON, King's Interpreter, and Correspondent Member of the Academy of Inscriptions and Belles Lettres. 2 vols. 8vo. Paris. 1781. This work is not unworthy of curiosity. The history of the Ottoman empire, in that branch of it which regards the government of Egypt (especially since the conquest of that kingdom by the emperor Selim, about the commencement of the 14th century), is little known, and has only appeared in the Arabick manuscript of which M. DIGEON gives here the translation. It may be alleged, that the curiosity of Europeans cannot be much interested in the events of this turbulent and unhappy country, which carries all the marks of impotent tyranny exercised at a distance, and of deplorable contests between its subordinate, though immediate chiefs, whose annals contain a dry list of the uniform barbarities and extortions of a series of stupid Bashaws, and in which every spark of literature and science has been totally extinguished many ages since. However true this may be in general, it admits of restrictions. As the work before us is the exact and faithful translation of a Mahometan author, it cannot be an object totally indifferent to such as have a taste for oriental literature. Besides, it is not destitute of curious anecdotes, not elsewhere to be met with, relative to the birth of Selim, the death of Bajazet, and other points of Turkish and Egyptian history. It is a capital omission in M. DIGEON, to have left us in the dark with respect to the name, rank, and time of the Author of the work before us. He seems to have been a sensible and knowing man, and less chargeable with blind credulity and excessive exaggeration, than the generality of the Arabian and Turkish historians; but not, however, beyond all reproach on these heads. He gives us, for example, a description of Constantinople, that was composed by Zecheria Effendi about the beginning of the 16th century, in which the number of the streets, mosques, schools, convents, baths, &c. of that city must be greatly exaggerated; and yet he adds, that this number was doubled in later times. Amazing this, indeed, since Zecheria counted in Constantinople 3980 streets inhabited by Turks, 4900 by Christians, and as many by the Jews, above 5000 Mosques great and small, with other wonders of equal magnitude.

V. *Histoire de la Chirurgie depuis son Origine jusqu'à nos jours.* i. e. *The History of Surgery from its Origin to our Times.* By M. PEYRILHE, M. D. Royal Professor of Chymistry in the College of Surgery at Paris, Counsellor of the Royal Academy of

Surgery, &c. vol. II. 920 pages. Paris. 1781. This work was undertaken some years ago by M. DUJARDIN, who died prematurely, just after the publication of the first volume. M. PEYRIÈRE was every way worthy to succeed him, as appears by the volume now before us. This important work is designed to mark all the steps which Surgery has made, whether they led to, or went aside from, its true perfection; to shew in what periods, and by what incidents, or persons, its progress was retarded or accelerated; to exhibit the original discoveries, and the peculiar views of each author; together with the most remarkable inductions, either from his own principles, or from those of his predecessors; to arrange the various inventions and discoveries in a Chronological order, and point out the places where they are to be found; to shew how one discovery produced others, and to ascertain their true authors, the time when they lived, the places of their nativity and residence, the more particular circumstances of their lives, their characters, &c. With the history of the *Art*, this learned Author gives us that of the *Profession*;—and this is a part of the work, that will render it interesting, not only to practitioners in surgery in particular, but to men of letters in general. We see here, what rank surgery held among the other arts in every period; the degree of esteem to those who practised it, and the personal merit of those who contributed to its improvement.

VI. *Discours Public sur les Langues, &c.* i. e. *A Discourse concerning Languages in general, and the French Language in particular, accompanied with instructive Notes.* By M. DE VILLENCOUR, Professor of the French Language. Paris. 1781. This discourse discovers taste, erudition, and a philosophical spirit. As it was delivered in public, the tone is of the declamatory kind; the Author shews his eloquence, as well as his learning. The notes are really 'instructive.'

I T A L Y.

VII. *Storia Antica del Messico, &c.* i. e. *The ancient History of Mexico, drawn from the best Spanish Historians, from Manuscripts and ancient Indian Paintings, divided into ten Books, and enriched with Maps, Cuts, and Dissertations.* By the Abbé Don FRANCISCO XAVIER CLAVIGERO. 4to. Cefæna. 1780. The Europeans know little of the interior of Mexico; the accounts given of that country by travellers are discordant, in consequence of their ignorance of the language and manners of the people they describe, and their unacquaintance with a prodigious number of memoirs and relations, that throw light upon the history of that famous country. If ever a writer was qualified, by a combination of advantageous circumstances, for composing a history of Mexico, it is certainly the Abbé CLAVIGERO. For he has not only perused, as it seems, with care, all the

the writers who make mention of this great empire, but he was *born* in the country, is master of its *language*, and has visited all those parts of it, which the Spanish Government has rendered inaccessible to the curiosity of travellers. Nor did he pay them only a transitory visit; for he spent above *thirty years* in observing, with the eye of a philosopher, all the parts of this extensive region, and in procuring from the natives exact information with respect to every object of any consequence; so that he may be almost considered as an ocular witness of what he relates. If to these uncommon advantages, the laborious and learned Author has joined that critical *acumen*, so necessary to appreciate the sources of information, to discuss dubious facts, to combine scattered fragments, and to separate truth from fable, and has crowned all by that bold candour, which suppresses every thing that is false, and disguises or conceals no important truth, his work must be an inestimable present to the republic of letters. Such it is esteemed by good judges, who attribute to him largely all these qualities.

The work is comprised in three quarto volumes, which are to be followed by a fourth, containing *Dissertations* on several points of the history of Mexico. The first and second volumes have already appeared, and we shall here give a summary of their principal contents.

The first is divided into *five* books. Book I. contains the geography of Mexico, a description of its lakes, rivers, minerals, plants, and animals, and a particular account of the manners of its inhabitants. The *second* informs us of the different colonies or nations which passed into that country from the northern parts of America, and dwelt in it, before it was inhabited by the Mexicans; of the arrival of these latter, and their first settlements; and of the founding of *Mexico* and *Tlatelulco*. In the *third*, our Author treats of the origin of the Mexican monarchy, of its state under its four first kings, of the conquests made by these princes, of the illustrious exploits of *Montezuma Ilkuicamina*, and of the revolutions of the kingdom of *Alcolkualcan*. The *fourth* book contains an account of the restoration of the royal family to the throne of Alcolkualcan, of the establishment of the kingdom of *Tucuba*, of the triple alliance between the kings of Mexico, Alcolkualcan and Tucuba, of the victories obtained by the Mexicans under Montezuma I. and Axajacat, of the conquest of Tlatelulco, and other remarkable events, as far down as Montezuma II. the ninth king of Mexico. In the *fifth* book, the Author gives an ample account of the life of this unhappy monarch till the year 1519, of his government, of the magnificence of his palaces and gardens, of the famous war with the *Tlascalans*, and other memorable events. In the course of this history many noble exploits are related,

related, and many shining and heroic characters appear on the scene.

The second volume is divided into *two* books. In the *first*, we have an account of the religion of the Mexicans, of their gods, and of their worship, which, with all its absurdities, is still less superstitious than the religious institutions of the ancient Greeks and Romans. The Author treats also, in this book, of the chronology of the Mexicans, of their kalendar, festivals, and the ceremonies used at the birth of their children, their marriages, and funerals. The *second* book exhibits an account of the civil and military government of the Mexicans, of their police, agriculture, hunting, fishing, and commerce; of their sports, diet, and manner of living; of their language, poetry, music, and dances; and of their knowledge in history, painting, sculpture, architecture, and other useful or pleasing arts. There is a great abundance and variety of matter in this volume, which opens some new sources of evidence, that may contribute to decide the long depending controversy concerning the state and progress of civilization and arts in Mexico. Dr. ROBERTSON's estimate of this matter is beyond all praise. It is the most masterly discussion we remember to have met with in any history. It however leaves the mind in a state of scepticism and suspense: or rather by rules of criticism, as solid and philosophical as they are acute and ingenious, it inspires a diffidence in the splendid relations which the Spanish writers have given of the progress and perfection of the arts among the Mexicans. These relations are supported and augmented by new materials in the work now before us; the reader must judge of what moment these materials are in the decision of this nice controversy.

VIII. *Atti*, &c. i. e. *Transactions of the Academy of Sciences at Sienna*. Vol. VI. 4to. 359 pag. with cuts. Sienna. 1781. This academical collection is worthy not only to claim, but to command the attention of the learned. It is sufficient to observe, that the celebrated names of *Frisi*, *Ximenes*, and *Fontana*, appear often prefixed to its Memoirs, and that a considerable number of other learned Italians enrich it with their valuable labours. Of the 13 pieces contained in this volume, *three* are written in Latin, and *ten* in Italian.

IX. *Del Fondamento*, &c. i. e. A Dissertation on the Foundation of the Right of Punishing. By J. B. G. Count d'Arco, Chamberlain to his Imperial Majesty, and Member of the Institute of Bologna, and of the Royal Academies of Mantua, Bourdeaux, &c. 8vo. Cremona. 1781. This production is worthy of its Author, whose nobility is dignified by eminent virtues, and a very high degree of literary merit. It was read, some years ago, at a public Meeting of the Royal Academy

Academy of Sciences and Belles-Lettres of Mantua; and though it contains nothing that will appear new to those who are acquainted with the moral and political writers of our island, and particularly with the excellent Treatise of Sir WILLIAM EDEN on penal laws, it nevertheless does justice to the reputation of its Author. The principles, on which he treats this important subject, are just and philosophical; and his critical reflexions on the famous treatise of the Marquis of BECCARIA are solid and judicious.

X. *Lettere Capricciose di Francisco Albergati Capacelli, &c.* i. e. *Miscellaneous Letters* (for they are too sensible and judicious to deserve the name of *capricious* or *whimsical*, which are annexed to them in this title) *between FRANCISCO ALBERGATI CAPACELLI and FRANCISCO ZACCHIROLI, published by themselves.* 8vo. 276 pages. Venice. 1780. The Abbé ZACCHIROLI, and his Correspondent the Marquis, are two very agreeable, humane, and judicious managers of the epistolary pen; and we are very angry at the greyhound or mastiff, who was devouring a bundle of these letters in one room, while their Authors were deliberating about the publication in another. However, a remnant was saved from the jaws of the four-footed Vandal, and it contains 28 letters, which the lovers of Italian literature will read with pleasure. They come from two men of eminence in the republic of literature, and the subjects of the correspondence are treated with amenity, judgment, wit, facility, and sentiment. These subjects are, the theatre, travelling, *cicisbeism*, inoculation, study, the contempt of calumny, criminal jurisprudence, imprudence, sentiment, morality, the various opinions concerning the souls of brutes, cynicism, education, ancient and modern authors, &c.

GERMANY and the NORTH.

XI. *Ueber die Reformation. Concerning the Reformation.* Volume I. 8vo. Berlin. 1780. This very thick volume is solid and extensive in its materials, and contains an important part of the general history of the reformation in Europe. We find here judicious observations on the political system of Europe at the first dawn of the reformation, also an account of the state of learning, of ecclesiastical government, and of religious tenets and rites before the reformation. The characters of *Luther*, *Zuinglius*, and *Calvin*, are examined and delineated; and the commencement of the reformation in England, Switzerland, and Germany, is accurately related. The most authentic sources of information seem to have been carefully consulted by this learned Author, who also discovers an extensive knowledge of the best books that have been composed on the subject.

XII. *Briefe enis reisenden ueber den gegenwaertigen zustand Von Cassel, &c. Letters of a Traveller concerning the present State*
REV. Dec. 1781. H h of

of *Cassel*. 8vo. Francfort. 1781. This writer treats amply concerning the government, the inhabitants, the military, the manners, customs, and curiosities of Cassel. He observes, that notwithstanding the scarcity of money in currency among the inhabitants, 400,000 dollars are annually coined in that city. He computes the number of its inhabitants at 25,000, and makes the army of the Landgrave amount to 22,000 men.

XIII. *Description de ce qu'il y a d'intéressant et de curieux dans la Résidence de Manheim, et les Villes Principales du Palatinat*, i. e. A Description of the City of Manheim, and of the principal Towns of the Palatinat; containing a particular Account of whatever is curious or interesting in these Cities. 8vo. Manheim. 1781. This publication is worthy of attention. The objects it describes are interesting, and instruction may be often derived from the institutions and establishments of small states, which we are so apt to overlook. Manheim is a fine city, and has been greatly improved, since it became the residence of the elector, in 1720. The electoral palace is a vast and noble edifice, and its library, medals, pictures, engravings, collections of natural curiosities, rarities in gold, silver, and precious stones, form a vast and valuable treasure. The academy of Manheim, the society for the improvement of the German language, the public library, which contains above 40,000 volumes, the botanic garden, the colleges of anatomy, surgery, and midwifery, the observatory, and gallery of paintings, the saloon of statues, and the collection of prints which fills above 400 great folio volumes, furnish ample matter of description to the anonymous author of this work. He gives also a circumstantial account of the manufactures of *Heidelberg*, in carpets, tapestry, silk stuffs; and of those of *Frankenthal*, the third city of note in the palatinat. This latter city is in a flourishing state: the elector granted, in 1771, extensive privileges to its manufacturers, and has opened a communication between it and the Rhine by a navigable canal. Its manufactures of China, tobacco, silks, ribbons, &c. are considerable, and its metal founderies are remarkably successful.

But the object that appears to us the most worthy of attention in this account of the Palatinat, and which deserves to be imitated by the legislature in every well-regulated state, is a particular kind of university, that was founded at *Lautern* in 1774. This excellent establishment is entirely consecrated to the study of political oeconomy, the useful arts, finances, commerce, police, agriculture, and other branches relative to the science of government. The academical course for each student is three years, and none but those who have gone through this course, are qualified for holding an employment in the administration, or even the place of ecclesiastical counsellor. Such is

the tenor of an act issued out by the elector in the year 1778. There are belonging to this university a public library, composed of books on the sciences alone, that are taught there, a cabinet of natural history, a collection of instruments for experimental philosophy, a chamber of models (such as the madder-mill, the English bee-hive, &c.), a chymical elaboratory, a botanical garden, several manufactures under the direction of the Oeconomical Society, and a farm, that is to be cultivated according to its orders. These, and many more objects of importance, are amply enumerated and enlarged upon in this interesting publication.

We need not observe how much an institution of this kind is wanting in our public and academical courses of education. Classical learning is, indeed, eminently cultivated in the British schools; and may the period never come, when the noble fountains of Grecian and Roman lore, which form true taste, enlarge genius, and elevate the mind, shall be neglected by the British youth! But though these pure sources shed more or less of their happy influence on all the parts of the social and civil system, yet they are, alone, insufficient to form the useful citizen, and the able statesman.—The various wants of man in civil society (which this kind of society has so unhappily multiplied) require, in its rulers, other sources of knowledge and skill, than those which are opened in our schools and universities.—*He that has an eye to see, let him see.*

XIV. FISCHER *Über die geschichte des Despotismus in Teutschland*, &c. i. e. *Concerning the History and Progress of Despotism in Germany*. By M. FRED. CHRIST. JONATHAN FISCHER, Professor of Political and Feudal Law in the University of Halle, large octavo. Halle. 1780. This work, to which is subjoined a great number of papers and records, as vouchers of the facts which the Author relates, is solid and instructive, and wants nothing but a little more method and order to render it highly recommendable, to all who have a taste for one of the most important branches of useful knowledge—*Political History*.

XV. *Physikalisch-Metallurgische Abhandlungen*, &c. i. e. *Physico-Metallurgical Dissertations on the Mountains and Quarries of Hungary*. By M. J. J. FERBER. To which is added a Description of the Founderies and Manufactures of Steel in *Stiria*. By an anonymous hand, enriched with plates. 8vo. 328 pages. Berlin and Stetin. 1780. The name of FERBER, whose distinguished merit in this line of publications we have had more than once occasion to celebrate, is a sufficient recommendation of this work, and will also procure a favourable reception for one of the same nature, which he designs to publish, and of which the mountains, mines, and quarries of Transylvania will furnish the materials.

MONTHLY CATALOGUE,

For DECEMBER, 1781.

P O L I T I C A L.

- Art. 15. *Free Thoughts on the Continuance of the American War, and the Necessity of its Termination. Addressed to the Inhabitants of Great Britain. By a Gentleman of Lincoln's Inn.* 8vo. 1s. Payne. 1781.

THE violent contenders for American coercion will do well to attend to the dispassionate, serious, and solid remarks of this able advocate for peace:—peace before it be too late!—peace ‘before we lose the capacity of enjoying it.’

E A S T - I N D I E S.

- Art. 16. *A Letter from Captain Joseph Price, to Philip Francis, Esq; late a Member of the Supreme Council of Bengal.* 8vo. 1s. Stockdale.

Captain Price accuses Mr. Francis of injurious reflections on his conduct in the East-India Company's naval service; and retorts upon him in terms of strong resentment. But after making due allowance for the feelings of an individual, smarting under harsh treatment from powerful bodies of men, had Captain Price, in many instances, expressed himself more temperately, his meaning need not have been weakened, nor might his complaint have appeared to less advantage.

P O R T I C A L.

- Art. 17. *The Brothers, an Eclogue, by the Honourable Charles John Fielding.* 4to. 1s. Walter. 1781.

It is seldom that pastoral effusions, the overflowings of a youthful imagination not yet employed in reflecting images from real life, can afford much gratification: to this remark, however, the present eclogue is an exception. Whoever can be delighted in contemplating the operations of fraternal affection on an amiable and elegant mind, will read this poem with considerable pleasure. The speakers in this dialogue are, Damon the shepherd, and Dorylas the soldier; each, as may be expected in a poetical contest of this kind, defends his own mode of life, and reproaches his opponent with chusing an opposite one.

D O R Y L A S.

Britannia calls! her foes are gather'd round;
All, all prepare her fated breast to wound.
Her virtuous maids the tears of anguish pour,
Her pious matrons kneel upon the shore.
Heard'st thou that shriek? perhaps the savage foe
Aims at thy mother's heart the deadly blow.
Matron, in vain thou call'st for Damon's aid,
He pipes, regardless, in the peaceful shade,
And, while soft echoes to his lays reply,
Heeds not a dying mother's piercing cry.

In Damon's reply, the manner in which the real character of the speaker breaks out, is singularly happy: it makes ample amends for the

assumption of fictitious manners with which the fastidiousness of criticism may in the preceding part of the *Eclogue* be offended.

D A M O N.

Give *me* a sword! this feeble hand shall save
A much-loved parent from the op'ning grave.
Give *me* a sword! while filial love supplies
That strength which nature, and which health denies.
Alas! vain boast! E'en now my treacherous hand
Disclaims obedience to my heart's command!
To thee the glittering weapon I consign!
No arm can wield it more beloved than thine!
May'st thou—[but hence, disguise! no Damon now;
'Tis CHARLES for WILLIAM breathes the ardent vow.]
May'st thou, blest Youth, with endless laurel crown'd,
Renown'd for conquest, as for worth renown'd,
Long live thy country's firm defence to prove,
And gain a nation's, as a brother's love!

Mr. Fielding's versification, though not highly finished, is easy and harmonious; and his poetical talents are such as seem to want nothing but time and cultivation to bring them to maturity.

☞ The Author inscribes this poem to his brother, the Lord Viscount Fielding. These noble brothers are sons to the Earl of Denbigh.

Art. 18. *The American War*, a Poem, in Six Books. 8vo. 4 s. sewed. Hooper, &c. 1781.

S P E C I M E N.

Both parties seem'd to scorn ignoble flight;
And thrice each vanquish'd corps renew'd the fight!
JONES persever'd, till in the mortal strife,
The gallant ancient Briton lost his life.
O'er wounded, groaning, dying, and the dead,
Surviving and contending soldiers tread,
With hard-knit brows, and fury in their eyes,
To seize, drag off, and keep the precious prize.

* * * * *

At length the British troops most grimly pleas'd,
Firmly determin'd, on the cannon seiz'd,
Put the Provincials to a final rout—

* * * * *

With sage precaution Gates each moment seiz'd;
And the Provincial forces, grimly pleas'd,
Rage in their eyes, &c. &c.

Where are ye now—spirits of Sternhold, Hopkins, Prynn, Quarles, and Withers! Withered, indeed, are your laurels! Here is a Bard who hath eclipsed ye all! So deemeth

MARTINUS SCRIBLERUS.

Art. 19. *Orpheus, Priest of Nature and Prophet of Infidelity*; or the Eleusinian Mysteries revived. A Poem, in three Cantos. 4to. 2 s. Stockdale.

This motley satire is not wholly destitute of wit or imagination. It is principally levelled against the celebrated Margaret-street Lec-

H h 3

turer;

turer; though there are few characters of public notoriety that are not, by some means or other, hooked in. The Author hoping, we presume, by this general attack to attract general notice: but he should have remembered, that the more general any attack is, the feebler will be the impression it will make.

Art. 20. *The Sea-side*, or Margate, a Poem, in Four Cantos. 4to. 2 s. 6 d. Evans. 1781.

This industrious versifier has failed not to describe almost every object that the scenery which he had before him could afford. His descriptions, however, are more remarkable for minuteness and fidelity than poetical embellishment.

Art. 21. *A Poetical Epistle from Petrarch to Laura*. 4to. 1 s. Walter.

The story of Petrarch and Laura is well known. This Epistle is not calculated to make it more interesting.

Art. 22. *A Descriptive Poem*, written in the West Indies, 1781. Humbly inscribed to the Royal Society, by George Herriot. 4to. 2 s. Dodsley. 1781.

This descriptive poem is, properly speaking, an *unpoetical description* of the climate and animals peculiar to the West Indies.

D R A M A T I C.

Art. 23. *The Select Songs of the Gentle Shepherd*. As it is performed at the Theatre-Royal, Drury-Lane. 8vo. 6 d. Bекket. 1781.

These Songs are selected, with some variation, from the beautiful dramatic Scotch pastoral of Allan Ramsay, but the alterations are almost uniformly for the worse.

The second Song runs thus:

Dear Patie, if your Peggy dear,
Return'd your kindness wi' a slight,
Such could neglect ye cou'd na bear,
Nor joy in any new delight.
Yet I will try, if she persist
To answer à my love wi' hate,
To be by other lasses blest,
And let her sigh when 'tis too late.

How inferior is the above to the following original!

I.

Dear Roger, if your Jenny geck,
And answer kindness with a slight,
Seem unconcern'd at her neglect,
For women in a man delight:
But them despise who're soon *defeat*,
And with a simple face give way
To a repulse—then be not *blate*,
Push bauldly on, and win the day.

II.

When maidens, innocently young,
Say often what they never mean;
Ne'er mind their pretty lying tongue,
But tent the language of their e'en:

If these agree, and she persist
 To answer all your love with hate,
 Seek elsewhere to be better blest,
 And let her sigh when 'tis too late.

If a word or two in these stanza should be thought too uncouth for southern ears, they might be easily softened; but even *geck* and *blate* are not more obsolete than many others which the present compiler has retained. As for example!

The fondled bairn thus takes the pet,
 Nor eats tho' hunger crave,
 Whimpers and *tarrowws* at its meat,
 And's laugh'd at by the *lave*.

In the Song of *Could be the Rebels Cast*, we cannot much admire the following stanza, which is additional:

High shall he stand in fame,
 Wha's faithfu' to his duty,
 Thro' à the land we'll spread his name,
 And crown his *night wi'* beauty.

Night we take to be an error of the press for *might*. The materials of the Song, beginning *When last the wind*, are to be found in Allan Ramsay; but there compose part of the dialogue. Similar thoughts occur in the *Puck* of Shakespeare. We remember no further alterations worthy of notice. *The PEA-STACK 'fore the door*, in Song IX. according to Allan Ramsay, and the truth of Scotch scenery, should be *PEAT-stack*; but this also we conceive to be an error of the press.

M I S C E L L A N E O U S.

Art. 24. *The History of the Chevalier Bayard*. By the Rev. Joseph Sterling. 8vo. 2s. sewed. Robicson. 1781.

The name of the gallant Chevalier Bayard stands highly distinguished in French history, for a lofty military spirit, strongly tinged with the principles of chivalry. His whole life being spent in fields of slaughter, the events of it are peculiarly adapted to military readers; and they are here brought together, in a concise form, prefaced with an account of the principles and usages of that romantic institution by which the heroism of his age was regulated.

Art. 25. *An Essay on, Female Education*: Containing an Account of the present State of the Boarding Schools for young Ladies in England; in which the Errors are pointed out, and a Plan laid down for a complete Reformation, on a Principle never before attempted. By George Hawkins, Esq; Author of the Royal Letter Writer. Small 8vo. 1s. 6d. Wilkie. 1781.

The education of young females in boarding schools, is a subject that affords ample room for discussion, and several pertinent remarks on obvious circumstances, are to be found in this Essay; but it is nevertheless, on the whole, a loosely written, flimsy performance.

L A W.

Art. 26. *Reports of Cases adjudged in the Court of King's Bench* since the Time of Lord Mansfield's coming to preside in it, by Sir James Burrow. Folio. Vol. V. 15s. bound. Brooke.

This venerable Reporter, in a postscript to the present volume, announces to the Public his determination *to retire*; and to take Ho-

race's hint, as he informs us in the language of Horace, *solvere senescentem equum*, "to loose his aged courser from the car."—In other words (more homely perhaps, but more characteristic), he has resolved to lay aside his pen, now almost worn to the pith in the dull duty of a Reporter.

The first volume of these Reports commenced with Michaelmas Term 1756, the Term in which Lord Mansfield took his seat at the head of the law. The fifth, which is now published, ends with Hilary Term, 1772.

Having attended this great Luminary on his course for so long a time, the humble *Satellite* is at length grown weary. Advancing years and infirmities are gathering fast upon him, and urge him to retire. His retreat is honourable, and may he enjoy it long!

The character of these Reports, as well as that of the noble Chief Justice, whose decisions they help to record, is too well known to make any particular mention of them necessary. It is the high reputation of the learned Judge that can alone insure a long and lasting reception to the voluminous labours of his Reporter, though the latter may seem to give a durability, which in effect they owe to the former: like a column designed to perpetuate the fame of some illustrious action, or monuments erected to preserve the memory of great poets, which, after a length of time, are indebted to the names they celebrate, if they become objects either of curiosity or veneration. We may accordingly *apostrophize* the elaborate work before us in the words of an ancient epitaph:

"When thy ruins shall disclaim
To be the treasurer of his name;
His name, that cannot fade, shall be
An everlasting monument to thee."

M E D I C A L.

Art. 27. *A Complete Collection of the Medical and Philosophical Works of John Fothergill, M.D. F.R.S. and S.A. &c. &c.* With an Account of his Life; and occasional Notes; by John Elliot, M.D. * 8vo. 7s. 6d. Walker. 1781.

In this volume are collected all the printed works of the late Dr. Fothergill, the acknowledged value of which, will doubtless render it an acceptable addition to the medical library. As most of the papers have been noticed by us as they appeared, it is enough for us merely to announce them in their collected state. Of the medical ones, almost all of them, except the Inaugural Thesis, and the Treatise on the Putrid Sore Throat, were published in that excellent collection, the *London Medical Observations and Inquiries*. Some, relative to natural philosophy and history, appeared in the *Philosophical Transactions*. Of the two elegant biographical pieces, on Mr. Peter Collinson, and Dr. Alexander Russell, the latter was never published, but a few copies only were printed for presents to the writer's friends.

The life of Dr. Fothergill, prefixed, contains little information but what has been derived from Dr. Hird's pamphlet, and some letters in the Gentleman's Magazine.

* Author of *Philosophical Observations on the Senses, &c.*; noticed with approbation in the Seventh Article of our Review for Jan. 1780.

ART.

Art. 28. *Medicina Praxeos Systema*, ex Academicæ Edinburgensæ Disputationibus Inauguralibus præcipuè depromptum, et secundum Naturæ ordinem digestum. Curante Carolo Webster, M.D. &c. &c. Tomus III. 8vo. 2 s. 6 d. Boards. Gordon and Murray, Edinburgh; Dilly, London. 1781.

This third volume of Dr. Webster's Collection of Medical Theses, contains those relative to the several orders *Morbi Hydropici*; *Morbi Animalis*; *Morbi Locales*; *Morbi Muliebris*; et *Morbi Infantiles*. The writers from whom they are taken are as follows: *De Hydropi*; Bennet, Scott, and Vize. *De Hydrocephalo Interno*; Quin. *De Scorbuto*; Breerton. *De Scrophula*; Westrop. *De Rachitide*; Moore. *De Ulcusculis Venereis*; White. *De Lues Venereæ stadiis confirmato*; Walsh. *De Scirrbo & Carcinomate*; Hopkins. *De Morbis Cutaneis*; Dimisdale. *De Ictero*; Willis. *De Calculo Renum & Vesicæ*; Lamphier. *De Ischuria Vesicali*; Buck. *De Vermibus Intestinalium*; Broughton. *De Venenis*; Logan. *De Amaurosi*. *De Auditu Difficili & Surditate*. *De Amenorrhœa*. *De Leucorrhœa*; Keating. *De Abortu*; Waite. *De quibusdam Puerperarum Morbis*; Gibbons. *De Febre Puerperali*; Slaughter. *De Morbis Infantium*; Logan.

Art. 29. *Every man his own Farrier; being a Collection of Valuable and Efficacious Receipts for most Disorders incident to Horses, carefully collected and applied with repeated Success for upwards of fifty Years past*. By Sir Paulet St. John, Bart. of Farley, Hants. 12mo. 2 s. 6 d. Crowder. 1780.

We are sorry that so noble and serviceable an animal as the horse, has not met with a better farrier than the present baronet, who however says, or is made to say, in a formal *address* to the Public, that 'whoever has attended to the means pursued by the greatest part of the pretenders to farriery, must have had sufficient cause to lament their great want of skill, discernment, and instruction: for these, as well as the owners of horses, is this *valuable* collection of receipts made public.'

We differ greatly in opinion from this *addresser*, with respect to the *value* of these receipts. We scarce remember to have met with so absurd a *farrage*.

R E L I G I O U S.

Art. 30. *Martin's Hobby houghed and pounded: or Letters on Thelyphthora, to a Friend, on the Subjects of Marriage and Polygamy, with other incidental and cursory Observations*. 8vo. 1 s. 6 d. Buckland. 1781.

This Writer treats the subject with some degree of humour as well as argument: though we do not entirely approve of his frequent allusions to Scripture, in the lighter parts of his letters. The title shews our Author's propensity to use in a ludicrous sense, what was originally spoken in a serious one. We should not readily have guessed at the meaning of '*Martin's Hobby houghed*,' if the motto, taken from the 9th chapter of the Book of Joshua, had not explained it. "And the Lord said unto Joshua, Thou shalt *hough* their horses, &c." As a specimen of this Writer's skill in the management of metaphors and allusions, the following quotation may suffice. 'The grand question to be tried in reality is, whether Thelyphthora is one grand sophism or not. That it is *Martin's Hobby* is well known:

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and

and these I take to be his four legs: That marriage is a part of and belongs to the Moral Law, I shall call the near foot before; that nothing is essential to marriage, beside the one Single Act of union, is the fore-foot on the off-side; the hind-leg on the off-side is the Chapter of Polygamy, wherein is pleaded its lawfulness; and the Unlawfulness of Divorce, the near-leg behind.' We think, however, that this Writer hath not managed his legs well. We have the vanity to think that we could have disposed of them with more address. Let the chapters change legs, and the joke will be improved. Let 'the one single Act' be consigned to 'the near-foot *before*;' and let Divorce stand only on 'the hind-leg of the *off-side*.'

Art. 31. *Whispers for the Ear of the Author of Thelyphthora, in favour of Reason, and Religion, aspersed through that Work.* 8vo. 2s. 6d. Payne. 1781.

These *Whispers* are so confused and indistinct, that we can only catch their meaning by *balves*;—which is more provoking than not catching it at all. From Mr. Madan's *ears* (and we congratulate him that he hath any), we passed by an easy gradation to those *eyes*, which are so constructed as to be only able to bear that "dim ray of light" which, as Mr. Pope observes in his 4th Book of the *Dunciad*, gives an *equivocal* illumination to the skirts of darkness, and—"half shews, half veils a deep intent."

Art. 32. *Observations on the Nature, Causes, and Cure of Melancholy, especially of what is commonly called Religious Melancholy.* By Benjamin Fawcett, A. M. 8vo. 1s. Buckland. 1780.

This little tract appears to have been written with the most pious and benevolent intentions; but some of the instances of rapid and almost instantaneous transition from the very depth of depondency, to the highest exultations of joy and assurance, by the power of another's prayers, favour more of enthusiasm than sober truth; and can only edify the most ignorant retainers to the Tabernacle, &c. &c. &c.

Art. 33. *The general Doctrine of Toleration applied to the particular Case of free Communion.* By Robert Robinson. 8vo. 6d. Buckland. 1781.

The more rigid part of the Baptists refuse the admission of all, without exception, to their communion, who were never baptised by immersion in their adult years. They consider the latter as an indispensable pre-requisite to the receiving of the Lord's Supper. Others of that sect are of a more candid way of thinking, and do not deem their own mode of baptism essential to communion. Among the latter is the Writer of the present pamphlet. He considers the controversy in its origin, in the reign of Charles I. through the more *illustrious* periods of its progress, down to the present day. It began, it seems, in the church of Mr. Lathorp; which was afterwards divided into three parts, over which presided Mr. Canne, Mr. Barebone, and Mr. Jeffrey. The controversy afterwards engaged the attention of Mr. Spilsbury and Mr. Kiffin. The latter, in conjunction with Mr. Paul, warmly opposed Mr. John Bunyan, who was for free communion: and in the rage of dispute, these *renowned* controvertists tell the honest tinker, that "his conclusion was devilish top-full of ignorance and prejudice." John, however, was not to be laughed or abused out of his *conclusion*; he was determined that it should abide by him "till the moss grew upon his eyebrows." Since this time,

'the

'the controversy hath sometimes subsided, and other times risen into considerable warmth. The celebrated Dr. James Foster, warmly pleaded the cause of mixed communion. The Rev. Mr. C. Bulkley and others supported the Doctor's side of the question; and the Rev. Grantham Killingworth, and others, maintained the contrary opinion. In 1777, the question was started again; and the doctrine of mixed communion was affirmed by the Rev. Messrs. Turner of Abington, Ryland of Northampton, and Brown of Kettering; and denied by the Rev. Messrs. Turner of Birmingham, Booth of London, Butterfield of Thorn, and several more.'

The *last*, but not the *least*, in this controversy, is the Rev. Mr. Robert Robinson of Cambridge:—and with him may it end!

Art. 34. *The Signs of the Times: or a System of true Politics; humbly addressed to all his Majesty's Subjects.* By James Illingworth, D.D. Lecturer of St. Alphege, London-Wall. 8vo. 1s. 6d. Donaldson, St. Paul's Church-Yard, &c. 1781.

'Among many disagreeable appearances of *the signs of the times*, the spirit of reviling, judging, and condemning administration is not the least. This is one of the crying sins of the nation—' p. 24. 'It is incompatible with the character of a Christian, and inconsistent with the duty, as well as the interests of British subjects, to speak evil of their *King* as supreme, or of their *governors* appointed under him, to assist him in the government of his people, and in the great and important work of managing and conducting public affairs, for the good of the whole body politic. "For they are God's ministers *." —Lawn sleeves for Dr. Illingworth!

* Rom. xiii. 6.

S E R M O N S.

I. Preached December 31st, 1780, at the New Meeting in Birmingham, on undertaking the Pastoral Office in that Place. By Joseph Priestley, LL.D. F.R.S. 8vo. 1s. Johnson. 1781.

This discourse is published at the particular desire of the Society to which it was preached, as we learn from a very handsome Letter, containing their request, which is prefixed. The subject is, the *End and Use of Christian Societies, with the Duties of the several Members of them.* Having observed that Christians are in greater danger of assimilating with the world in times of peace and tranquillity, than in times of opposition and persecution, Dr. Priestley goes on, 'Now the use of Christian Societies is, to counteract the influence of the world around us, to keep up the idea of our being separate from the world, and of the importance of being upon our guard against the infection of it.' The means by which this end is answered are, *public instruction, joint devotion, and particular admonition*, for each of which the best provision was made in the constitution of the primitive churches.

With respect to the duties of the several members of Christian Societies, the Doctor observes, that besides those which respect their own improvement and edification, there are others which are incumbent upon them, as bearing a relation to, and part of, the whole Christian church. Among these he particularly insists upon the duty
of

of professing openly what appears to them to be pure and genuine Christianity, in opposition to all false and irrational opinions. This leads him to mention the corruptions that have obtained in the Christian world; and, in particular, the corruption and idolatry of the Church of Rome.

‘ Though this idolatry,’ says he, ‘ proceeded till it came to the worship of a piece of bread, as supposed to be the real body and blood of Christ, it began with paying divine honours to Christ himself; who, though the most distinguished messenger of God to man, himself uniformly asserted the proper Unity of the Divine Nature, and spake of his *Father*, exclusively of all other persons, or beings, as *the only true God* (John xvii. 3.), *his Father* as well as *our Father*, and *his God* as well as *our God* (John xx. 17.); and whose highest title is, *the Mediator between God and man, the man Christ Jesus*, 1 Tim. ii. 5.’

‘ After the worship of Christ, the worship of his Virgin Mother was a very easy consequence; and then, so wide a breach being once made in the doctrine of the Divine Unity, there entered an innumerable host of men and angels, and, in times of ignorance and superstition, many names of mere Heathens, and some absolute non-entities.’

Dr. Priestley takes occasion from hence to express, in the strongest manner, his sense of the importance and obligation of professing openly the doctrines of the *proper Unity of God*, and the *proper Humanity of Christ*; and his resolution to inculcate them with all the energy in his power.

‘ It is our duty,’ says he, ‘ not only to search for the truth in matters of such consequence as this, but to bear the most public testimony to it. In God’s time, that testimony will have its weight; and they who uniformly and steadily hold it forth, will hereafter be considered as preachers of the Gospel, and propagators of it to the ends of the earth. For it is only to be expected, and indeed it is only to be wished, that Christianity should become the religion of the whole earth, when it shall be purged from the corruptions which at present deform and disgrace it.’

If any sentiment or expression in this part of the discourse should appear to those who differ from the Author in opinion upon these important subjects, harsh and indefensible, the following paragraphs should suppress their rising dissatisfaction, and convince them, beyond a doubt, that his candor and generosity are, at least, equal to his integrity and zeal.

‘ Think not, however, my brethren, that the most fervent zeal for what is apprehended to be the genuine doctrines of the Gospel, is at all inconsistent with true Christian Charity, which always judges of particular persons according to the advantages they have enjoyed, and of the final state of men by their *sincerity* only. And, for my own part, I have no doubt, but that, though the Church of Rome be the proper *Antichrist* of the Apostles, not only innumerable zealous Papists, but even some Popes themselves, will sit down with Luther, with Calvin, and with Socinus, in the kingdom of Jesus Christ. Known unto God alone are the hearts of men; and the man who honestly pursues

pursues truth, and who acts according to the best lights that God gives him an opportunity of acquiring, will be he whom the God of Truth and uprightness will approve; and none will suffer a greater or more just condemnation, than those who hold the truth in unrighteousness.

‘In many matters of speculation, you and I, my Christian brethren, may judge very differently, as you will from one another, if you judge for yourselves at all. But this circumstance, instead of quenching Christian charity, ought to be considered as a proper trial and exercise of that most valuable Christian virtue. I shall, as I trust I have hitherto done, devote myself to the pursuit of truth; and I shall not fail to lay before you, with the best evidence that I can collect, every thing that shall appear to me to be of any moment to you, as members of a Christian Society; and I shall cheerfully rely on your candour with respect to any articles in which you may think me to be mistaken.’

Such sentiments as these would do honour to any Christian, and cannot but be applauded by every liberal-minded man.

II. *Unanimity and Moderation recommended.* At the Assizes at Hertford, March 5, 1781. By the Rev. Ludlow Holt, A. M. Vicar of Dedham, Essex, and Curate of Watford, Herts. 4to. 1 s. Rivington.

We learn from the dedication, that this Discourse met with ‘the high approbation’ of the Mayor and Aldermen of Hertford. What have reviewers to say after the judgment of such ‘worshipful society?’ There lies no appeal from such a tribunal. We shall therefore only transcribe the first paragraph, as a specimen of the abilities of the Rev. Mr. Ludlow Holt, and of the taste and judgment of ‘the worshipful the Mayor and Aldermen of Hertford.’

‘At a certain period in the ever-flowing course of duration, whence we date the commencement of time, it pleased creative wisdom to call this world of ours into being. By the divine energy of almighty fiat, light starts from the *primordial* bed of darkness and *embryo* elements, confounded before in the womb of chaos, spring forth and range themselves in beauteous order and harmony.’

Now, Reader, art thou not ready, with Mr. Pope in the *Dunciad*, when thou thinkest of the aforesaid gentlemen, to style them

“Apollo’s mayor and aldermen!”

III. Preached before the Guardians and Governors of the Asylum for helpless Orphans, May 19, 1781. By S. Glaspey, D. D. F. R. S. and Chaplain in ordinary to his Majesty. 8vo. 6d. Rivington.

The cause of charity is here pleaded with an artless eloquence becoming the subject.

IV. Preached in the Cathedral Church of St. Peter, Exon, before the Governor of the Devon and Exeter Hospital, Aug. 28, 1781. By John Churchill, B. D. Rector of Eggesford and Chawley, and Fell, of C. C. C. Oxon. 4to. 6d. Thorne. Exeter.

The leading object of this discourse is to vindicate Divine Providence in its various dispensations to mankind; and particularly in its distributions to the rich and the poor. The Preacher shows, by a train
of

of just and elegant reasonings, the subserviency of those mixed dispensations to the general ends and interests of society, and their peculiar fitness to call forth the best principles of the human heart, particularly compassion and benevolence in the rich, and humility, patience, and resignation in the poor. The whole is applied to the excellent institution that was the more immediate occasion of this discourse.

V. *A Devout Soldier.* Preached before the North Battalion of Gloucestershire Militia, encamped near Plymouth, August 5, 1781, by the Rev. Robert Hawker, officiating for the Chaplain during his absence. Published at the Request of the Officers of the Corps. 4to. 1s. Law.

Fortunately, the absence of the chaplain did not deprive the North battalion of Gloucestershire militia of a good professional discourse; and that a serious exhortation was not bestowed in vain, appears from the desire of the officers to have it again in a more durable form.

The worthy Preacher has throughout grounded his arguments on those motives most likely to influence sober sensible men in a military character, and history will fully justify the principle he earnestly contends for, that courage is never more cool and determined than when it springs from pious convictions.

VI. *A strict Conformity between our Prayers, and our Actions, earnestly recommended.* Preached in the Parish Church of Whittingham, Northumberland, February 10, 1779, being the Day appointed to be observed as a General Fast; published at the Request of the Parishioners. By the Rev. J. Twentymen, Vicar of Castle Sowerby, Cumberland. 12mo. 6d. Newcastle, printed.

This plain, practical, and judicious discourse has by some means* escaped our earlier notice, which we are sorry for, as, we think, we have seen none more fitly adapted to the occasion on which it was delivered, or more worthy of a serious and attentive perusal. The preacher applies himself to enforce a regard to the true ends for which a day of humiliation ought to be observed, viz. repentance, amendment, and willing obedience; these he recommends with becoming earnestness, and by suitable arguments. The text of this discourse is, Isaiah i. 19, 20.

VII. *True Christian Patriotism.* Preached before the several Associations of the laudable Order of Antigallicans, at St. George's in the East, Middlesex, April 23, 1781, being St. George's Day. By John Prince, A. B. Lecturer of St. Mary, Aldermanbury. 8vo. 6d. Crowder.

This Writer sets before us the character of a *real* patriot, viz. that he is a pious and good man. While, on just principles, he recommends a zealous regard to the welfare of our country, he removes that objection which has been ignorantly made, as though Christianity was inimical to the public or national prosperity; and proves that the principles of the Christian religion, thoroughly imbibed, must produce true patriotism and public spirit.

* Probably because it was not advertised in the London papers.

VIII. Preached at St. Dunstan's in the West, April 29, and at St. Mary Abbot's, Kensington, July 15, 1781, for the Benefit of the Humane Society, instituted for the Recovery of Persons apparently dead by Drowning. By Jacob Duché, M. A. Rector of Christ's Church, and St. Peter's in Philadelphia. 8vo. 1s. Rivington, &c.

There is somewhat pleasing in this discourse, at the same time that it is calculated to be useful. The Author makes an ingenious application of the case of the prophet Jonah. His text is John ii. 5, 6. From which he deduces several pertinent reflections, together with seasonable admonitions addressed to those who, under Providence, had obtained relief and recovery by means of the Humane Society. He pleads pathetically for contributions to this charity; and represents the necessity for farther assistance, in order to its more firm establishment, and to render it more extensively beneficial. Should there be any thing of a Calvinistical strain in this Sermon, persons who entertain different sentiments, it is presumed, will know how to make just and proper allowances.

CORRESPONDENCE.

WE are doubtless much obliged to a "*Moderate Calvinist*" for the trouble he hath given himself to set us right as to the meaning of *horribile decretum*! However, we must be free to acknowledge, that all he hath advanced from himself, and all he hath transcribed from another, hath had little weight with us, and hath occasioned little alteration in our sentiments.—we have no reason to retract, or even soften, our former reflections on the *horribile decretum* of John Calvin*. We have re-examined the passage in the connection in which it stands in the *institutions*; and from what precedes it, we have no doubt but that Calvin's own heart shuddered at the consequences of his own doctrine. As a *Theologian*, he admitted its truth—"for, says he, who can disprove it on the admission of the Divine Prescience?" But as a *man*, the common feelings of human nature revolted at the idea of "so many nations involved, with their infant race, in eternal death, through the sin of one man." *Decretum quidem horribile fateor*, "I confess indeed (says he) that this decree is a terrible one:"—or *horrible*—if we translate it, as the word *horribile* GENERALLY means, in ancient and modern writers. Take either word, and the end of our reflections will be fully answered;—and that was, to shew, by a very striking instance, the struggle between Calvin's *faith and reason*;—the severity of his creed, and the relings of his compassion: and these reflections, while they expressed our abhorrence of his principles, were meant to pay some tribute of respect to the natural and unperverted feelings of his heart.

In answer to Mr. de Brahm's Letter, we are to observe, that however the particular circumstances which attended the going of

* See Review for September, Art. IV. p. 204—205.

Mr. Mudge's Time-keeper * may favour the hypothesis Mr. de Brahm seems long ago to have formed, concerning the influence which the equinoctial changes in the atmosphere have on the going of time-keepers, we must acknowledge ourselves in the number of those who differ from him on this head. We, therefore †, decline printing Mr. de Brahm's Letter; but this acknowledgment will secure his claim to the discovery, if, contrary to our expectation, it should hereafter be contested.

"A Constant Reader and General Admirer of the Monthly Review" desires us to point out to him the best book on gardening. Were we to pretend to answer this matter of inquiry, it might seem invidious to the proprietors of several useful publications: it would likewise, in all probability, draw upon us further trouble of a similar kind.—We must, therefore, beg leave to decline the *going out of our way* to give an opinion on the question.

The same Correspondent suggests "a hint," which requires our farther consideration. There are objections to his scheme, which we do not chuse to state in this public manner.

This Gentleman, likewise, enquires concerning the *Continuation* of an Article which was begun in our Journal some months ago. To this we can give no positive answer. The farther Review of the learned work here referred to, depends on the precarious health, and uncertain leisure, of the Gentleman to whose consideration books of that class are usually referred.

* See our last, p. 346.

† We have another, perhaps more decisive reason, the want of room. We must not suffer our correspondence to encroach too far on the proper, the indispensable business of the Review.

TO OUR READERS.

Since the sheets of this month's Review, in which we have given an account of Mr. Shaw's Inquiry into the Authenticity of Ossian's Poems, were printed off, we have seen Mr. Clarke's Answer to that Inquiry; and we now think it proper to inform our Readers, that we were entire strangers to the *character* of Mr. Shaw,—who is known to us only by his publications concerning *the Euse*; of which language we are entirely ignorant. Thus circumstanced, could we doubt or question the ability of a Writer who has compiled a *Dictionary in that language*; and published it under the patronage of a subscription, in that country where the merit of such a compilation must be best known.—We intend to give an account of Mr. Clarke's Tract in our next.

* * *Juvonis* is received, and will be attended to; as well as B. D.

✉ Several Letters received late in this month, will, in due time, be further noticed.—Dr. Hopson's Treatise on Fire, which S. M. enquires about, will not be overlooked.



A P P E N D I X

TO THE

M O N T H L Y R E V I E W,

VOLUME the SIXTY-FIFTH.

FOREIGN LITERATURE.

A R T. I.

Histoire de l'Academie Royale des Sciences, &c i. e. The History and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1775. 4to. 1778.

A N A T O M Y.

MEMOIR I. *Concerning the Effects of Mephitic Exhalation, exemplified by the Death of M. LE MAIRE, and his Wife, who lived in the Street St. Honoré, at Paris, and were suffocated by the Vapour of Coal, the 3d of August, 1774.* By M. PORTAL. The fact, that occasioned this Memoir, excited the sensibility and compassion of the Public, and drew, in a particular manner, the attention of the Medical Faculty, to an object that frequently produces pernicious, and sometimes fatal effects. A young couple, into whose apartment the vapour of coal, lighted in the hearth of a chimney, which had a communication with theirs, entered, lost their lives in one day by this unhappy accident. M. PORTAL, who was called too late to their relief, here publishes the observations which accidents of this kind have furnished him with, that speedy and well-directed succours may not be wanting to those who may hereafter be exposed to the same danger.

In those who die by the suffocation of coal-vapour, the animal heat remains for a considerable time; their members continue flexible, and the face is rather of a more lively and florid colour than it was in a state of health. On opening the body, there is no blood found in the pulmonary veins, nor in the vessels on the left side of the heart, while those on the right side are full of blood, and those of the brain are turgid and inflated in

a high degree. This disorder is the natural and ordinary consequence of the want of respiration, which is the cause of death in those who are suffocated by mephitic vapours, arising either from coal, or substances in fermentation. The means of relief proposed by our Academician are, phlebotomy, exposing the body to fresh and renewed air, the application of cold water, the insufflation of air into the lungs, and the use of stimulants. He insists particularly on conveying air to the lungs by a tube applied to *one* of the nostrils, while the *other* is stopped. This latter he considers as the safest and surest method of conveying air to the lungs, as the application of the tube to the mouth may press down the uvula, which, in such circumstances, is naturally open, and thus increase the danger. When all these means prove unsuccessful, M. PORTAL recommends opening the *arteria trachealis*, if an able surgeon can be found, who will venture upon such a critical operation, which, indeed, is the last resource. He looks upon the use of emetics, and the introduction of smoke of tobacco into the intestines, as dangerous; since the recovery of respiration is the great object in accidents of this nature.—The details into which M. PORTAL enters in describing the alterations observable in the bodies of suffocated persons; his enquiries into the causes from which these alterations proceed, and his manner of appretiating the different methods that may be employed for the relief of these unfortunate patients, render this Memoir highly instructive and useful.

CHEMISTRY.

Memp. I. *Concerning the Nature of the PRINCIPLE which is combined with Metals during their Calcination, and which augments their Weight.* By M. LAVOISIER. This ingenious Academician had proved in a former memoir, that metals, during calcination, absorbed air, and that to this air they owed the real augmentation of their weight. He proved this, by shewing that a part of that portion of the atmospherical fluid, in which the calcination had been made, was absorbed; and that the weight of the absorbed part was equal to the additional weight which the metallic calx had acquired. But as the air of the atmosphere cannot be considered as a fluid absolutely pure, or as a simple element, it still remained a question, which of those substances that compose the atmospherical fluid it is, that is combined with metals when they pass into the state of calxes. The solution of this question is the subject of the present Memoir. As M. LAVOISIER was reducing metallic calxes by the addition of phlogiston, he perceived an expansible fluid disengaging itself from the calx, which had all the properties of fixed air; but the same fixed air disengages itself from burning coal, so that this result did not clear up the point in question. He then thought himself of reducing, in closed vessels, precipitate *per se*,

fe, or red precipitated mercury, a kind of metallic calx which is reducible without addition. From this he disengaged an aerial fluid, better adapted to animal respiration than the common air of the atmosphere, and also more capable of favouring and promoting combustion. This fluid is the same with that to which he has given the denomination of *air eminently pure*, which Dr. Priestley calls *dephlogisticated air*, and which, when mixed with nitrous air, has the property of precipitating it under the form of spirit of nitre. The process observed by our Author is largely described in this Memoir, and seems to prove evidently, that the principle which is combined with metals during their calcination, and which augments their weight, is nothing more than the purest portion of the air we breathe, which passes, in this operation, from a state of expansibility, to a state of solidity. If, therefore, it be obtained in the state of fixed air in all the metallic reductions where coal is employed, it is to the combination of the latter with the pure portion of the atmospherical air, that this effect is owing, and our Author thinks it highly probable that all the metallic calxes would, like those of mercury, yield only an air eminently adapted to respiration, if they could be all reduced without addition, as is the case of the precipitate *per se*. Our Author draws another conclusion from the above mentioned process in the following words. 'Since the coal disappears entirely in the reduction or revivification of calx of mercury, and nothing is obtained from that operation but mercury and fixed air, we must conclude, that the principle to which the denomination of *fixed air* has been hitherto given, is the result of the combination of the eminently pure portion of the air with coal. This I design to prove and illustrate in a satisfactory manner in some subsequent memoirs on this subject.'

Mem. II. *New Observations on the Nature and saline Properties of Zinc, in a metallic Form, or reduced to a Calx.* By M. DE LASSONE.

Mem. III. *New Details relative to the Action of volatile Alkalies on Zinc.* By the same. M. DE LASSONE, in a former memoir, had made it appear, by several facts, accurately compared and connected, that zinc, as well as arsenic, is possessed of metallic and saline properties. In the two Memoirs now before us, he examines the combination of volatile alkali with zinc, both in its state as a metal and as a calx; and considers the phenomena which results from this combination. The solubility of zinc in volatile alkali was rather conjectured than known by the chemists. Our Academician proves, that volatile alkali, in a fluid form, dissolves the filings of zinc with effervescence, and the flowers of zinc without effervescence, but, however, in a manner more expeditious and complete: the al-

kaline liquor must be saturated and employed immediately after the volatile alkali has been procured from sal ammoniac by the intervention of fixed alkali.—This new combination of zinc has given M. DE LASSONE an occasion of making some enquiry into the nature of this semi metal. Some noted chemists have looked upon it as a particular combination of iron; to which notion they were probably led by this circumstance, that iron is obtained both in mines of zinc, and from zinc prepared in the mines. M. DE LASSONE endeavoured to procure Prussian blue, by precipitating the zinc from its solution in volatile alkali, and he succeeded sometimes; but it was only when he employed in this operation either the zinc that is an object of commerce, or acids which contained a small portion of iron. The zinc that had been previously purified in his laboratory, and the acids which had been carefully prepared, yielded no Prussian blue. Our Academician concludes from hence that zinc is totally distinct from iron, though it has some lines of resemblance to that metal, and is sometimes mixed with it.

Mem. IV. *Concerning several Ammoniacal Salts.* By M. DE LASSONE. The Academician examines here the combinations of volatile alkali with the acid of vinegar, with cream of tartar, with the nitrous acid, with arsenic, and with sedative salt.

Mem. V. *Concerning the Reduction or Revivification of Calxes of Copper.* By M. TILLET. This curious Memoir deserves the attention of the gentlemen of the mint. Theory and practice unite here in pointing out the least expensive method of reducing calx of copper in the known operation of melting it with coal.

Mem. VI. *Concerning the Action of the Electrical Fluid on metallic Calxes.* By Messrs. BRISSON and CADET. Some learned philosophers, and among others, F. BECCARIA, published experiments, which proved, in their opinion, that the action of electricity reduces or revivifies metallic calxes, and thus produces the same effects that are obtained by the phlogiston of the chemists. Our Academicians have proved the contrary in this Memoir, by the justest reasonings, and repeated experiments.

Mem. VII. *Observations on the Decomposition of fulminating Gold.* By M. SAGE. It appears from the researches of Mr. Bergman, that gold acquires this singular quality only by its combination with volatile alkali, or (which is more probable) with one of the principles of which that alkali is composed. M. SAGE describes, in this Memoir, a singular phenomenon, which accompanies the detonation of fulminating gold. When it is detonated on a plate of silver or copper, zinc or cobalt, the gold appears incrustated in the plate under a metallic form; but on tin, lead, bismuth, antimony, and regulus of arsenic, the
fulminating

fulminating gold is no more observed under a metallic form, but under that of calx of gold, more or less deep in colour. This calx, melted with white glass, produces glass of a violet hue; but the strength of the colour varies according to the kind of metal on which the gold has detonated. If a solution of gold in aqua regia be precipitated with the metals on which the gold after detonation re-appears under a metallic form, the gold is precipitated under the same form; but gold is precipitated under the form of a calx, by the same metals on which, after detonation, it is found without its metallic form.

BOTANY.

This class contains a Memoir by Linnæus, concerning the *cycas* (a kind of plant, which by its size and external form seems related to the palm-tree genus, but which the Swedish Botanist places among the ferns), and a short account given by M. Du Hamel, of a singular excrescence in the graft of an apple-tree.

ASTRONOMY.

Mem. I. *Oppositions of Mars, observed at Paris for several Years past, and compared with the Tables.* By M. DE LA LANDE.

Mem. II. *Elements of the Orbit of Mars, from the last Oppositions, calculated by a more simple Method than those that have been hitherto employed.* By the same.

Mem. III. *Concerning the Conjunctions of Saturn with the Moon in February and March 1775; together with Reflexions on the Inaccuracy of the Tables.* By M. LE MONNIER.

Mem. IV. *Concerning the Conjunction of the Moon with Aldebaran, observed at the Passage by the Meridian, April 1775.* By the same. This conjunction may be employed to verify the greatest quantity of the moon's variation, in the mean distances between the earth and the sun.

Mem. V. *Observations of Jupiter, relative to his Opposition to the Sun, December 8, 1775, made at the Royal Observatory.* By M. JEAURAT.

Mem. VI. *Inquiries concerning several Points in the mundane System.* By M. DE LA PLACE. The subjects treated in this learned and elaborate Memoir, are, The law of gravity at the surface of homogeneous spheroids in equilibrio.—The phenomenon of the tides, the precession of the equinoxes, and the nutation of the axis of the earth, which result from this phenomenon,—the oscillations of the atmosphere, occasioned by the action of the sun and the moon.

Mem. VII. *Observation of the Occultation of Saturn by the Moon, made at the Royal Observatory, the 18th of February, 1775.* By M. CASSINI DE THURY.

Mem. VIII. *The Occultation of Saturn by the Moon, made the same Day, in the Evening, at the Observatory of the Marina.* By M. MESSIER.

Mem. IX. and X. relate to the Longitudes of Venice, Kiell, &c. and to the Opposition of Jupiter and Saturn, November 1, 1774, and March 25, 1775. By M. DE LA LANDE.

Mem. XI. Observations on Saturn in 1775, towards the Time of his Opposition. By M. CASSINI DE THURY.

Mem. XII. New Analytical Methods of calculating the Eclipses of the Sun, the Occultations of the fixed Stars, and Planets, by the Moon, and in general of reducing the Observations of the Moon made at the Surface of the Earth, to the Place seen from the Centre Twelfth Memoir. By M. DIONIS DU SEJOUR. In this Memoir, which contains above an hundred pages, the learned Academician applies to the solution of several astronomical problems, the equations of the preceding ones. There are various important articles discussed in this ample and most elaborate Memoir, such as the errors occasioned by refraction, the inflexion of the solar rays, and the observations that are the most adapted to ascertain the quantity of the inflexion of those rays that pass near the limb of the moon. Our Academician moreover considers the law by which inflexion varies relatively to the distance between the limb of the sun from that of the moon: He applies the preceding theories to the observations made at London, April 4th, 1764, by Mr. Short, and at Pello, by M. Hellant; and he offers some conjectures concerning the cause, which, in occultations of the stars by the moon, makes the star appear on the moon's disk.

Mem. XIII. An Eclipse of Saturn by the Moon, with the consequences resulting from thence. By M. DE LA LANDE.—XIV. Observation of the Occultation of Aldebaran by the Moon, April 4th, 1775, at the Observatory of the Marine. By M. MESSIER.—XV. On the tenth Comet, at the Observatory of the Marine, from the Month of August, to the 1st of December, 1769. By the same.—XVI. On the sixteenth Comet, at the Observatory of the Marine, Paris, from the 18th of August, to the 25th of October, 1774. By the same.—XVII. Occultation of the double Star γ of Virgo;—Conjunction of Saturn with the Moon, the same Day, and the Place of a Star of the seventh Magnitude, which must have been eclipsed the same Evening by the Moon. By the same.—Continuation of the Memoir, printed in 1774, concerning the greatest Digressions of Mercury from the Sun, and chiefly towards the Perihelium. By M. LE MONNIER.—XVIII. On the Disappearance of Saturn's Ring. By M. LE GENTIL.

This Volume is terminated by a very curious Memoir, sent to the Academy, by the Royal Society of Montpellier, composed by M. POUGET. It treats of the *atterissements* or accessions of land, that the coasts of Languedoc have been long and gradually gaining from the sea. These proceed from the great quantities of land, gravel, and flints, that are carried down the Rhone, which meeting with the rapid current of the Mediter-

anean at the mouth of that river, are stopped in their passage to the sea, and thrown upon the coasts. The details in this Memoir are curious and instructive.

A R T. II.

Histoire de l'Academie Royale des Sciences, &c. i. e. The History and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1776. 4to. 1779.

G E N E R A L P H Y S I C S.

MEMOIR I. *Concerning the extraordinary Cold felt at Paris, and in all the Provinces of France, also in other parts of Europe, in the beginning of 1776.* By M. MESSIER. This Memoir extends to 156 pages. The detail with which the laborious Academician relates his observations and describes the instruments he used in making them, is most ample and circumstantial. He employed eight thermometers, two with mercury, and six with spirit of wine, in order to observe the local differences of the cold in places shut up or exposed to the open air, in different expositions and at different heights; and by reducing the dimensions of these instruments to a common measure, he has furnished future observers with the means of knowing these thermometers again, and reconstructing them in time to come, that the degree of cold observed this year (1776) may not be lost, as that was which M. de la Hire observed in 1709.

M. MESSIER compares with his observations those that were made in different places at Paris by order of the Academy.—This comparison, which is attended with difficulty, on account of the difference of the times in which the cold rises to its highest term in different places, is followed by a table of the observations of cold made throughout Europe. From this ample table it appears, that the winter of 1776 was not accompanied with an uncommon degree of cold in the northern parts of Europe; and that, even in Sweden and at Copenhagen, the cold was much less intense than at Paris. It is to be hoped, that the daily improvements of meteorological instruments, and the increasing number of observers will give us, at length, some information with respect to the causes, hitherto unknown, of those variations in the winters that are quite independent on the latitudes of the countries where they are observable.—Nor does our Academician omit the particular mention of the intensely cold winters that are spoken of by historical writers. Until the year 1709, they were only known by the vague observation of some of their effects: the winter of that year was observed with a thermometer; but the method or art of rendering these instruments susceptible of comparison was then unknown; and unless we had the instrument that was employed in the observations of 1709, or which had been, at least, compared with the thermometer with which these observations were made, it must be difficult to ascer-

tain the temperature of that year. It is much to be questioned whether there exists an instrument attended with these advantages. Our Academician fixes the cold of that year at about 15 degrees.

His observations on the extraordinary cold felt in *Paris* and *Senones*, a town situated in a deep vale surrounded by mountains, are curious. They shew, in a very palpable manner, what a very great difference in temperature local causes may produce in different places, whose longitude and latitude are nearly the same. Still more curious are his experiments on the effect of the direct action of the sun upon the thermometers, at different heights and in different temperatures observed in the shade.

A N A T O M Y.

Mem. I. *Concerning the respective Situation of the large Vessels of the Heart and Lungs.* By M. SABATIER. However unsuccessful all attempts towards an exact calculation of the animal motions have hitherto proved, it is nevertheless certain, that these motions are conformable to the laws of mechanics. Thus, for example, the distribution of the vessels, which convey the blood to the different parts of the body, must be such, that the frequent adhesions of these vessels to each other may not occasion a pressure that would be detrimental to the circulation of that fluid:—that if the blood vessels envelope the *trachea arteria*, or *bronchia*, they may not, by contracting them, obstruct respiration; and still farther, that if two vessels carry the blood into the same cavity, these two currents may not be impediments to each other. It is in this point of view that M. SABATIER examines the different vessels of the lungs and the heart. There are no anastomoses visible in the great vessels of the human body, particularly in those that lie near the heart and the lungs; but the want of these is supplied by the respective situations of these vessels, which anatomical authors have not (says our Academician) hitherto described with accuracy. He endeavours to do better.—He begins by describing the situations of the *venæ cavæ*, of the pulmonary artery, and veins; of the *aorta*, the last of the large vessels of the heart in the order of circulation. He proceeds from thence to make some remarks on the position of the *trachea* or wind-pipe, and on that of the *bronchia*, which, though they contain no liquid, must be counted among the pulmonary vessels.

Our Academician observes, with respect to the two veins (*venæ cavæ*) which carry the blood into the right auricle of the heart, that though the one runs upwards, and the other downwards, yet they do not convey the blood in two contrary directions: He observes, that they have an inclination, which changes these directions, and makes them form an angle: that the blood of the *vena cava ascendens*, is naturally directed towards the membrane which stops the *foramen ovale*, so that the blood passes

passes through this aperture in the foetus, and that, after having met with this membrane in adults, it passes into the right auricle, where it unites with the blood of the *cava descendens*, whose motion, by this wise arrangement, it cannot impede. The great curvature, or arch of the aërta, comprehends, in its concavity, the right pulmonary artery, the trachea, the œsophagus, and the left bronchia; but the action of the blood upon this arch of the aërta is only adapted to stretch it out, so that no pression can result from thence upon the organs which it surrounds. The same disposition secures the lateral parts or branches of the trachea, after their junction with the lungs, against the compression of the pulmonary veins.

M. SABATIER observes farther, that the curvature of the aërta produces in the spine, or back-bone, of many persons, a similar curvature, whose concavity is consequently towards the left; this curvature is sometimes nor very discernible, and at other times it does not exist. This is owing to the correspondent curvature of the aërta, which produces this effect either by its pression, or by its preventing the equal growth of the spine. This phenomenon explains what our Academician has observed in persons that are troubled with the rickets; namely, that the curvature of the spine extends its convexity towards the right. In examining the shape of most men, an attentive eye will seldom fail to discover a small difference between the two sides of the body, which is very well accounted for by the observation already mentioned: This difference is the most palpable in men, and especially in women, whose professions require hard labour. It may be explained by the general custom of performing with the same hand all those kinds of labour in which the employment of both hands is not necessary. It might not be unworthy of the attention of anatomists to observe the direction of the curvature of the spine in persons who have a natural propensity to employ the left hand rather than the right.

Mem. II. *Anatomical Observations.* By M. VICQ. D'AZYR. This Memoir contains two observations: One on a substance of an oval form, and full of hairs, found in the uterus or womb of an unmarried woman of sixty-five, and the other on a singular disposition of the vessels of the mesentery. These Observations are both curious: the latter is particularly worthy of attention. Our Academician dissected a body in which the greatest anastomosis, which joins the two mesenteric arteries, was absolutely wanting. This observation, with others that have been made on different part of the human structure, shew, that there is more or less latitude in the laws of Nature even in the formation of individuals of the same species, who may live and exercise the same functions, with remarkable diversities of organization in the parts that perform them. We recommend this observation

fervation to the spoiled children of Spinoza ; and to the votaries of a blind and uniform necessity.

Mem. III. *A Description of a Monstrous Child, with One Head and Two Faces, and Two Bodies joined in their upper Parts, the one regular and complete in its conformation, the other imperfect.* By M. BORDENAUE. A woman belonging to the village of Brunoy, aged thirty-three years, after a labour of three days, was naturally delivered, the 23d of June 1775, of the Foetus, which is the subject of this Memoir. The Foetus was presented to the Academy of Sciences, and is represented at the end of the Memoir by four figures, that give a clear idea of the situation of its parts. The woman's delivery was long, though not laborious ; for Nature had done the work before the arrival of the surgeon. The navel-string, being weak, was broken during the delivery, and the child died through loss of blood and want of succour. On this the surgeon, turning all his attention to the assistance of the mother, was surprised to find a second child, which was male, well formed, and lived three days after its birth.

The inspection of the other Foetus, which was manifestly a junction of two bodies, persuaded our Academician, that there was no anomalous production in the case, and that the one of the two, which was a rude mass, the face excepted, and which adhered to the thorax of the other, so as to make one substance with it, was no more than the remains of a Foetus that had not arrived at its full delopement and formation. This defect he neither attributes to the force of imagination, nor to any thing originally monstrous or anomalous in the *ovum*, but thinks it arose from some casual pression, or some of the various accidents to which two germs or principles of the Foetus are exposed in the time of conception. He supposes, that three ova or germs were impregnated, two of which, by some accidental pression, contracted an unnatural union, which obstructed the progress of their organization, and occasioned the monstrous object here considered ; and he observes, that these apparent disorders are no objections to the uniform proceedings of Nature, but are merely the effect of foreign causes, which disconcert her operations in the period of conception.

C H E M I S T R Y.

Mem. I. *Researches concerning the Methods which are used by the Assayers to fix the Standard of Gold in mixed Substances, and to determine at the same time the Quantity of Silver they may contain, as also concerning the Means that may be employed to improve this double Operation.* By M. TILLET. In several Memoirs presented to the Academy (in the years 1760, 1762, 3, and 9,) this laborious chemist had laid down a method of separating perfect from imperfect metals ; and here, to finish his plan, he points out the
method

method of separating perfect metals from each other. We refer the chemical reader, and the officers of the Mint, to the Memoir itself for a circumstantial account of M. TILLET's method of proceeding, which is plain, but too long in the manipulation part of it for insertion here. The utility arising from this process is not its only merit: it presents, moreover, to the natural philosopher, the singular phenomenon of substances, which, after having been subjected to the action of fire and chemical agents, mixed with other substances and combined with acids, may be restored to their primitive state without any loss. M. TILLET has subjoined to this Memoir a description of the furnaces he employed, and an account of his methods of regulating, or augmenting, the activity of the fire.

Mem. II. *An Inquiry into the Combination of concrete Acid of Tartar with Zinc.* By M. DE LASSONE. The principal consequence arising from the experiments made by this Academician are: 1. That the reciprocal action of metallized zinc, its calx, and the concrete acid of tartar, are fully ascertained. 2. That the zinc is entirely soluble by the tartareous acid; but that, in order to obtain this saline combination complete, there must be at least seven or eight parts of tartar to one of zinc. 3. That the tartar, dissolved in boiling water, dissolves the zinc as much by its oily *latus* as by that of the acid. 4. That the combination, in this saline mixt, on account of this double affinity, appears entire and not easily to be destroyed, as the agents that are the most proper to destroy it (such as fixed and volatile alkalies) produce scarcely any effect of that kind. Our Author concludes his Memoir with a kind of advertisement that deserves notice:—"After the small number of experiments (says he) that I have tried with this saline mixt (i. e. the combination of the concrete acid of tartar with zinc), applied, as an external remedy in certain disorders of the eyes, I have found it superior in efficacy to the tutty, or the simple flowers of zinc, as they are generally used.

Mem. III. *Concerning the existence of the Nitrous Acid, and the Methods of decomposing and recomposing that Acid.* By M. LAVOISIER. The greatest part of the experiments mentioned in this Memoir (we believe the *whole*), were formerly made by Dr. Priestley; but the same *facts* have led these two eminent philosophers to *conclusions* not only different, but opposite. Among several of the Doctor's conclusions, which this Academician thinks inadmissible, there is one that he takes particular notice of, as he imagines it may be of dangerous consequence. The celebrated English philosopher having observed, that, from a combination of the nitrous acid with any kind of earth, he always obtained common air, or air of a superior kind, thought himself authorised to conclude, from this experiment often re-
peated,

peated, that the air of the atmosphere is a compound of earth and the nitrous acid. But M. LAVOISIER concludes from *his* experiments, and a careful analysis of those made by Dr. Priestley, that it is not air which is composed of the nitrous acid, but the nitrous acid which is composed of air; and he thinks that this observation furnishes the true explication of the experiments related in the 3d, 4th, and 5th sections of Dr Priestley's second volume.

Mem. IV. *An Account of a series of Experiments which shew the Nature and Properties of several kinds of Air, or Aeriform* Emanations, extracted by different Methods from a considerable Number of Substances.* By M. DE LASSONNE. This Memoir contains thirty-one experiments, which ascertain the existence of an *inflammable air*, quite distinct from that which is commonly so called. It is obtained by a distillation of Prussian blue, or of the calx of zinc mixed with powder of coal. It is inflamed without detonation or the least explosion, and it yields a blue flame of the greatest beauty. It is not yet time to attempt the explication of this phenomenon; but the Reader will find in this Memoir an interesting detail of facts, whose results will lead to several new methods of obtaining various aerial, inflammable emanations; also fixed air, and dephlogisticated air.

Third Memoir concerning Verdigrise. By M. MONTET. This Memoir was sent by the Royal Society of Montpellier to the Academy, with which it forms one body, as appears by the Royal Edict of 1706. It contains new improvements of the method of making verdigrise, which were suggested by an accidental circumstance, that happened at *Saint Andre*, a village about six leagues from Montpellier. A woman who was employed in making verdigrise, giving to her ass skins of pressed grapes to eat, let some of them fall, through inattention, on plates of copper, which were covered with them, and lay for some time forgotten. After several days the woman went to gather up these skins, and found the plates covered with a layer of verdigrise. Thus the leavings of the wine-press became an ingredient in the manufactory of this substance, and M. MONTET shows how they must be employed for this purpose.

ASTRONOMY.

Mem. I. *Concerning the Spots of the Sun, and the rotation of that Body.* By M. DE LA LANDE. This able astronomer relates here the observations of the spots of the sun, made by Galileo and Fabricius; the conclusions they drew from these observations to determine and ascertain the motion of rotation of that

* We adopt this term, as it expresses happily the resemblance which certain fluids (whose nature is yet but very imperfectly known) bear to air.

luminous body, and the methods they proposed to render this determination more easy and certain. He afterwards proposes *his* method, which he thinks preferable on account of its facility and simplicity.—He then gives us a new hypothesis, relative to the production of spots in the sun. He supposes that this great source of light is a kind of solid *nucleus*, covered with a fluid in fusion: this being the case, the points of the eminences of the nucleus are sometimes covered with this fluid, and sometimes uncovered, and less luminous than the matter in fusion; so that they in this latter case exhibit the appearance of obscure spots on the sun. This hypothesis is not entirely new; its principal idea is the same with that of M. *De la Hire*, who considered the spots in question as the eminences of a solid and permanent body, floating in the fluid mass of which the sun is formed. Conjecture for conjecture; that of Mr. *Wilson* is the most ingenious of the three; but as it is well known to our astronomical Readers, we need not mention it. M. *DE LA LANDE* terminates this Memoir by the examination of an effect of the solar rotation, which has not hitherto been considered by philosophers, but may one day (though it be not likely that we shall see it) become a remarkable phenomenon in cosmology: this *supposed* effect is a motion of translation, by which the sun changes more or less his place. But this local change is merely hypothetical; it may be ascertained in some future period, by observations of the fixed stars. At present, it is only a mathematical opinion, founded on this supposition, that the motion of rotation being communicated to the sun by one single impulsion, must have affected its centre of gravity, and produced in it a progressive motion. All this *may* have been, and *may not* have been. If the impulsion was directed to more than one point, the centre of gravity might have remained unaffected, while the motion of rotation was produced. And who can be sure that this was not the case?

Mem. II. *Concerning the Amplitude of the Sun at Setting, observed at St Sulpice.* By M. *LE MONNIER*.—*Observations of the total Eclipse of the Moon, the 30th of July, 1776.*—These Observations are contained in several Memoirs, and were made separately at *Paris*, by Messrs. *De Fouchy*, *Le Monnier*, *Cassini de Thury*, *Pingré*, *Bailli*, *Jeaurat*, *Messier*,—and *Perinaldo*, in the county of *Nice*, by M. *Maraldi*.

Observations on Eclipses of the Satellites of Jupiter, made in the Year 1776, at Perinaldo, in the County of Nice, with an Acromatic Telescope of three Feet. By M. *MARALDI*.—*Observation on a dark Band, which appears on the Globe of Saturn.* By M. *MESSIER*.—*Memoir, relative to the eleventh Comet, observed at Paris, from the Observatory of the Marine, from the 14th of June, to the 3d of October, 1770.* By the same.

Memoir

Memoir concerning a new Constellation. By M. LE MONNIER. This Astronomer observed, under the scales of libra, a void, which nobody hitherto thought of filling up. This void nevertheless contains stars often eclipsed by the moon, and which may consequently be of use, both in determining the longitudes, and in verifying the theory of the moon. Our Academician has determined the position of twenty-two of these stars, and has joined them in a constellation, which he calls the *solitary*, after a bird of the Indian seas, mentioned by M. Pingré, in the account of his voyage to the Isle of Rodrigues.

Continuation of the Twelfth Memoir of M. DIONIS DU SEJOUR, entitled, *New Analytical Methods of calculating the Eclipses of the Sun, the Occultations of the fixed Stars and Planets by the Moon, &c.* We have here only the 7th, 8th, and 9th Articles of this Memoir, which fill 103 pages. The rest are reserved for the succeeding volume.

G E O G R A P H Y.

New Considerations designed to prove, that Cape Circumcision really exists in 54 Degrees of Southern Latitude, and that its geographical Longitude has been hitherto fixed at about 7 Degrees more than it is. By M. LE MONNIER. On the 1st of January, 1739, M. Bouvet, an eminent French navigator, discovered land, the situation of which he fixed at 54 deg. of Southern latitude, and 28 deg. $\frac{1}{2}$ of longitude, and which he called the *Cape of the Circumcision*. Our immortal navigator Captain Cook, among his various researches, endeavoured to meet with this Cape, but could not find it. This, no doubt, was enough to form a presumption against its existence; M. LE MONNIER, therefore, endeavours to remove this presumption. He imagines, that M. Bouvet was mistaken in the longitude of the place in question, as the methods of finding the longitudes in his time were not exact. This being premised, he examines the declination of the needle observed at Cape Circumcision, by M. Bouvet, and comparing several observations of this kind, he inquires into the change of declination that has taken place since his time in those parts of the world. The result of his inquiry is, that at the time of Captain Cook's voyage, the declination of the needle at Cape Circumcision must have been 10 degrees towards the West; that the place where Captain Cook sought this Cape had a declination of 13 deg. $\frac{1}{2}$, and that this difference of 3 deg. $\frac{1}{2}$ answers to 7 deg. of longitude. It is not therefore surprising, according to M. Le Monnier's account, that the British navigator did not find this Cape, since it is at 21 deg. $\frac{1}{2}$ of longitude to the East of the Isle of Ferro, and not at 28 degrees, that it must be sought.

But with all due submission to the opinion of so learned a man as M. Le Monnier, we cannot help observing, that he seems to have laid more stress on this argument than it can possibly bear :
for,

for, to say nothing concerning the uncertainty of M. Bouvet's instruments and observations, neither of which, we apprehend, could be better depended on, than those of Captain Cook, and his associates; we find that those of the latter were not capable of determining the variation to so small a quantity, as that which is so strenuously insisted on by M. Le Monnier, and consequently all arguments which are founded on a contrary supposition must fall to the ground. For on consulting those observations, we shall find, that barely putting the ship round, would make a difference of near 6 degrees in the variation by the same compass*; and, sometimes near 10 degrees†. That the same compass, in the same situation in every respect, but at two different times of the same day, would give variations differing from one another 4 and 5 degrees‡. That the same compass, on the same day, and in the hands of the same observer, will give 5 degrees difference in the variation on board the same ship when under sail, and when at anchor in a roadstead§. Again, compasses made by the same artist, on board different ships; but at the same time of the day, differed 3°, 4°, and upwards in the variation||. But, as a case more directly in point to the argument before us, we may observe that on February 10th, 1774, in the latitude of 53° ½ S. and longitude 263° E. when Captain Cook was returning northwards from the latitude of 71° ½ S. Mr. Wales found the variation to be 15° 7', and Mr. Clerke found it to be 15° 32' East¶. But in crossing the Pacific Ocean from New Zealand to Cape Horn, on the 11th of December afterwards, Mr. Wales, by the same two compasses, on board the same ship, and within a few miles of the same place, had 9° 55' and 11° 31' **. These differences, several of which happened very near the place in question, are all of them at least equal to, most of them greater, and some of them almost double the difference of variation on which M. Le Monnier founds his arguments; and therefore, in our opinion, render it totally invalid. To allege that the instruments which were used for this purpose, in Captain Cook's voyage,

* See "The original observations, made in the course of a voyage towards the South Pole, and round the world" by W. Wales, F. R. S. and W. Bayley, p. 372, March 11th, 1773.

† Ibid. p. 375. January 24th, 1774.

‡ Ibid. p. 371. February 2d, 1773. and p. 382. January 19th, 1775.

§ Ibid. p. 385. July 14th, 1775.

|| Ibid. p. 181, and 369. Aug. 3d, 9th, and Sept. 4th, 1772. Also p. 182, and 371. January 11th, and 14th, and February 7th, 1773.

¶ See the same Observations, p. 375.

** Ibid. p. 381.

were bad, or that the observers were not expert, will answer no purpose. They were the instruments and observers which M. Le Monnier's argument must rest on; and therefore let those of the French navigator have been ever so much better, which few will be hardy enough to assert, it will avail nothing to the point in dispute. Indeed it appears very extraordinary to us, how M. Le Monnier could suppose, that it was easier to commit an error of 7 or 8 degrees in the longitude, in so short a run, without discovering it, on making land afterwards*, than to mistake $3\frac{1}{2}^{\circ}$ in observing the variation of the compass.

To these arguments it may be added, that although the Resolution was too much to the southward of the parallel of 54° when she crossed the Meridian of $3\frac{1}{2}^{\circ}$ East of Greenwich, the longitude which M. Le Monnier has been pleased to assign for Cape Circumcision, to see it; yet her consort, the Adventure, was for several degrees on each side of that meridian, full as near to the parallel of 54° S. as M. Bouvet was to the land when he first saw it. And on this day that the ship was exactly in that longitude, they had fine clear weather*. On the whole, we have no doubt but that M. Le Monnier's paper has been a hasty publication; and that when he has considered the matter fully, he will find reason to alter his opinion.

M E C H A N I C S.

CONTINUATION of the *Inquiries concerning several Points in the mundane System.* By M. DE LA PLACE. Memoirs II. and III. In these two Memoirs, and the one mentioned in a preceding article, the Author proposes to determine the oscillations of a fluid, which covers a spheroid. The mechanical principles that are necessary in order to find the equations of this problem, are known to the mathematicians, and M. De la Place makes ample and candid mention of the assistance he has received from the learned researches of the geometricians of the present century in the solution of these equations, with respect to several of the hypotheses that are considered in this Memoir.

The learned Academician considers this problem, with respect to the ebbing and flowing of the sea, the precession of the equinoxes, and the variations of the atmosphere, caused by the attraction of the heavenly bodies. The phenomenon of the ebbing and flowing of the sea, of which Sir Isaac Newton discovered the true cause (and concerning which we have the excellent treatises of Mr. Maclaurin, and Messrs. D. Bernoulli and Euler, published in 1740) has drawn the peculiar attention of

* See the Account of M. Bouvet's Voyage, extracted from the archives of the French East India Company, by M. D'Après, and published by Mr. Darymple, F. R. S.

† See Observations, p. 218.

many able mathematicians, during these last forty years. But our Academician is the first, known to us, who has considered this phenomenon in all its extent, and with a view to all the causes and incidents that are capable of affecting or altering it. He has carried still further than his predecessors his inquiries into the influence of these different causes, in order to be thus qualified for comparing the results of his theory, with the notices that have been furnished by observation. He explains, by his theory, not only the phenomena which have been already explained, but likewise that of the almost entire equality of the tides of the same day: it follows from this theory, that the difference between these two tides is in exact proportion to their force, and this is a fact ascertained by observation.

The depth of the water of the sea enters into this estimate: in order to correspond with observations and phenomena, this depth must be nearly uniform, and must be, at least, four leagues, according to our Academician. The discussions relative to this object, are curious, interesting, and have in several places the merit of novelty. Equally curious are his observations on the density of the air, on the motion produced in the atmosphere by the attraction of the moon and the sun, which, according to the result of his analysis, must be imperceptible and insufficient to account for the permanent winds. In short, there is a rich and diversified treasure of physical knowledge in these *Memoirs*, in which are several instructive digressions relative to the equilibrium of spheroids, the law of powers at their surface, the figure of the earth, and the motion of the waves.

A R T. III.

Memoire Physique et Medicinale montrant des Rapports evidens entre les Phenomenes de la Baguette Divinatoire, &c. i. e. A Philosophical and Medical Representation of the Marks of Resemblance that are observable in the Phenomena of the Virgula Divina, of Magnetism and Electricity, together with Illustrations on other Matters of no less Moment, that are relative to this Subject. By M. T... (Thouvenel.) 12mo. Paris. 1781.

THE *virgula divina*, otherwise called *baculus divinatorius*, is (as most people know) a forked branch in form of a Y, by the assistance of which, many have pretended to discover mines and springs under ground. This singular phenomenon (like an object of a much higher, and more sacred nature) has given occasion to the irrational extremes of enthusiasm and incredulity. Certain it is, that the philosopher has his prejudices as well as the fanatic: he is often tempted by vanity, to deny what he cannot explain; and not seldom rejects, as impossible, facts, which he is surprized afterwards to see confirmed by experience.

perience. Nevertheless, we have here a philosopher, well known, and much esteemed in the learned world, who, by six hundred experiments, made with all possible attention and circumspection, ascertains the facts attributed to the *virgula divina*, or divining rod, and undertakes to unfold their resemblance to the admirable and uniform phenomena of *electricity* and *magnetism*.

The *first section* of his Dissertation is designed to shew, that the *facts* are by no means impossible. If no philosopher can deny that certain emanations proceed from the earth, it cannot be denied that these emanations *may be* most abundant in those places, where the earth's surface covers running or stagnant waters. Again; it cannot be pronounced *impossible*, that these emanations should act powerfully on certain individuals, while they make little or no impression on the generality. The sensitive powers vary greatly, not only in different classes of animals, but even among those of the same species. So far there is no impossibility in the case.—But granting, that emanations from subterraneous waters may powerfully affect certain persons, what connexion is there between this impression, and the motion or rotation of the hazel rod which is held in the person's hand, or laid over his fingers? This is a difficulty that deserved our Author's especial attention; though, after all, if the *facts* be ascertained, this difficulty only proves our ignorance. Nevertheless, M. THOUVENEL attempts the removal of it by a theory, which accounts tolerably well for this singular phenomenon. He thinks, that the evaporations of subterraneous waters have a course or current, perfectly similar to that of a fluid,—that they penetrate those bodies that are capable of receiving them,—that there are points of direction towards which they tend with a peculiar abundance, as happens in electrical experiments; and that, if these emanations direct their principal course to the extremities of the body, or to the hand, it is not absolutely impossible to conceive that they should communicate a motion of rotation to the *divining rod*.—Our Author, indeed, observes, that in the hands of *Bléton*, of whom we shall presently see the very singular case, the rod is only a secondary and subordinate guide: for this man has an *internal feeling*, and an *external motion* which give the most certain notices of the presence of water; and he only makes use of the rod to shew it to others.—But let us proceed to *facts*.

These we find in the *second section* of this Dissertation or Memoir, where the Author gives an ample account of his experiments, the trials to which he put *Bléton*, and the result of his inquiries on this singular subject. He relates first the general facts; afterwards the more particular ones which are adapted to lead to an explication of them, and points out their similarity.

rity to the known phenomena of electricity and magnetism:— We shall take some steps with him in this walk, though we cannot help looking at him, now and then with a suspicious eye.

Whenever *Bléton* is in a place where there are subterraneous waters, he immediately feels a lively impression on the diaphragm, which he calls his *commotion*. This impression produces an oppression in the anterior and superior part of his breast; at the same time he feels a shock, a general tremor, and chillness; his legs stagger, the tendons of his wrists become stiff, and grow convulsive; the pulse is concentrated, and gradually diminishes. All these symptoms are more or less strong, according to the volume and depth of the water; and they are more sensibly felt, when *Bléton* goes against the subterraneous current, than when he follows its direction. When these emotions are violent, he is obliged to rest himself from time to time, and if he continues too long in this kind of exercise, his body is weakened, he droops the whole day, feels a lassitude, and complains of a headach, accidents which generally follow strong nervous emotions.—When he is placed not over the subterraneous current, but at the side of it, all these symptoms cease almost suddenly; and there only remains an inward chilliness, attended with a small oppression in the forepart of the breast: at a certain distance from the water, he is absolutely delivered from all these sensations and emotions.

A very singular circumstance attending the case of this man is, that subterraneous waters, which are stagnant, produce no effect or impression upon him; nor is he affected by waters which are exposed to view, as those of rivers, lakes, &c. with this exception only, that when he has been in a boat, he complains, after some time, of a head-ach, and a weariness through his whole body.—There is no remarkable visible difference between the physical constitution of this man, and that of others, if we except this, that he is more sensibly affected by change of weather, and variations in the state of the atmosphere, than other men. With respect to the peculiar impressions that distinguish him from others, they are diversified in their degree by certain circumstances. A greater or smaller quantity of electricity in the air renders them more or less lively. Dry and warm weather is the most favourable to his operations. His sensations in his water experiments are much stronger before than after meals. A severe acute disorder had absolutely deprived him of the faculty of perceiving water, and his sensibility in this respect did not return, until three months after his recovery.

However surprizing the impression may be, which the proximity of subterraneous waters makes upon *Bléton*; the phenomena of his *divining rod* are still more wonderful. It is to be observed,

observed, that this singular man differs from his brethren of the profession, both in the use and choice of his rod; he does not grasp it closely; he does not warm it in his hands; he does not prefer a young *bazel* branch forked, newly plucked and full of sap. He places horizontally, on his forefinger and thumb, a rod of any kind of wood (except elder), fresh or dry, not forked, but only a little curved or bent. If the rod be straight, it does not turn upon its axis in the experiment, but only rises somewhat towards its extremities by little springs: but if it is bent ever so little, it turns on its axis with more or less rapidity, according to the quantity of the water, and the force of its current. Our Author counted from thirty-five to eighty revolutions in a minute, and always perceived an exact proportion between the rotation of the rod, and the convulsive motions of Bléton.

This latter circumstance, at first sight, rendered our Author diffident; and it may make the Reader suspect, that Bléton had at command, both his own convulsions, and the motion of the rod. But M. *Thouvenel's* care in examining this matter, seems to remove all suspicion of this kind. He placed himself, and several other persons, successively above the water spring, with the rod placed, as Bléton placed it. The rod remained motionless, until *Bléton* approached the person that held it, and then it made upon the fingers of that person, the same rotations that it had made on Bléton's. M. T. nevertheless remarks, that the rotations were more or less rapid and durable on strange hands, in proportion to the different constitutions of those on whom the experiment was tried.—The following circumstances are also very singular:

The natural motion of the rod on *Bléton's* fingers, is a backward motion; but as soon as he withdraws from the spring, in any line or direction whatever, the rod, which ceases to turn the very instant that he quits the spring, undergoes, at a determinate distance (which never varies), a motion of rotation in a direction contrary to its former one; but this new and forward motion does not go beyond one revolution. By measuring the distance between the point where this retrograde motion takes place, and that from which *Bléton* set out in withdrawing from the spring, the depth of the spring is generally found.

These facts are so extraordinary, that, notwithstanding the extensive knowledge of M. *THOUVENEL*, and his known probity and disinterestedness, they will naturally meet with unbelievers, among those who are not acquainted with the character and abilities of this intelligent and careful observer. He himself seems to be well aware of this; and accordingly he tells us, to remove all suspicion of imposture, mistake, or delusion, that these experiments have been repeated, in the space of two

two months, in the presence of above an hundred and fifty persons; and that among others, M. *Jadell*, professor of physic at Nancy, a man eminent for his genius and abilities; was not only a witness of these experiments, but was actually concerned in the greatest part of them.—Each of these experiments was repeated at different times, in different manners, and with all the precautions that could prevent fraud, through the ingenious application of mechanical contrivances, to produce the appearances under consideration. We shall give a part of these precautions in a translation of the Author's own words:

‘ I repeated, *says he*, these experiments, sometimes blindfolding Bléton, and sometimes binding his arms behind his back, allowing him only such a use of his hands, as was barely necessary to his holding the rod. I brought him to places which he had never seen. I conducted him blindfold, at one time, towards springs which I knew, and which he could not have known before; at another, to grounds, whose subterraneous contents were unknown to us both.—I brought him back again by different roads, and still blindfold, to the same places.—I made him go backwards; and notwithstanding all these attempts to disconcert him, he still returned to the course of the stream, conducted me, himself still blindfold, and only supported by one arm, to the place from whence he set out, without deviating in the least from the lines that had been drawn to mark the current, and following exactly the same windings of the water that he had formerly indicated. Sometimes I removed the marks he had himself made to indicate the course of the water, and substituted false ones in their place, endeavouring thus to deceive him by his senses, but he always observed and rectified the error, and of six hundred trials I made to deceive him, not one succeeded.’

Our Author's curiosity did not end here: he opened a new field of investigation, hitherto unattempted, and made experiments upon the phenomena of the *virgula divina*, or divining rod, which must render them singularly interesting to natural philosophers. He made experiments upon Bléton with magnetic compositions, newly electrified, and found they produced no visible influence on him, more than on other men, when he was at a distance from a spring; but when he was placed above a spring, and magnetic compositions were presented to his touch, our Author observed a diminution, of three-fourths, both in the convulsive motion of his body, and the rotatory movement of the rod. This led him to think, that with *stronger doses* of this kind of *electrics*, and a deeper impregnation, both these movements might be entirely suspended. As soon as M. THOUVENEL withdrew his electrical preparations, the phenomena of the influence of the water upon Bléton resumed all their force.

It was not on *Bléton* alone that these electrical trials were made. We have already seen, that the proximity or contact of this man was sufficient to communicate to our Author, the virtue of making the rod turn about. M. T. therefore provided himself with magnetic compositions, electrified sometimes in the form of balls, sometimes in powder, in bags and cases; and then the proximity or contact of *Bléton* could not communicate the smallest motion to the rod. This experiment appeared to be influenced by the state of the atmosphere, and to vary with the air, like every other kind of electricity.

Other facts are related in this Treatise, which shew still more remarkably, the key that electricity may furnish to explain the phenomena of the divining rod. The effects of *insulators* or *non-conductors*, are generally known. Our Author, curious to know what effects they would produce on *Bléton*, placed successively under his feet pieces of folded silk, and cerecloth, planks thickly covered with wax or rosin, and also glass insulators. In these experiments, both the motion of the rod, and the impression of the water were almost imperceptible; and they were totally suspended by making *Bléton* touch artificial *electrics*. In other experiments, made with ladders raised perpendicularly above the springs, the impressions of the water upon the rod and the body of *Bléton*, manifested themselves at the height of 15, 20, and 30 feet; whereas the impression ceased, and was null with respect to both, when a piece of cerecloth was placed under these ladders.

These facts, which we have selected from a considerable number of the like kind, seem to favour our Author's conjecture, that there are essential connexions and affinities between the phenomena of the divining rod, and those of magnetism and electricity. These experiments, followed by others, which inventive sagacity must undoubtedly suggest, will perhaps, in process of time, enable the natural philosopher and the chemist to explain these curious phenomena, and to discover new affinities between the subterraneous, atmospherical and animal electricities. The internal streams may be the natural conductors of the first, as the clouds in the air, and the blood-vessels in animals, are of the second and the third. One of the most essential objects of the farther experiments that may be made to illustrate the phenomena of the divining rod, ought to be, says our Author, to enquire whether these phenomena be owing to the acquisition or depredation of any subtle matter, which issues from the terrestrial globe, or is extracted from the human body, or whether both these causes operate at the same time, to produce the effect under consideration. For example,—the direct rotation of the rod, and the convulsive motion of the body, may perhaps be occasioned by the former (*the acquisition*), whereas the retrograde motion

motion of the rod, accompanied with an internal shivering, which announces the restoration of the equilibrium in the organs of the *diviner*, may be occasioned by the latter (*the deperdition*), and then it may be inquired, whether the former be not a species of *positive*, and the latter a species of *negative*, electricity.

We pass over several observations of our Author, relative to the important discoveries that may be made by such inquiries, and to the advantages that medical practice may derive from them. We imagine that our Readers will be, at this moment, peculiarly anxious to see all the degrees of evidence, with which the relation of the facts hitherto mentioned is accompanied, and we are desirous to satisfy them, on this head, as far as this can be done from the Author's declarations. He tells us, that he addressed circular advertisements to all the persons who employed Bléton, and to all the provinces where this man exercised his singular profession, in order to obtain accurate and well-attested accounts of the success of his undertakings. The result of this was a multitude of testimonies, which confirmed his own observations; and these are published at length in the third section of the Work now before us. He does not always mention the names of the persons who have sent him the memoirs and letters that attest Bléton's talent and success, but he points out always their place of residence, their employments, rank, and all the circumstances that are adapted to make them known. He offers moreover to shew their letters and their seals, to such as desire it. Among those who bear testimony in this case, we find a great number of persons in distinguished situations,—bishops, magistrates, heads of colleges and communities, physicians, &c. It appears by these testimonies, that many towns, communities, and individuals, are indebted to Bléton for the springs with which they are enriched. Among the *Memoirs* that have been sent to our Author, several are composed by persons eminently skilled in chemistry and natural philosophy, among whom he particularly mentions M. Sigaud de la Fond. This ingenious professor, so well known, and so justly celebrated, has appeared publicly as an assertor and witness of Bléton's achievements; he even affirms, that he has seen operations of the divinatorial rod, still more wonderful than those of Bléton.—If this extract had not already surpassed the bounds we proposed to give it, we would copy M. Sigaud's account of the effects of metals upon a divinatorial rod, which, in the hands of a fair lady at Bourges, was indeed marvellous in its indications. M. Sigaud was an eye witness of these *marvels*, which are only *such*, because we are unacquainted with their mechanical causes. The attraction of the loadstone is every whit as marvellous as the divinatorial rod; and there is as much narrowness of mind in disbelieving things, because they surprise us,

and because they have been the innocent occasions of fraud and imposture, as there is in the most implicit and superstitious credulity. The great point here is to examine facts and testimonies. The name of M. Sigaud is certainly of great weight in the relations of our Author: we are even highly disposed to believe him, in what he himself relates of the lady of Bourges; though, to render the moral evidence complete here, we could wish to know something of the most material qualities and accomplishments of the lady in question. For here a more than ordinary fascination may be suspected, against which philosophers are not always proof;—being, at the best, men of like passions with ourselves.

Our Author speaks much of the medical uses that may be derived from successful inquiries into the mechanical causes of the phenomena we have been relating, and thinks the power of managing (or being managed by, one might as well say) the *divinatory rod*, might be communicated to many, who are not as yet initiated into these mysteries.—But we go a step farther, and observe, that the improvement of this science may not only be subservient to medical purposes, but also to *mental* and *moral* uses, if the attempts to establish *materialism* should succeed. For if, contrary to expectation, it should be generally believed, that the simple principle in man, which *thinks* and *will*s, is either a grain of salt, or a bubble of air, or an electrical spark, or a drop of water, or a globule of oil, or a particle of earth, or a piece of glass,—why then it is not impossible that the divining rod, by the intervention of magnetism, electricity, &c. may form interesting communications with the faculties and affections, the transactions and secrets of this principle, which as yet is invisible. It may discover *mines* of virtue which are hid, and pure *currents* of generosity and genius, which run underground, unnoticed and unknown. It may bring to light *motives*, plans, and purposes, that would undeceive dupes, and disconcert impostors. But alas! we know already too much of poor humanity, both in private and public scenes, to need or desire any farther manifestations of its misery and folly.

A R T. IV.

Lettre sur la Littérature Allemande, &c. i. e. A Letter concerning German Literature, addressed to Her Royal Highness the Duchess Dowager of Brunswick-Wolfenbützel, translated from the German. 12mo. Berlin. 1781.

IT is reported, that the Royal Author of a letter on this same subject (of which we gave a short account when it appeared), desired to know the sentiments of the learned and respectable Abbé JERUSALEM concerning his performance; and, that

that to gratify this desire, his royal sister addressed herself to the Abbé, and thus gave occasion to the Letter now before us. The Abbé is a rational divine, a good philosopher, and an insinuating courtier; withal a worthy and virtuous man. The royal author had laid himself more or less open to criticism, by confounding too much the state of literature in Germany, in the earlier part of the present century, with the very advantageous revolution that has been progressively improving taste and genius in that country for these last forty years. The Abbé, indirectly, and with all the mellifluous gentleness of which contradiction is susceptible, corrects this error, and makes the proper distinctions. His principal design in this Letter, is to shew 1st, the obstacles (not yet entirely removed) that have retarded the progress of the *belles lettres* and sciences in Germany; and, 2dly, to indicate the successful attempts that have been made, by the native energy of genius, in that country, notwithstanding these obstacles.

Under the first of these articles, the ingenious Author mentions the wars, which beginning at the period when the exiled muses took refuge in the West, continued so long to ravage Germany;—the circumstances of the German empire, which exhibits to learning no common protector, no fixed residence;—the contempt which the *grandeess* have almost always shewed for literature, as below their *dignity*, and only fit for the lower ranks in society;—the little encouragement given to learned men, who were scattered here and there, seeking for a bare subsistence by laborious occupations, which extinguished genius, and who, when they had not the badge of nobility, were excluded from courts, kept at a distance from the commerce of the polite world, and obliged to live in a discouraging obscurity. These and other obstacles to the progress of taste and genius are pointed out by this respectable Writer in a very interesting manner.

He observes farther, that Germany was indebted, for the *first dawn of good taste*, to the French, and more especially to a colony of that nation, which fled from persecution, and found an asylum in the territories of the Elector of Brandenburg. This colony, according to our Author, polished the rough Germans by the elegance of their *insinuating* manners, the beauty and harmony of their language, and the masterly productions of their poets, orators, and historians, which were superior to any thing which Germany had as yet exhibited in the line of literature.—But these advantages were not exempt from inconveniences. The more learned Germans studied and admired the French language, but began to be almost ashamed of their own; at least many despaired of being ever able to render it elegant and harmonious. This discouragement suppressed emulation,

lation, and thus the importation of French eloquence retarded the progress of German literature.

Our learned and courtly Abbé places the happy, the halcyon epocha of German literature, at that *ever memorable* and glorious point of time, when *Frederick II.* ascended the throne of Prussia. 'The protection, *says he*, and the extraordinary favours, with which this prince had already honoured the sciences, animated the learned Germans to deserve them by renewed efforts of emulation and industry. And since that period, genius, notwithstanding the difficulties that it has yet to encounter, has by the vigour and perseverance *alone*, that are peculiar to it, as also by the fruits of unwearied application, made such a rapid progress in Germany, as perhaps no other nation can boast of in the same space of time, whatever its advantages for improvement may have been.'—This is true in fact; but there seems to be a painful struggle between sincerity and civility in the incense offered on this occasion. The epocha of the literary revolution in Germany, is, we believe, well marked; but how far the *great personage* may be considered as the fosterer of the German muses, is another question. That he has always been a patron of learning and learned men, is not to be denied; but, that he has been the encourager of *German* literature, and of *German* philosophers, historians, and poets, we dare not affirm. He has ever professed a kind of aversion for the German language, and has seldom honoured, with marks of distinction, the men of letters in that country. The royal academy of Berlin is certainly composed of men of the first merit; but, if we are not mistaken, the greatest part of its members are foreigners.—We could mention several particularities, that show how far German literature and philosophy have received encouragement from the great prince, under whose nostrils our Abbé holds the panegyrical censor with no very firm hand, though its odours are elegant and pleasing.

Be that as it may, letters and science have certainly made a rapid and considerable progress in Germany since the epocha mentioned by our learned Author. He alleges, as proofs of this, the *Poems* of HALLER, the *Messiah* of KLOPSTOCK, the *Idyls* and the *Death of Abel* of GESNER, the *Romances* of WIELAND, the *Fables* and *Moral Writings* of GELLERT, the elegant and witty productions of LESSING, LICHTWER, ENGEL, and CRAMER, and the *Philosophical Writings* of SULZER, the Jew MENDELSON, ENGEL, and GARVE, which would undoubtedly do honour to any nation in Europe.

The royal plaintiff, in this literary cause, had alleged in his letter, that Germany was destitute of eminent orators, of good dramatic writers, and able historians. The reverend Defendant almost owns the charge, as to the first article. He however

observes

observes that the *D'Aguesseaux*, the *Maffillons*, and others mentioned by the illustrious critic, derived peculiar advantages, with respect to eloquence, from the constitution of the courts of justice in France, from the academies erected there professedly for the improvement of oratory, and from the tone, which the genius of popery naturally gives to the productions of the pulpit. These advantages do not exist in Germany. *There* the law-proceedings are carried on in a barbarous language. The public academies are merely literary or philosophical. And the sacred orators in the Protestant parts of the empire, having neither miracles, nor visions, nor pompous legends to swell their eloquence, want many instruments of declamation that set fancy a going in the Romish pulpits. The Protestant preachers (says our Abbé, who is himself one of the most eminent in that order) are, by their views of Christianity, happily confined to, or at least are obliged to confine themselves to, simplicity, good sense, and perspicuity in their compositions; nor are they allowed, by the true spirit of their profession to exceed that temperate warmth, that mitigated vehemence, which the sacred truths and obligations of religion are so admirably adapted to excite by their excellence and importance, and to modify by their solemnity. Our Abbé observes very justly, on this occasion, that the eloquence of mild and gentle warmth is much more adapted to touch the heart, than either the over-vehement, or over-florid species of declamation which seldom gets farther than the fancy. We are quite of the ingenious Abbé's opinion. When simplicity is wanting in sacred eloquence, the orator becomes unhappily the principal object of regard; and, even in men of good intention, there is an imperceptible *vanity* accompanying principle, and even zeal that allures them to become so. In such cases, truth and duty suffer, by the splendor of their attire. The hearers admire the preacher, and forget themselves; and thus the end is lost by the very means that were designed to promote it. We are not indeed of our Author's opinion, when he says, that with respect to the kind of composition, which he looks upon as the most adapted to persuade, and touch effectually; Germany exhibits some orators that surpass the greatest models of pulpit eloquence among the French and English. At least, after having read several sermons of the most celebrated German preachers, we have found few or none of them equal to those of our ATTERBURY, not to mention the discourses of Dr. BLAIR, who certainly has a peculiar manner of arraying *truth* with that chaste splendor, that never alters *her* sweet and native simplicity. His sermons are, we think, excellent models with respect to taste, judgment, method, and expression. There is in them a tone of gravity and conviction that fixes the mind *directly* on the subject. We read several of them, without think-
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ing once of the author. If we might be allowed the comparison, we would call this highly revered artist the GUIDO of the preachers.

The royal Censor of German genius complains of the dramatic writers of that nation; and our author acknowledges, that it is only of late that his countrymen have made any progress in this walk of literature. He however maintains, that their progress, though late, is rapid and considerable; and, for a proof of this, he appeals to the dramatical compositions of Engel, Lessing, and Leisewitz, which, as he observes (and we believe with truth), would be applauded on the theatres of London and Paris.

As to the historical writers, our Abbé confesses, that, for a long time, their compositions were very imperfect, and exhibited rather accounts of the emperors, than a history of the nation. But he observes, that Maslow, Schmidt, Moeser, and Leisewitz, have wiped off this reproach. The last of these writers, says he, is at present employed in composing a history of the famous war of thirty years (a most interesting subject and period!), which will deserve a place on the same shelf with Robertson's History of Charles V.

The Abbé's reflexions on the German language, its defects and advantages, are judicious and elegant, and contain satisfactory answers to what his illustrious antagonist had ingeniously observed on that head; but we pass them in silence, as they cannot be interesting to the generality of our readers.

A R T. V.

Nouveaux Memoirs de l'Academie Royale des Sciences et Belles-Lettres de Berlin. i. e. New Memoirs of the Royal Academy of Sciences and Belles-Lettres of Berlin, for the Year 1779. Printed at Berlin, 1781.

HISTORY OF THE ACADEMY.

AMONG the articles that occupy this part of the volume now before us, two merit particular attention, and of these we shall give a compendious account. The first consists in two letters, written by M. D'ANSIE DE VILLOISON, from Venice: one addressed to M. Formey, secretary to the Academy; and the other to M. Castillon. The writer, whom we had formerly occasion to mention, is a first-rate scholar; and his ardent application to the study of literature, directed by an elegant taste and an acute judgment, has already given him a high rank in the learned world. The excellent Greek MSS. that dwell almost unheeded in the library of *St. Mark*, at Venice, drew M. VILLOISON to that city, and he has found the trouble

trouble of his journey amply rewarded by the hidden treasures of Grecian literature which he has discovered there.

The most curious and important manuscript which he found in this collection, is an *ILIAD* of the tenth century, written on vellum, in a large folio size, and enriched with the notes and *scholia* (hitherto unpublished) of sixty of the most eminent critics of ancient times. These *scholia*, which our academical looks upon as inestimable, are written on the margins in small characters, with such fine strokes of the pen, as render them but barely legible. They are entirely different from the *Eustathius* of Leyden, from that of Leipzig, from the *Scholia Horneiana*, from those at the end of the Cambridge edition, and also from those that the learned M. Wasseberg, of Franeker, has collected on the two first books of the *Iliad*. Beside these *scholia*, the MS. under consideration contains *Various Readings*, equally numerous and important, drawn from the ancient editions of Homer, which were given by the cities and states of Chios, Cyprus, Crete, Marseilles, Sinope, and Argos; editions hitherto only known by name, and by some citations of Eustathius. It also exhibits a great quantity of various readings, drawn from the two editions of the famous *Aristarchus*, the two of *Antimachus*, of *Coleophon*, from those of *Zenodotus*; and *Aristophanes* of Byzantium, who was librarian of Alexandria under Ptolemy Philadelphus; from those of *Callistrates* (the disciple of Aristophanes); *Rhianus*, a poet, who flourished under Ptolemy Euergetes; the Egyptian Sositogenes, a Peripatetic philosopher, and Philemon of Crete.

To enter into a farther detail of the literary treasures contained in this MS. would carry us too far. The curious will find them specified at length in this interesting letter; from which it appears, that *this* Homer may (as our author observes) be properly called the *Homerus Variorum* of all antiquity, and more especially the Homer of the famous school of Alexandria. M. DE VILLOISON enumerates all the ancient critics whose select notes are collected in this MS.; of whom the most modern lived in the times of the first Roman emperors. He also mentions the principal authors from whose works this collector has quoted and explained a variety of passages, that throw new light on several parts of the *Iliad*.

Another particularity in this MS. that renders it precious, is its containing, at the margin of each line, the critical marks (*σημεία*) which the ancients employed to denote the verses that were falsely attributed to Homer, those that were doubtful, those that were obscure, those that were corrupted, those that were remarkable; as also the false corrections of *Aristarchus* and *Zenodotus*, the false readings of *Crates*, the transpositions, amphibologies, mythological or historical antiquities, the moral

ral sentences, the expressions peculiar to Homer, the expressions which are Attic, those which have various significations, the passages erroneously employed by certain critics, to prove that the *Iliad* and *Odyssey* were not composed by the same author, &c.

Our author has also discovered, in the same library, a small Greek treatise, which has furnished him with an explication of these critical marks, and a key to the different cyphers. This he intends to prefix to the new edition of the *Iliad*, which he proposes to publish from this valuable MS. with the *σημεία*, and the prodigious quantity of various readings and notes, that have been already mentioned.

This edition will excite no small surprise, says M. VILLOISON, both by the number and importance of the various readings, and also by shewing the strange manner in which the copiers have disfigured the text of Homer, as it stands at present.

This ingenious and successful adventurer in literature has also copied, in the library of St. Mark, a new Greek version of the Pentateuch, of the three books of Solomon, of Ruth, of the Lamentations of Jeremiah, and of the book of Daniel. This valuable version, which has never been published, is entirely different from that of the LXX. and from all those of which *Montfaucon* and *Babrd* have given us fragments in their editions of the Hexapla. It is also more accurate and more literal. As it is translated, word for word, from the Hebrew text, it supplies the place of the ancient MS. from which it was composed. Mr. V. mentions several reasons which convince him that this version was made by a Jew, and that it formed the 7th or 8th volume of the *Hexapla* of Origen.

In the letter to M. Castillon, M. DE VILLOISON repeats what he had said concerning Homer, and mentions a work of his, as in the press, to which is subjoined a farther account of the fruits of his researches in the library of St. Mark. We shall give the principal contents of this work in a succeeding article.

Eulogy of M. SULZER.—This excellent, this *true* philosopher, whose memoirs, in this academical collection, we have so often perused and reviewed with pleasure, was born at Winterthun, in the canton of Zurich, October 16, 1720. He was the youngest of twenty-five children. His early education did not promise much, though it was by no means neglected. He had little inclination for what is called in the schools the study of humanity, and made but a small progress in the learned languages, which were to prepare him for the study of theology, for which profession his parents designed him. At the age of sixteen, when he went to the academical school of Zurich,

Zurich, he had not the smallest notion of the sciences, or of elegant literature, and consequently no taste for study. The first incident that developed a hidden germ of philosophical genius, was his meeting with *Wolf's* metaphysics; this was the birth of his taste for science; but he wanted a guide. The clergyman with whom he lodged was (no uncommon thing!) an ignorant man, and the academical prelections were, as yet, above the reach of his comprehension. On the other hand, a sedentary life was not the thing he liked, nor to which he had been accustomed; and, moreover, a sociable turn of mind led him often into company, where he lost much time in frivolous amusements, yet without corrupting his morals. Who, that observed him, says Mr. Formey, at this period, would have thought that SULZER would one day be numbered among the most knowing and wisest men of his time? The learned *Gesner* was the instrument of Providence, that rendered Sulzer's inclination to study triumphant over his passion for amusement and company. Animated by the counsels and example of this worthy and learned man, he applied himself to philosophy and mathematics with great ardour, and resumed the pursuit of Grecian literature and the Oriental languages. The contemplation of nature became his noble and favourite passion. An ecclesiastical settlement in a rural scene, that exhibited happy objects and occasions for this delightful study, began to render his days happy and useful; and he published, in 1741, *Moral Contemplations of the Works of Nature*; and, the year following, an *Account* of a voyage he had made through the Alps; which shewed, at the same time, his knowledge of natural history, and the taste and sensibility with which he surveyed the beauties of nature, and the grandeur and goodness of its author. He afterwards became private tutor to a young gentleman at Magdeburg. This procured him the acquaintance of Messrs. *Maupepertuis*, *Euler*, and *Sack*, which opened to his merit the path of preferment, and advanced him successively to the place of mathematical professor in the King's College at Berlin, in 1747, and to that of member of the Royal Academy in 1750.

In this last quality he distinguished himself in a very eminent manner, enriched the class of *Speculative Philosophy* with a great number of excellent memoirs, and was justly considered as one of the first-rate metaphysicians in Germany. But his genius was not confined to this branch of science. His *Universal Theory of the Fine Arts*, is a capital production. A profound knowledge of the arts and sciences, and a perfect acquaintance with true taste are eminently displayed in this work, and will secure to its author a permanent and distinguished rank in the republic of letters. The first volume of this excellent work was published in 1771, and the second in 1774. We shall

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not here give a catalogue of the writings of M. Sulzer; but we cannot help mentioning his *Remarks on the Philosophical Essays* of the late Mr. HUME, as a work of real merit, which does justice to the acuteness, while it often detects the sophistry of the British *Bayle*. The moral character of M. SULZER was amiable and virtuous: sociability and beneficence were its characteristic lines; and his virtues were animated by that sacred philosophy that forms the *Christian*, ennobles man, and is the only source of that heart-felt serenity and sedate fortitude, which support humanity, when every other object of confidence fails. His dying moments were calm, humble, and sublime; and when he expired, the placid and composed air of his countenance made his mourning friends doubt, for some time, whether it was death, or sleep, that had suspended his conversation. He had no enemy; and his friends were numerous, affectionate, and worthy of the tender returns he made them.

The king of Prussia distinguished him by repeated marks of munificence and favour. We learn, however, with some surprise, from the eulogy before us, that his royal protector had never seen him before the end of the year 1777, though he had been member of the academy from the year 1750. The audience, indeed, though late vouchsafed, was honourable to M. Sulzer, with whom the monarch conversed for a long time with the greatest affability and condescension.

EXPERIMENTAL PHILOSOPHY.

Mem. I. *An Account of some Attempts to obtain Kunkel's Red Glass, already coloured, when taken from the Crucible.* By M. MARGRAFF. Kunkel's glass is always white and transparent when it comes from the crucible, and only assumes its beautiful red colour when it is warmed at a flame.

Mem. II. *Experiments relative to a new Method of disengaging the Copper from the Mine.* By the same. The celebrated M. Pott is said to have discovered a method of disengaging the copper from its mine by one single fusion, and to have died without communicating to any person the means he employed for this purpose. At the earnest desire of the late M. Sulzer, our Academician made several trials of this kind, and succeeded. He describes his process in this Memoir.

Mem. III. *A new Method of extracting Prussian Blue from all kinds of Cobalt, for the use of China Manufactures.* By M. GERHARD.

Mem. IV. *Concerning a new Method of producing, with a very small quantity of Coals, or other inflammable Substances, a Heat equal to that which is obtained by Mirrors and Burning-glasses of a considerable size: Together with the Description of a Stove, which, while it warms an Apartment, purifies the Air which it contains, by depriving it of its Phlogiston.* By M. ACHARD. It was by transmitting

mitting a current of dephlogisticated air through burning coals, that our ingenious Academician produced a quantity of heat which the burning body could not have produced in the common atmospherical air, which always contains a certain quantity of phlogiston; and in proportion to this quantity is less proper to accelerate inflammation, as the experiments of Dr. Priestley, often repeated by others, abundantly testify. We refer our Readers to the Memoir for an account of M. ACHARD's Experiments relative to this object. Dephlogisticated air may be obtained in large quantities, with little trouble, and at a very small expence; and every kind of air may be easily deprived of its phlogiston, as M. ACHARD has fully shewn in this Memoir, and in another contained in the preceding volume. Common air, transmitted by a bellows through fused nitre, loses all its phlogiston by its imperceptible detonation with the nitrous acid, so that it comes dephlogisticated out of the bellows. The quantity of heat that was added to the flame of a small lamp, by conveying to it a current of dephlogisticated air, melted, in two seconds, a rod of iron one-fifth of an inch in diameter, and made it dissolve in burning drops; but still greater effects were produced by coals.

Besides the advantages, with respect to the production of an intense heat, that natural philosophy and chemistry may reap from the dephlogistication of common air, effectuated by its transmission through nitre in fusion, this operation may be employed for a purpose equally important, and in which it will be of more general utility: for, by it, the dephlogistication of the air of an apartment may be carried to any degree that may be judged expedient. The consequence of which this may be to health and spirits is not at all dubious. It is well known how both are promoted by the purity of the air which we breathe; and our academician has observed hypochondriac persons pass from a state of gloomy anxiety to a state of serenity and comfort, by passing from the common air into an apartment where the air had been dephlogisticated. He gives here an ample description of the easiest method of freeing the air of a room of its phlogiston, in any degree that may be desired. In this method, the same stove that warms the apartment is employed in melting the nitre: and as this would render the operation impracticable, or at least intolerable, at certain times of the year, when the weather is temperate or warm, on account of the degree of heat required in the stove to fuse the nitre, M. ACHARD indicates a very ingenious method of remedying this inconvenience. We recommend the perusal of this memoir, in a particular manner, to those who are concerned in the direction of hospitals, where noxious air so often baffles all the efforts of the physician. All we can do is, to indicate the sources of

useful information.—Want of space must often hinder us from entering into particulars.

Mém. V. Concerning the Analogy that there is between the Production and the Effects of Electricity and Heat; as also between the Property in Bodies by which they conduct the electrical Fluid, and that which renders them susceptible of Heat. To which is added, the Description of a new Instrument, adapted to measure the Quantity of the electrical Fluid which is conducted by Bodies of a different Nature placed in the same Circumstances. By M. ACHARD.—This is no more than a short abridgment of an ample memoir, which the indefatigable academician has composed upon this curious subject. It is divided into three parts. In the first, M. ACHARD endeavours to prove, that the *production of electricity is similar to the production of heat*.—In the second he shews, that the effects produced by the electrical fluid are analogous to those produced by the igneous fluid. In the third he proves, that there is a perfect resemblance between the aptitude of bodies to *conduct* the electrical fluid, and their aptitude to receive heat.

In the *first part*, the point of resemblance is rubbing or friction, by which both electricity and heat are produced. It may be objected, that the analogy here is not perfect; since metals, and the bodies which are generally considered as *conductors*, become electrical, according to the notion commonly received, only by their contact with bodies originally electrical, which are rubbed; and that the rubbing, directly, these bodies (the conductors), cannot render them electrical. In order to answer this objection, M. ACHARD remarks, that when a body, originally electrical, is electrified by being rubbed against a body which is a conductor, the latter, when insulated, exhibits signs of electricity, as palpable as those which are given by the body that is electrical *per se*. Now, says he, this electricity is not communicated to the conductor by the body that is originally electrical, because it is negative in the conductor, when the electricity of the original electric is positive, and *vice versa*. After having laid down the theory that is deducible from this observation, and is confirmed by facts, our author concludes, first, that rubbing always produces electricity in *all* cases, of whatever nature the bodies may be; and that when the electricity is not palpable, this only proceeds from its being lost in the very moment that it is produced:—secondly, that there is no body, which, being rubbed against another that transmits the electrical fluid with more or less difficulty, does not exhibit marks of electricity; and that metals are as electrical in themselves (*per se*) as glass and resins. (This proposition, says our author, is only contradictory in appearance—the contradiction will vanish on a close examination.)

Thirdly,

—Thirdly, that as rubbing always, and in all cases, produces electricity, the analogy between the production of heat and electricity is perfect.

In the *second part*, the points of resemblance between the *effects* produced by heat and electricity are as follows: 1. They *both* dilate all bodies. 2. They *both* accelerate vegetation and germination; and it is remarkable, that *positive* electricity accelerates vegetation as much as negative: from whence it follows, that the *effects* of the electrical fluid do not proceed from the augmentation or diminution of its quantity, but from the repulsion of the parts of bodies, which have a degree of electricity (whether positive or negative) different from that of the medium in which they are placed. 3. They *both* accelerate evaporation. 4. They *both* accelerate the motion of the blood in animals. 5. They *both* contribute to the formation and developement of the foetus in animals, as appears by our author's experiments on hens-eggs, formerly mentioned; and those made, by other naturalists, on the eggs of the butterfly. —6. They *both* reduce metals, and other bodies, to a state of fusion. These, and other reasons, prove a great analogy between the effects of *heat* and *electricity*.

In the *third part*, the ingenious academician proves, from some curious observations, that several bodies, which receive and lose, with difficulty, their present degree of heat, receive also, and lose, with difficulty, their electricity? Repeated and multiplied experiments are necessary to determine, whether or not this law is general and without any exception. To make these experiments, and to compare bodies with respect to their property of *conducting* the igneous and the electrical fluids, it was necessary to have an instrument capable of measuring and ascertaining the degrees in which bodies *conduct* electricity. Our academician thinks this a matter of great consequence towards the improvement of the theory of electricity; and is surprised that it has been hitherto entirely neglected. He has, therefore, constructed an instrument, by means of which it will be possible to ascertain, with great accuracy, the quantity of electricity which a body loses in a given time, by touching another body that is not electrified. For the description and use of this instrument we refer our readers to the memoir itself. M. ACHARD does not give us here an enumeration of the experiments he has made with it, nor their results: but these we may expect in some future memoir.

Mem. VI. *Concerning the Changes which Earths, mixed with metallic and semi-metallic Calxes undergo, when they are exposed to a Fire that produces Fusion.* By M. ACHARD — This very curious and elaborate memoir is not susceptible of abridgment.

The results of the experiments it contains are exhibited in tables which occupy sixteen pages.

Mem. VII. *Experiments relative to the Vitrification of Animal and Vegetable Earth, mixed, in different proportion, with metallic Calxes.* By the same.—Tables in abundance.

Mem. VIII. *Concerning the Changes which the Earths, contained in the Fluor or Spar, which is volatilized by Acids, occasions by Fusion in simple Earths, Metals, metallic Calxes, and saline Substances.*—By the same.

Mem. IX. *Experiments made in treating sedative Salt by the dry Method, with Metals, Earths, and metallic Calxes.* By the same.—It appears from these experiments, that sedative salt, all whose properties, as also its manner of acting on other bodies, are not yet known, possesses, in a very eminent degree, the property of fusing and vitrifying earthy substances. Hence we learn how borax, in whose composition sedative salt is an ingredient, contributes so much to facilitate vitrification.

M A T H E M A T I C S.

Mem. I. *Concerning different analytical Questions relative to the Theory of particular Integers.* By M. DE LA GRANGE.

Mem. II. and III. *Concerning the Construction of Geographical Maps.* By the same.—It is well known that the spherical, or, rather, spheroidal form of the earth, renders it impossible to represent, on a plane, any part of its surface without altering the respective situations and distances of different places; and that the greatest perfection of a geographical map must consist in the smallest possible alteration of these distances. The various kinds of projections hitherto employed for this purpose, are sufficiently known; but they are all defective, by altering more or less the magnitude and figure of the different countries that are represented on the map. The late M. Lambert considered the theory of maps under a new and general point of view, and formed the idea of determining the lines of the meridians and parallels in such a manner only, that all the angles on the plane of the map should be equal to the corresponding angles on the surface of the globe. This problem was successively solved by him and M. Euler; but these two eminent men went no farther than to shew, that the known theories of the stereographic projection, and of reduced charts, are comprehended in their solution of the problem; and no one has hitherto attempted giving these theories all the extent of which they are susceptible, by determining all the cases in which the solution, in question, can furnish circles for the meridians and parallels. This curious research, which is interesting, both by the analytical operations it requires, and the utility of which it may be to the improvement of maps, employs our learned academician in this and a following memoir. He first solves the
pre-

problem, in question, by a method different from that of Messrs. Lambert and Euler, and which is more simple, and also more general in some respects. He then applies the general solution of it to the particular case, in which it is supposed that the meridians and parallels are circles, which are the only curves that can be employed with facility in the construction of geographical charts: and he afterwards solves other questions relative to this object, from whence several useful consequences result. These two memoirs are masterly in the highest degree.

Mem. IV. and V. *An Essay relative to a new Method of determining the secular Diminution of the Obliquity of the Ecliptic, by the Polar Star.* By M. JOHN BERNOULLI.

Mem. VI. *Concerning the Irregularities that take place in the motion of Saturn.* By (the late) M. LAMBERT. — Mem. VII. *Concerning the Irregularities of the Motion of Jupiter.* By the same. — These two elaborate memoirs, which rectify the tables of Halley, correct many errors in astronomical calculations, and are striking proofs of the labor improbus, that their ingenious and extraordinary author was capable of employing on an intricate and difficult subject, are not susceptible of an abridgement.

Mem. VIII. *Concerning a moving Globe, which represents the Motions of the Earth.* By M. CASTILLON. — The particular description here given of this curious machine, would not be intelligible to our readers without the use of the figures that accompany it. This sphere, which is the invention of M. CATEL, a merchant of Berlin, is an automaton most ingeniously contrived, and happily executed. It is no more than half a foot in diameter. It represents all the motions of the earth, its diurnal motion directly, its annual motion indirectly; and it indicates the parallelism of the earth's axis, which is the result of the earth's double motion round the sun and its own axis. It goes by clock-work, and is wound up every eight days.

SPECULATIVE PHILOSOPHY.

Mem. I. *Concerning Physical Unities.* By M. BEQUELIN. — Second memoir. We were so glad to get quit of the long and indeterminable contest between material atoms, and the infinite divisibility of matter, that we saw with some pleasure a new hypothesis coming forth, hoping that it might give our wearied imagination a more easy resting-place than the fairy-tale of *Monades*, the dream of *Idealism*, and the late phantom of *cohesion*. Accordingly, in our last Appendix, we made a civil philosophical bow to the primitive automata or physical unities, which M. BEQUELIN introduced to us as the true elements of the universe. They were so well dressed, and looked so plausible, that we introduced them to the acquaintance of our Read-

ers. We know not how they have been received; for our own part, experience has taught us to open the arms of our confidence but sparingly to strangers, so that we still look at these *unities* with a suspicious eye. We have yet a secret apprehension that they are Monades, in a new coat; at least they have a great affinity to that family. And are we wrong in thinking so, since our author told us plainly, in his former memoir, that our idea of matter, as an *extended* and *impenetrable* substance, had no real object beyond our abstract conceptions? Beside, M. BEQUELIN is a most seducing writer, and has such a bewitching knack at dressing up an hypothesis with an elegant simplicity, that we cannot be blamed for being on our guard, and imagining sometimes, *that the coat makes the man*, though the old proverb says otherwise.

Be this as it may—Our academician goes on. We shall follow him for a moment, and give our readers some glimpse of his farther proceedings. In his former memoir he proposed to himself eleven questions relative to these *unities*, and we gave his answers, so far at least as they affirmed or denied, and sometimes with an account of the reasons annexed. We shall do the same with the farther questions contained in the memoir now before us.

QUES. XII. *Have the Unities of Nature, which are endowed with Perceptions, the Power of perceiving in Consequence of their Organization? or do they derive this Power from some external Cause prior to this Organization?*—He does not know. He inclines to the latter, however; but as this inclination is only owing to the total non-existence of any analogy between *machines* of human invention and *perception*, he is not quite sure that this is the case with respect to the *divine automata*, or physical unities.—QUES. XIII. *Are the Unities of Nature all homogeneous? Or in what does their individual Diversity consist?*—Without denying that there may be some of these unities entirely similar in their first origin, he thinks it evident, from the contemplation of the universe, that the greatest part of these primitive elements differ exceedingly from each other, and that this difference encreases gradually, from the machines in which the organization is the most imperfect, to those in which it is the most perfect.—QUES. XIV. *Have all the Unities of Nature always Perceptions?* Yes. And here, methinks, the Monades peep out.—QUES. XVI*. *How can the primitive Unities of Nature acquire a distinct Perception of their Personality?* This is undoubtedly a crabbed question; whatever hypothesis we adopt with re-

* We pass over some of these questions for the sake of brevity, and other reasons.

spect to the nature of the soul, and we are here, as in a multitude of other cases, obliged to grant the fact, without being able to explain it distinctly. If (says our author) any organization be necessary to constitute memory, which ascertains our *personal identity*, it is more natural to place it in the *me*, than elsewhere, and to consider the brain and the other grosser organs as auxiliaries, destined to facilitate the first developments of the activity of the primitive automaton. It may be so.——**QUES.** *Do the Unities of Nature always preserve the Consciousness of their Personality?* There are excellent philosophical views in M. B's answer, to this question,—views that announce and prove immortality; but we do not think them less applicable to the ordinary hypothesis concerning the nature of the soul, than to his notion of it, as the primitive and predominant unity in man. He answers the question in the affirmative, seeing no reason why death, or the decomposition of gross and visible organs, should occasion the decomposition of that more refined and intimate organization, which may have belonged to the *primitive automaton* before its entrance into actual life, or destroy that original activity which will give it impressions and perceptions of the objects that surround it, in whatever scene it may be placed. Astonishment, admiration, and embarrassment must naturally, indeed, be supposed to be produced by its entrance on a new scene; but these, as our author ingeniously observes, are proofs of its personality;—they suppose it. A man who, during a long and deep sleep, is conveyed to a place which he never saw before, will find himself, on awaking, in a situation of mind analogous to that of the soul, which survives its body; he will be a stranger to every object but to himself.——**QUES. XIX.** *On the Hypothesis of primitive Unities, whence comes the Propagation of the Species?*—Read our author and he will tell you; but we do not well understand him on this point.——**QUES. XX.** *Are the Unities of Nature susceptible of Liberty in their moral Actions?* Why not? We must not judge of these *divine machines* to which the Deity has communicated intelligence and volitions, as if they resembled the gross compositions of human industry, which works with quite different materials.——**QUES. XXII.** *What is the State of the Soul after the Destruction of the Body which it animated?* The answer to this question (whether we adopt or reject the hypothesis of M. BEGUELIN) is excellent and masterly; and though it is expressed in a language peculiar to this hypothesis, it opens some views which we believe to be as true as they are ingeniously and happily presented. He considers the mind, when disengaged from the system of organical machines to which it was united, as having lost its telescope, and the instruments of its operations; and he examines the effects

which may naturally be supposed to result from this loss. We cannot follow him in this conjectural discussion. We must, however, observe, that his hypothesis secures to the *primitive* predominant *unity* in man, a communication with the material world even after the telescope is lost. The objects, indeed, will be perceived somewhat otherwise, but still they will be perceived. Thus, for example, when the external organ of sight and the optic nerve are destroyed, the rays will act immediately upon the primitive and indestructible automaton, and probably excite, each, a sensation similar to that which it formerly excited by the assistance of the optic nerve: he thinks that, as the *predominant unities* (commonly called souls) are *automata*, they may contain in their structure organs corresponding and analogous to those organs of sense that belong to the gross corporeal vehicle, just as the eye is correspondent and analogous to our artificial telescopes. They may contain not only our five senses, but a multitude of other senses of which hitherto we have no idea. Our author deduces very agreeable and ingenious conjectures from this supposition. He, however, honestly warns us, that his whole Memoir turns upon a mere hypothesis: he gives it as such, and only means to shew its plausibility and advantages. Its *advantages*, at least, are evident; it plucks up, by the root, many weeds from the field of metaphysical controversy; it removes many bones of contention: it is, in short, a kind of *philosopher's stone* in the sphere of metaphysics, and it wants nothing but to be *really found*. There is certainly no hypothesis more adapted to remove *all* difficulties, than that which *seems* to represent the *physical unities* as neither material nor spiritual, and yet both the one and the other. With such an hypothesis we may face successively adversities of all complexions.

Mem. III. *Concerning the Problem of Molyneux*. By M. MERIAN, Vllth Memoir*. This problem has been whipt about like a top, in a strange manner. They have been *all* at it, and *about* it, and very busy indeed. This Memoir brings again the Abbé de Condillac on the scene, retracting in his *Treatise of Sensations* what he had affirmed in a preceding work†, and agreeing with Dr. Berkley in the essential parts of the theory, by which he explains this famous problem. M. Bonnet, the excellent philosopher of Geneva, is also called up to give his account of the matter: his opinion coincides with that of the Irish and French philosopher; and he puts a negative on the question; *Will the man born blind distinguish by sight* (when

* See our former Appendixes.

† In his *Traité de l'origine des Connoissances Humaines*.

he has received it) *the globe and the cube which he had formerly TOUCHED?*

The amount of all the discussions on this subject comes to this: we will decide the question (says M. MERIAN) in the affirmative, if we can persuade ourselves that *sight and touch* give the same immediate perceptions of the figure of bodies, or that we can derive the same ideas from the immediate perceptions which we receive thereof by these two senses. We may reasonably decide the question in the negative, if we can prove, either that sight gives neither immediate perceptions nor abstract ideas of the figure of bodies, or that *visible* and *tangible* figures are neither the same nor similar things, but are quite heterogeneous. Again—if we believe that *visible* figures are *signs* or representations of *tangible* ones, and that there is a relation of equality between the number of their parts, as is the case between words written and articulate sounds, we may affirm that the blind man in question may distinguish the visible globe from the visible cube, as *sign*; if it appears that, of himself, he can perceive *that* quality and *that* numerical relation—otherwise we must deny it. Those who find the reasons *pro* and *con* nearly in equipoise, must suspend their judgment.

The reader may think that M. MERIAN has now done; but he promises us one Memoir more, which will furnish means of new discoveries. We shall expect it with pleasure.

Mem. III. *Concerning Enthusiasm.* By M. BEAUSOBRE.—Sensible and good; but nothing uncommon.

Mem. IV. *Concerning the Method of Teaching employed by Socrates.* By M. CASTILLON.—This is learned, but not masterly. It looks like the production of a young, but promising philologist. The line between the academics and the dogmatists is drawn here; but we have seen it often drawn, and excellently drawn elsewhere.

BELLES-LETTRES.

As this article is already swelled to an enormous length, we can only give the titles of the Memoirs contained in this class.

Mem. I. *A Dissertation, designed to shew the Causes of the Superiority of the Germans over the Romans*, and to prove, that the North of Germany, or Teutony, between the Rhine and the Weiffel, and particularly the present Prussian Monarchy, is the original Country of those heroic Nations, which, in the famous ancient Migrations, destroyed the Roman Empire, and founded and peopled the principal Monarchies of Europe. By the Baron de HERTZBERG. — Mem. II. *A Dissertation, containing Anecdotes of the Reign of FRED. WILLIAM, the Grand Elector of Brandenburg, and more especially of his Maritime Exploits.* By the same. — Mem. III. and IV. *Concerning the Psychology (N. B.) of Tacitus.* By M. WEGUELIN. Two Memoirs. —

Mem.

Mem. V. *Concerning national Taste*, considered with respect to translating. By M. BITAUBE. Third and last Memoir.—

Mem. VI. VII. VIII. *Concerning the Origin*, hitherto unknown, of the Inhabitants of the German District of the Canton of Bern. By M. de FRANCHEVILLE.

A R T. VI.

The Works of the Chevalier RAPHAEL MENGs. First Painter to the King of Spain, published by D. *Joseph Nicholas d'Azara*. Knight of the Order of Charles III. Member of the Council of Finances, &c. 4to. 2 Vols. Parma.

IN our former extract, [see Review for Aug. last] of the noble Work now before us, we endeavoured to give our Readers some idea of the genius and abilities of this excellent artist, as they appear in his writings. At present we shall make them acquainted with the lines of his character, and the productions of his pencil, by a compendious abridgment of his life, as it is composed by the Chevalier d'Azara, from authentic papers*.

ANTHONY RAPHAEL MENGs was born on the 10th of May, 1728, at Aufsig, in Bohemia. His father, who was painter to Augustus III. king of Poland, began very early to bend his genius toward the profession which he afterwards exercised with such distinction. He began at the age of six years to draw. He was carefully instructed during his early youth in the various methods of painting, in oil, enamel, and miniature. He applied himself to the study of perspective, chemistry, and the branches of anatomy most necessary for a painter; and when he was thus furnished with a stock of knowledge, that rendered him capable of studying with advantage the productions of the great artists in his line, his father went with him from Dresden to Rome in 1741. The admiration of young MENGs was excited by the immortal works of sculptors and painters, ancient and modern, which abounded in that capital; his mind was attracted by their various beauties; and, under the warmth of these first impressions, he aimed at nothing less than the imitation of all their respective excellencies; but his father, who was a judicious guide, made him confine his ambition to the study of the most perfect models, such as the *Laocoon* and *Torso* in the Belvidera, the pictures of Michael Angelo, in the chapel which bears the name of Sixtus IV. the finest heads in the saloons of Raphael, and certain clothed figures in which that immortal artist displayed his eminent talent for drapery. After four

* Most of these papers were left by M. MENGs to the Editor.

years, employed in studying the noblest and most graceful productions of the pencil and the chissel, and in drawing after the best models, he returned to Dresden. There he learned to paint in *crayons*, and was employed at court, where he was honoured with the rank and appointments of king's painter.

His modesty did not prevent his being exposed to envy. This is almost always the fate of eminent talents, distinguished and rewarded. But we turn our attention from objects that do so little honour to humanity. Mr. MENGs, during his frequent voyages to Italy, became known to Charles III. then King of Naples, who not long after his accession to the throne of Spain, gave generous marks of his esteem to this excellent artist, and granted him an advantageous and honourable settlement at his court. His annual pension was 2000 double pistoles; and he was lodged, had a carriage, and was furnished with all the implements of his art, at the expence of his royal master.

The first productions of his pencil in Spain, were several pictures in *fresco*; the principal of which were, *the Council of the Gods*, and *the Apotheosis of Hercules*, represented on the Ceiling of the king's anti-chamber, an *Aurora*, and the *Four Seasons*, painted in a saloon of the queen's apartments. His picture of *Christ taken down from the cross*, painted in oil-colours, and placed in the king's bedchamber, must be a very capital performance, according to the description which the Chevalier d'Azara gives of it in the work before us. 'Every thing, (says he) in these pictures breathes the tenderness of grief and sorrow. The tone of the colouring resembles the *Dorian* mode in music, and the Doric order in architecture:' (as far he might have added, as the objects of sight and hearing will admit of a comparison) 'every figure expresses the degree of affliction and sensibility that suits his character! The spectator beholds in the dead *Saviour*, a body that has suffered most intensely, but perceives in it, at the same time, the remains of a noble figure, and the vestiges of divine beauty. The artist has not disfigured it with wounds or blood, which other painters have done on like occasions, as if death could not be expressed with energy, without dislocating or mutilating a body, and rendering it frightful or disgusting.—The *Virgin*, represented standing, and with her eyes fixed on heaven, seems to offer to the Supreme Being the sacrifice of submission, amidst the deepest anguish of which humanity is susceptible. Her motionless and extatic attitude, her hanging arms, the muscles of her countenance deprived of all action, her blue veil and pale-coloured robe, which are in such harmony with her complexion at this affecting moment, exhibit a figure, which it is impossible to contemplate without the tenderest emotion.—*Mary Magdalene*, whose sorrow is more human, is represented as taking care of the body. A flood of tears

tears descends from her beautiful eyes, and shew the tenderness of her heart.—*St. John* is drawn with the muscles of his forehead swelled, and his eyes filled with blood, and discovers the agony, which the afflicted heart of a vigorous young man must suffer, when it is not relieved by tears.—A *servant* carries a vase of perfumes for the tomb, and looks at this groupe of mourning friends, with the stupid air of a man who suffers a sort of mechanical sympathy, without taking any real part in the scene that is passing.

Some time after this picture was finished, the Chevalier MENGs, drew another, at Rome, for his Catholic Majesty, which represents *Christ's Nativity*, and in which he seemed ambitious to contend for the palm with the famous *Night of Correggio*. This admirable piece (of Mengs we mean) is in striking contrast with that which we have already described. It is all cheerful beauty, and smiling grace. The carnations are life, nature, and truth. There is no light in the picture, but that which beams from the divine child. The Virgin is beautiful beyond nature, and exhibits a sublime mixture of divine and human beauty. It is in this picture that the *ideal* displays its original powers.

The king ordered three pictures for the new chapel of the castle of Aranjuez, and the Editor tells (as having it from MENGs himself) that this admirable artist executed the principal of these pieces, which represents the *annunciation*, in the tone and character of the music of *Correlli*. We have always thought that there are many points of analogy between the objects of our different senses, which vulgar geniuses do not perceive, and even many which the greatest do not discern—at present. And we find something that pleases us much, and gives us a very advantageous idea of the exquisite taste, and the combining powers of this great artist, in proposing to himself a musical model. ‘There reigns, accordingly, in this picture’ (as the Editor tells us) ‘a harmony and melody that affect the senses in a most agreeable manner;—the impressions are gentle, soft, and equable;—among all the tones or tints, there is not one that destroys, by its force or feebleness, the sweet effect of another; and yet no displeasing monotony is observable in this excellent piece. The *Virgin* is here again represented with such lines of ideal beauty, as seem above human conception. Her humility and her modest joy, that succeed an emotion of surprise and confusion, are most happily expressed. The beauty and air of *Gabriel*, and the other angels that accompany her, are suitable to their characters as celestial ministers; and, more especially, the countenance of the first denotes the high sensation of pleasure that he derived from his being charged with this important commission.’—The Eternal Father is, however,

however, represented personally in this picture, a mimetic licence which we shall ever reprobate, as the most shocking violation not only of truth, with which painters are allowed to take certain liberties, but of possibility, which exposes them to the *incredulus odi*. A glory, or shekinah, is much more proper on such an occasion, and much more noble and sublime, than any human figure, however embellished with ideal beauty. We suppose, that it is to perfect a groupe, that the Deity is often thus *humanized*; but we must still repeat *incredulus odi*: it is infinitely more absurd than representing *Newton* by an *oyster*, or *immensity* by an *atom*; for it is rather like representing the figure of a triangle by that of a square; it is not only improbable but contradictory.—M. D'AZARA observes, that in his representation of the Supreme Being, MENGs is much superior to *Raphael*, and *Michael Angelo*, who have always given him a severe and terrible aspect; which by the bye, is not true of *Raphael*, who, at least in one picture, gives Him an air, which though awful, is *serene*; and serenity is the noblest image of Goodness. However that may be, MENGs, since he was resolved to personify, has done it, perhaps better than his predecessors. In place of the violet coloured drapery used on this occasion, by the painters above-mentioned, he has substituted a white garment, which, says our Editor, is more expressive of majesty (rather we think of purity) and goodness.—The celebrated artist died before this fine picture was entirely finished as to the colouring, though few that see it will think so.

Mr MENGs was married to a virtuous and beautiful woman, whose death afflicted him so deeply, that it affected his health, which had been previously impaired by assiduous and intense application and labour. He died at Rome in the year 1779, and his death is supposed to have been, at least, accelerated by the advice and medicines of one of his countrymen, a quack doctor, in whom he imprudently confided. He was interred, in presence of the Professors of the Academy of St. Luke, in the parish church of St Michael, on the declivity of the Janiculum. The Chevalier D'AZARA placed his portrait in Bronze, next to that of *Raphael*, in the Pantheon, with the following inscription:

Ant. Raphaeli Mengs

Pictori Philosopho

Jos. Nic. de. Azara Amico Suo, P.

M,DCC,LXXIX.

Vixit annos LI, menses III, dies XVII.

In M. D'AZARA's remarks on the talents and genius of his friend, he observes, that *Raphael*, *Correggio*, and *Titian* were his great models; the first for drawing and expression, the second for grace and shadow, and the last for colouring. It was the

first, however, that Mr. MENGs studied most, and he could never tire in contemplating the works of that immortal artist. Our Editor observes, at the same time, that the styles of Raphael and Mengs were very different; and he pretends, that it was reserved for the latter to rise above Nature, while the former contented himself with imitating her in her best and fairest *actual* forms. We contested this judgment with respect to Raphael in our former extract, when it was pronounced by MENGs; and we alleged against it Raphael's letter to Count Balthazar Castiglioni. Our Editor mentions this letter; but supposes it to have been written towards the end of that great painter's life, when, *only*, our Editor thinks, that he began to conceive the possibility of heightening the charms of *real* Nature by ideal beauty. He alleges still, that Raphael's productions are within the bounds of real Nature, that his *Madonas* are the portraits of the finest women of his time, and that the famous *Madona della Ledia* is no more than a handsome country girl, who gives the breast to a beautiful child.—We shall dispute no longer this point; but would be glad to see M. D'AZARA favoured with a sight of the Cartoons at the Queen's house.—For the rest, his manner of expressing the *ideal beauty* that characterises the most celebrated pieces of the Chev. MENGs, does not seem to us to shew that he had a just notion of the thing.

He speaks with more precision and truth, perhaps, when he says, that Raphael, almost wholly attentive to expression, in which he excelled, was more or less negligent in his *claro-obscuro*, and colouring; that his tints are sometimes crude, and his carnations not always of an agreeable red; and that his pictures, generally speaking, have a monotony of colouring, which makes them please less at first sight, and require reflection to produce their full effect. 'But', says he, 'the pictures of Mr. MENGs unite the most sublime expression with the greatest truth and harmony of colouring, and that happy and judicious management of the different effects of light, which delights the senses at the first impression, and pleases reason on the most attentive examination. They are full of that grace which is felt, but cannot be analysed. The painter of Urbino copied *Nature* in her most beautiful forms; but the German artist copied, improved, and ennobled *her*. The former sacrificed only at the shrine of Reason; the latter at that of Reason and the Graces at the same time.'—Here we suspect that M. D'AZARA has got into the *ideal*, at least in panegyric, notwithstanding the illustrious merit of the artist, whom he contemplates with the *blinded* eyes of taste and friendship:—do not read *blinded*.

'MENGs handled the pencil in a manner peculiar to himself. He accumulated layers of colours on his pictures, that they might receive and reflect a greater quantity of light (*Is this*

this so peculiar ?) ; and was so nice in this respect, that he always prepared his pallet himself.' This we believe he had in common with a great number of painters. He had a thorough chemical knowledge of the nature of each colour, and of the effect it must produce long after the evaporation of the oil. He was perfectly acquainted with the theory of light, and of its decomposition by the prism into seven colours ; but in practice he admitted only three primitive colours, the yellow, red, and blue, and of these he composed all his tints.

Our Editor gives a very strong and a very remarkable proof of the success with which Mr. MENGs had studied the works of the ancients, when he informs us, that all the technical materials, that enrich the celebrated Abbé WINKELMAN's *History of the Arts* (of Painting and Sculpture), were furnished by this excellent artist.

The Chevalier D'AZARA, after having displayed the merit of the *artist*, attracts our attention and tender esteem to the character of the *man* ; and here we shall follow him with peculiar pleasure.

Mr. MENGs was naturally timid, and was born with a certain cast of melancholy, which is a frequent attendant on sensibility and genius. This was nourished by the close retirement in which his father made him pass the early period of his life. It is not therefore surprising that he knew little of the world, was a stranger to the tone and manners of the age, and had in his air and deportment something that seemed to announce diffidence and constraint. Nevertheless he delivered his opinion in matters, relative to the art he professed, with a bold sincerity that seemed sometimes harsh, and gave offence ; but when this happened it always gave him pain upon reflection, and he was not easy until he had made amends for it by friendly counsels and kind offices. The purity and simplicity of his manners were remarkable ; and it was easy to observe, that his enthusiasm for the arts had suppressed in him every other passion. In point of veracity he was severe and inflexible ; nothing could engage him to depart from strict truth in any instance. Among a multitude of proofs that our Editor says he could bring of this, he mentions the following incident :—In his last journey from Rome to Spain, entering into the French territories at *Pont-de-Beauvoisin*, the officers of the Custom-house found, in his baggage, gold snuff-boxes enriched with diamonds, which he had received as presents from several princes. They asked him if these boxes were designed for sale, or were only intended for his private use. His answer was, *I am not a merchant, Gentlemen, and I never take snuff*. The officers, highly pleased with this frankness, were entirely disposed to renounce their seizure, and, being desirous that the honest man should keep his boxes, they pressed him urgently to a general declaration, that he made use of them ; but all their

intreaties were insufficient to draw from him the least affirmation of this nature, and he continued to assure them that he had never taken a pinch of snuff in his life. They were therefore obliged to consider the snuff-boxes as objects of commerce, and to seize them as such. And had not our Editor and the Marquis of Liano interposed afterwards, and employed, unsolicited, all their credit at Paris in favour of Mr. MENGs, the boxes would never have been returned.

Notwithstanding that there was frequently something not very pleasing in the external manners of this worthy man, benignity and generosity were the predominant lines of his character; and his disinterestedness went so far as to encroach upon the duties he owed to his family; at least, it prevented that prudent œconomy which was necessary to secure them an easy subsistence after his death. It appeared, in settling his accounts, he had received, in the last eighteen years of his life, 160,000 crowns (about 40,000 pounds), and yet he left scarcely wherewithal to pay the expences of his funeral.

This fortune does not appear very brilliant, when we consider the reputation of the Chevalier MENGs, and that there was scarcely a sovereign in Europe, who did not employ him. The Empress of Russia, who patronizes the arts with an exquisite taste, and an almost unbounded munificence, ordered two pictures from this great artist, and left him the choice of the subjects. His death prevented his even beginning them; and the two thousand crowns that had been advanced to him by the Empress as a part of his reward, were generously given to his family.

The King of Spain gave the Chevalier MENGs generous marks of his protection and favour during his life, and has, since his death, portioned his five daughters, and granted pensions to his two sons.

M. D'AZARA, after this interesting account of the *artist* and the *man*, gives a catalogue of the productions of his pencil, that are to be seen in Spain, or that were executed there. The principal of these (beside such as have been already mentioned) are as follows: The Cieling of the Saloon of Trajan, where the King dines, painted in Fresco, and representing the *Apoteosis* of that Emperor (who was born in Spain), and the *Virtues* conducting him to the *Temple of Fame*.—Two pictures, which decorate the bed-chamber of Charles III, in the palace at Madrid, one representing the *Conception*, and the other *St. Anthony of Padua*, which have so hit the royal taste, that his Majesty has them always carried about with him, when he changes his place of residence.—A Crucifixion.—The Cieling of the Theatre of Aranjuez, in the centre of which MENGs has represented *Time, incensed, carrying off Pleasure*; the rest of the Cieling exhibits Caryatides in claro-

claro-obscuro.—A fine Magdalene in the palace of St. Ildephonso.—A Madona, with the child Jesus and Joseph, which belongs to the Prince of Asturias, and is greatly esteemed by that Prince, who is known to be a connoisseur, particularly in *head-drapery*.—The principal picture in the church of St. Isidore at Madrid, representing the *Holy Trinity*, with the *Virgin* and some Spanish Saints.—An *Ecce Homo*.—A *Mater Dolorosa*, probably in the style of Pergolesi.—A Portrait of Charles III.; and a Portrait of Catherine II., Empress of Russia, which is an allegorical composition, enriched with a variety of figures.—These are the principal pieces of Mr. MENGES that are mentioned in the list of the Chevalier D'AZARA; but many other first-rate performances have immortalized his pencil: The Saloon of the *Museum Clementinum* at Rome, which he painted in Fresco.—The *Perseus and Andromeda*, which he painted for an English nobleman, and which, captured in its passage by a French privateer, became the property of M. de Sartine.—The Greek female Dancer, large as life, painted in *crayons*, on wood, for the Marquis Croismare at Paris; and the Apollo, in the midst of the Muses, in the villa Albano, in comparison with which (says an excellent judge) the Apollo in the *Aurora* of Guido is but a mortal: All these are capital pictures, and will preserve the name of this admirable artist from oblivion.

* * * This valuable publication of the WORKS and LIFE of the Chevalier MENGES, in 2 Vols. 4to. may be had of the Importer, Mr. Molini, in Woodstock-street, at One Guinea in Sheets.

ART. VII.

Bibliotheca Arabico-Hispana Escorialensis, &c. i. e. The Arabic Library of the Escorial; or a *Descriptive Catalogue* of all the Manuscript Works composed in Arabic, by Arabico-Spanish Authors, which are contained in the Monastery of the Escorial. Drawn up by Don MICHEL CASIRIO, a Syrian-Maronite Priest, Librarian to his Majesty Charles III. King of Spain, and Interpreter of Oriental Languages. Published by the King's order, at Madrid, in 2 vols. Folio.

WE learn from the instructive preface, which is prefixed to this great work, that Philip II., when he founded the monastery of the Escorial, was desirous of enriching it with the most valuable manuscripts of all kinds, and in all languages; and this shews, that all the sparks of humanity were not extinguished in this hideous monarch. Several learned men, more especially Arias Montanus, and Hurtado de Mendoza, were charged with the execution of the King's design. While they collected manuscripts for the King, they reserved several for them-

selves, which, after their decease, were added to the royal collection.

Under the reign of Philip III., *Pietro de Lasa*, being on a cruize near Salé, took two vessels, where, among other effects belonging to *Zeidan* King of Morocco, he found 3000 manuscripts, on political, philosophical, and medical subjects, as also on the true sense and interpretation of the *Koran*. This was a new and valuable acquisition for the library of the Escorial; but, on the 7th of June 1671, a fire unhappily broke out, which consumed a great part of these manuscripts, so that there remained only about 1805, which escaped the flames. The catalogues of the contents of this famous collection, that had been drawn up by *Arias Montanus*, the first librarian, by *F. Joseph de Siguenza*, his successor, and by *David Colvil*, a learned Scotsman, were consumed by this fire. The accounts we have had, since that fatal event, of this famous collection, are very imperfect; they are contained in two catalogues; one of which is in Arabic and Latin, and gives the titles of the manuscripts; the other, which is only in Latin, mentions 419 only. *Don CASIRIO* undertook the learned catalogue, now under consideration, so long ago as the year 1753.

He divides all these manuscripts into thirteen classes: Rhetoric, Poetry, Philology, Miscellanies, Lexicons, Philosophy, Politics, Medicine, Natural History, Jurisprudence, Theology, Geography, and History: He places at the side of the Arabian titles a Latin translation of them: He copies the beginning and the conclusion of each work: He informs us of the birth, country, morals, profession, employments, and rank of the respective authors, of the time when they wrote, the date of their death, and the degree of esteem in which their writings are held by the Mahometans.

Under the reigns of *Almanzor* and *Almaimon*, the Arabians applied themselves, with great success, to the study of philosophy, mathematics, medicine, and natural history. They translated, into their language, the most valuable writings of the Greeks, Syrians, Persians, Egyptians, and Indians, of which the originals are, for the most part, lost: Such are, the fifth, sixth, and seventh books of the *Conic Sections* of *Apollonius* of *Pergæa*, that were preserved in the library of the *Medicis*, and translated from Arabic into Latin, with a commentary by *Abraham Echellensis*. Such also are the 2d, 3d, 4th, 5th, 6th, 7th, and 8th books of the *Commentary* of *Galen*, on the 2d and 6th books of the *Epidemics* of *Hippocrates*, which is only to be found in the library of the Escorial.

ART. VIII.

Anecdota Græca, e Regia Parisiensi et e Veneta S. Marci; Bibliotheca deprompta, edidit Johannis Bap. Casp. d'Anse de Villosion. i. e. Græcian Anecdotes (or rather Miscellanies) taken from the Libraries of the King of France at Paris, and that of St. Mark at Venice, and published by M. JOHN BAPTIST CASPAR D'ANSE DE VILLOISON, Member of the Academy of Inscriptions at Paris. 2 vols. 4to. Venice. 1781.

WE mentioned, in one of the preceding Articles of this Appendix, the ardor and assiduity with which this learned man has been searching after the hidden treasures of Grecian literature, in the library of St. Mark, these three or four years past. Here we have the first fruits of his labours, which shew that he is as ready to communicate as he is ardent to acquire. The first volume of this collection contains a work of EUDOCIA, Empress of Constantinople, in the eleventh century, now published, for the first time, entitled, *Ἰατρία*, or *Violarium*, and containing, in an alphabetical order, an account of all the Gods, Goddesses, Heroes, Heroines, Philosophers, Artists, &c. As this work is partly drawn from the same sources from whence Suidas derived his materials, it will no doubt contribute to the emendation of that author; and as it contains several things either new, or, at least, hitherto too little known, it will certainly excite the curiosity of the philologists. It contains 442 pages, and is published without either a translation or notes. The second volume is miscellaneous. It consists, among others, of the following pieces: An accurate Description of the *Ῥοδωβία*, or Anthology of Macarius Chrysocephalus, from the library of St. Mark, in which we find sentences and fragments of Synesius, D. Chrysostom, Plutarch, Aristides, Herodian, the Orator Æschines, Lucian, Demosthenes, Libanius, and Choricus.—An Oration of Procopius of Gaza, from the library of St. Mark.—A Notice of Extracts that are found in Macarius, from Xenophon, Stobæus, Josephus, Eusebius, Nicephorus, Chummus, Germanus, Const. Manasses, Pindar, Homer, Theocritus, Lucian, Hesiod, Aristophanes, &c.—A Treatise *de Atticismis*.—*Helix Monachi*, περὶ τῶν ἐν τοῖς σίτοις παθῶν.—*Herodiani Varil libelli Grammatici*.—*Dionysii Thracis Grammatica, cum codice Scripta collata*.—Scholia Inedita in Dionysii Grammaticam; and Extracts from the Commentary of Diomedes the Scholastic on that Work.—But the two most valuable pieces in this volume are, The Third Book of Iamblichus concerning the Doctrine of Pythagoras; and Two Dissertations of Plotinus.

A R T. IX.

Astronomis. i. e. A Treatise of Astronomy. B. M. DE LA LANDE,
Member of the Royal Academy of Sciences at Paris. Vol. IV.
Paris. 1781.

THE three preceding volumes of this work were published about ten years ago, and it has been generally esteemed one of the most complete and learned systems of astronomy that hath appeared. The volume before us contains an ample *Treatise on the Ebb and Flow of the Sea—A Memoir concerning the Origin of the Constellations and the Illustration of Mythology, by the Means of Astronomy.* By M. DUPUIS, Professor in the University of Paris. And *Supplements* to the preceding Volumes by M. DE LA LANDE. These Additions to this valuable Work deserve more than a simple enumeration.

The Tides have been long an object of surprise and investigation; and M. DE LA LANDE begins his Treatise with a history of the opinions of the Ancient Philosophers concerning this phenomenon. We do not think the passage of *Quintus Curtius*, relative to the astonishment which filled the soldiers of Alexander, in their passage to India, when they saw the sea overflowing the coasts, and afterwards leaving their vessels in the mud,—a sufficient reason for affirming that the people of Greece were ignorant of the phenomenon of the tides. The passage, which he himself quotes from the *Timæus* of Plato, may be alleged as a proof of the contrary. In that passage an attempt is made to explain this phenomenon by the impression which the waters of the Atlantic receive from the rivers that fall into the ocean from the Celtic mountains, and the re-action that is the consequence of this impression. However unsatisfactory this explication may be, it shews that the phenomenon of the tides was known in Greece, and was moreover an object of investigation and research. The notion of the Stoics on this subject, as recorded by *Solinus* and *Apollonius*, is too childish and absurd to deserve mention. Others, among the ancients, considered the tides as ebullitions, occasioned by subterraneous fires, or as effects of winds and exhalations, or as the consequence of a rarefaction produced by the beams of the moon, or as proceeding from the interruption of the seas by the continents; in short, the hypotheses were various on this head, and they were all insufficient to account for the appearances. Nevertheless, as our Author observes, several of the ancients, and, among others, *Pliny*, *Ptolemy*, and *Macrobius*, were acquainted with the influence of the sun and moon upon the tides; and *Pliny* says expressly, that the cause of the ebb and flow is in the sun, which attracts the waters of the ocean; and adds, that the waters rise in proportion to the proximity of the moon to the earth.

From the ancients our Author proceeds to the moderns who preceded Sir *Isaac Newton* in this investigation. He mentions and confutes, in a few words, the hypotheses of Galileo and Des Cartes, and fixes his attention on *lunar attraction*, as the only explication that accounts for the phenomenon in question. The great English philosopher now mentioned, proved that the ebb and flow was the effect of universal attraction, and *Halley* was the first who drew from this principle an ample theory of the tides.

But as the problem of the tides was susceptible of a profound analysis, and the researches of Sir Isaac Newton admitted of, and even required a farther developement, the Royal Academy of Sciences at Paris proposed this problem as the subject of a prize, for which the three greatest geometers in Europe contended. These were Messrs. *Euler*, *D. Bernoulli*, and *Colin M'Laurin*, who were all crowned and divided the prize. After giving an analysis of their dissertations, our Author takes notice of the new light which *M. d'Alembert* cast upon this subject by his excellent reflections on the ebb and flow of the sea, in his *Memoir concerning the general cause of the Winds*, which was crowned by the Academy of Berlin in the year 1746; and in which that celebrated philosopher considers the attractive influence of the moon and of the sun on the mass of the air, and exposes *Bernoulli's* mistake in supposing, in the equation he gave for the elevation of the waters, the earth composed of layers of different densities.

M. DE LA LANDE supposes, with Newton and *D. Bernoulli*, that the sea assumes an elliptical figure, answers the objections that the Cartesians have made to this figure, estimates the elevation of the tides under the equator, on the supposition that the earth is a homogeneous spheroid, explains the reasons of the high tides at St. Malo, and considers largely the principal phenomena of the ebb and flow of the ocean. After having moreover pointed out the effect of the perigee of the moon, her forces in the different points of her orbit, *M. Bouger's* rule for finding the tides, relatively to the distances of the moon, the effects of the distances of the sun, the differences of the solstices at different heights and hours, our Author examines this question, Whether the tides of the equinoxes are always the highest? and proves, that the affirmative takes place only in certain cases. He afterwards treats of the tides in narrow seas, and particularly in the Mediterranean, of the extraordinary motion of the sea, of the tides in the rivers, &c. This is followed by an account of the observations that have been made relative to the tides in different parts of the globe, and by tables of the hours and heights of the tides in these parts.

The astronomical reader must consult the *Treatise* itself, to form a just notion of its contents, which are highly instructive,

but not every where beyond the reach of philosophical criticism.

The Memoir of M. DUPUIS is doubtless a masterly performance. It discovers deep investigation, ingenious conjecture, and a rich fund of erudition, accompanied with sagacity, judgment, and genius. According to the hypothesis of this learned man, the origin of the constellations is derived from the Egyptians. That people, by reducing to classes the different clusters of stars in our zodiac, designed to form, for their own use, not only an astronomical, but also a rural kalendar. They consequently considered the signs of the zodiac as symbols of the course and effects of the sun; and they connected these symbols with the different seasons of the year in such a manner, that they announced to the husbandman the labours of the field, and the times of expecting the fruits of his industry. The times of ploughing and reaping, says Mr. D. are the two important periods of the rural year, and therefore must have been represented by a particular hieroglyphic of such a kind, as that its signification should be clear and palpable to the most ignorant spectator. The bull or ox was the plainest symbol of tillage; a *virgin* holding an ear of corn was well adapted to represent the months of harvest; and accordingly we find these two symbols in the zodiac. It appears then, that our zodiac contains, in fact, what it was natural to expect in the hieroglyphical kalendar of a people addicted to astronomy and agriculture, that the state of the heavens and the earth, in their most interesting periods, was indicated there in such a palpable manner, as to prevent the possibility of mistaking it, and that the other symbolical characters of the zodiac have, most probably, a signification relative to the state of nature in the climate of the people who invented the kalendar.

Our Author proves, that the Egyptians were the inventors of the astronomical kalendar, notwithstanding any appearances to the contrary, proceeding from the changes that may have taken place in the climate and soil of that country. He then examines the opinions of several learned men, and, among others, the hypothesis of M. *Bailli*, relative to the additions or alterations which have been made in the astronomical kalendar by other nations; and all his discussions terminate in attributing the invention of this kalendar to the Egyptians. He even thinks that astronomy had its birth in Egypt, and that all the nations, who had any acquaintance with this science, derived their knowledge of it either directly from the Egyptians, or from other nations who had been instructed by them. The universality of the names of the twelve signs of the zodiac, which are the same in Egypt, India, Persia, Phenicia, Greece, and Italy, shews them to have been derived from one common source.

The

The ancient fables, according to our author, contain nothing more than a physico-astronomical theory relative to the aspects of the heavens, and the agents in the natural world. He explains and illustrates the monuments, the simple and compound symbols of the deities, and the fables of antiquity, by the theory of the risings and settings of the stars, the passage of the sun through the different constellations, and, above all, by the precession of the equinoxes, which, displacing every thing, and changing the aspects of the heavens, must have varied the allusions and symbols, multiplied the *genii*, and changed the characters of hieroglyphical writing. This is giving us a new key to open the mysteries of mythology; and whether it opens really, or only appears to open, it is most learnedly described, and most ingeniously employed.

His considering the mythological parts of epic and didactic poems as broken morsels of the kalendar, opens a new field of interpretation. In order (says he) to decompose a fable, and find out its principle, we have only to take a globe, rectify it to the latitude of the country where the fable appears to have been invented, fix the equinoctial point to the place of the zodiac where it must have been at that time, observe at the horizon what stars, by their rising or setting, indicated at night or morning the entrance of the sun into each sign, particularly those which marked the equinoxes and solstices, and combine their aspects with the motion of the sun or the moon. This, continues M. DUPUIS, is precisely the method recommended by the Egyptian priests themselves, who said, that all the fables were formed on the motion of the sun and moon, the twelve signs of the zodiac, and the stars that are in aspect with them. We shall shew how our author employs this method in analysing and explaining the *Labours of Hercules*. He thinks his success here will confirm the excellence of this astronomical key, and shew at the same time the manner of using it.—Be not surpris'd, reader,—hear him;—we shall let him speak for himself.

‘Hercules was worshipped in Egypt and Phenicia: the globe must, therefore, be placed according to the latitude of these climates. As the *Phenician Hercules* is the most famous, it will be proper to chuse this latitude, *i. e.* we shall elevate the pole to 32 degrees, or thereabouts. This *genius* (Hercules) had at Tyre a temple, as ancient as that city, and which was erected 2300 years before the age of Herodotus, as that historian himself assures us: this places the vernal equinox in the first degrees of *Taurus*, and consequently the summer solstice in the first degrees of *Leo*; the one an equinoctial, and the other a solstitial sign, in what we call the fabulous ages. After having determined the latitude of the place, where the fables relating to Hercules

were invented, and the position of the equinoxes and solstices at that period, let us enquire what constellations announced, by their rising or setting, first the commencement of the year, and afterwards each of the months successively. If we find that the *celestial Hercules* marked, by his rising or setting, the departure of the sun in his annual course, and that the passage of the sun, and of the *genius* (Hercules) that seemed to conduct his chariot, was announced by constellations represented by the same kind of animals with those over which the terrestrial Hercules is said to have triumphed, and placed in an order similar to that of his famous *labours*, it is manifest that the story of the *Twelve Labours* is one of those fables, which the Egyptian priests tell us were derived from the twelve signs of the zodiac and the stars, *cum his in conspectum venientes*. Now, that this is the case, we shall see immediately. We shall employ (it is our author that speaks) no effort of fancy to create the hero, or the monsters he subdued, or the succession of his triumphs. The sphere will furnish us with all that we want; even etymology, that *fallacious* guide, is useless here. The globe, and an observation of the successive risings and settings of the stars, when the sun enters upon each sign, are sufficient.

Our author supposes that the commencement of the year, and the setting out of the sun and his *genius* (Hercules), were fixed at the summer solstice: he proves, with his usual erudition, that there is nothing improbable in this supposition; and he continues thus: 'Let us then place the sun in the first degrees of the Lion (*Leo*), or at the solstitial point, and sink this point about 15 degrees below the horizon eastward, that the twilight may be weak enough to render visible stars of the second magnitude; then let us examine what constellations, at their setting or rising, might fix, in the morning, the solstitial point, and the departure of the sun for his annual course. The result of this enquiry will be, that for several years the setting of the stars of the *celestial Hercules* answered perfectly well this purpose. This constellation was therefore connected with the sun as *first genius*, or as supposed to direct his course, and preside over his motions. Hence several ancient authors have confounded *Hercules* with the *sun*; though there is a great difference between the sun and the solar genius, or star which fixes his departure, and marks the most important period of his motion. This distinction is necessary to the explication of the solar fables. It is true, the honour of the *Labours of the Sun* was attributed to the *genius* that announced his course at his setting out. The ancients, however, have made a distinction; and some authors tell us, that Hercules is the *Intelligence* that conducts

conducts the sun, and seems to travel with him in the zodiac *.

In applying all this to the *Labours of Hercules*, our author shews a spirit of arrangement, and a knack of exhibiting conformities, that all the preceding *hierophants* of mythology will behold with respect, if not with envy. It would be a rude task for us to follow our literary Hercules in his explication of the *Twelve Labours* of the ancient one; we shall therefore confine ourselves to the two first. These will afford a sufficient specimen of M. DUPUIS's abilities; and the *second labour*, more especially, will discover the most ingenious efforts of (what shall we call it?) fancy or investigation, that we have met with of a long time.

First Labour.

The first animal which the sun meets with at the entrance on his course (from the solstitial point) is *Leo*, the famous Nemæan lion of antiquity. The passage of the sun, through this sign, is a kind of triumph over this monster, and he is indebted for it to Hercules, as the conducting *genius* who directs his motion. This, then, is the first conquest; and it is, accordingly, this which mythology places at the head of the labours of Hercules, who wore all his life the skin of the animal, and used it as a buckler in all his combats. Our author employs an abundance of erudition to shew the fallacy of those explications of the ancient traditions, which induced many to believe that the Nemæan lion had a real existence upon earth, and that it was by vanquishing this monster that Hercules obtained a place in the firmament. Among other things he observes, that the sign of *Leo* was known by the Egyptians, Persians, and Indians many ages before the Grecian Hercules, the pretended son of Alcmena, is supposed to have lived. This hero, according to the received chronology, must have lived, at most, but about 1300 years before the Christian *Æra*; but the fables here explained, suppose that the lion was a solstitial sign, and consequently carry us back to the year 2500 before Christ. Again, if the symbol in question had been a monument of the victory of the pretended Grecian hero, the asterisms, which bear the denomination of *leo*, or the lion, must have been denoted by another emblem, and must have borne another name, before the birth of the son of Alcmena. But we find this astronomical symbol among the most ancient Egyptian monuments: we find it in the Zodiac of the Indians; and its name is given to one of the twelve signs by the ancient Persians.

* *Ægyptii fabulantur Herculem in sole positum una cum illo circumferri.* Plutarch. de Isid. et Oris.

Second Labour.

The explication of this Second Labour, which answers to the sign of *Virgo*, and is the triumph of Hercules over the Lernæan Hydra, is still more ingenious. This fabulous Hydra had one body and a hundred necks, each terminated by the head of a serpent. When one of these heads was cut off, another sprouted in its place. It was, according to the fable, by the assistance of *fire*, that Hercules subdued this monster.—Now for the explication,—nearly in our Author's own words.

‘The sun, after having passed through the stars of the *Lion*, arrives at the sign of the *Virgin*. His entrance into this latter sign was marked by the setting (or rather occultation, we think) of the last stars of the celestial Hydra, which disappeared at the approach of the solar beams, or *fire*. Here then we have the astronomical phenomenon, which was designed to be celebrated and sung in the second triumph of Hercules, who, by the assistance of *fire*, killed the Lernæan Hydra. The heliac setting of that constellation was slow and successive. The stars, in the head of the hydra, began to disappear, when the sun had proceeded towards the middle of the constellation of *Gemini* or the *Twins*; and it was necessary that the sun should pass through *Cancer*, *Leo*, and arrive at *Virgo*, before the last stars of the tail set, or the occultation of that long constellation was entirely completed. Add to this another consideration—that when the sun came near to *Leo*, the stars, in the head of the *Hydra*, rose with a heliac appearance, and disengaged themselves from the solar rays with the sign of *cancer*; so that the head was restored while the stars of the body were successively disappearing, and those of the tail were still visible above the horizon. This singular circumstance of the apparition of the first stars, before the setting or occultation of the last, seemed to render the victory of the sun impossible; and so, in fact, was the matter considered. However, in one sense, he had really conquered, when all the stars had set heliacally, and had all successively disappeared; and this happened in the second month, in *Virgo*, the sign to which this second *Labour* corresponds. As the re-production of the head, or the heliac rising of the stars of the first hydra, which seemed to raise it from its ashes, always accompanied the heliac rising of the sign of *cancer*, under which it is placed; the fable says, that the Grecian hero was particularly molested in the combat by a crab, which pricked him in the foot, and that this crab was placed among the twelve signs of the Zodiac. The same honour was conferred upon the Hydra of Hercules, or that which is placed among our constellations.’

These two *Labours* will serve as a specimen of our Author's manner of explaining the ancient fables, and of his ingenious application of astronomical science to this object. The other

ten Labours are explained by the same method, and on the same principles. M. DUPUIS acknowledges that the application of astronomy to this purpose is not a new idea ; he observes, however, that it was never demonstrated before he took it up. It is mentioned, by the scholiast on Hesiod, and Eusebius in his *Præparatio Evang.* Book III. chap. 11. expresses himself in the following manner, *Solem Heraclea aut Herculem appellarunt, quem etiam duodecim certaminum labore defunctum esse fabulantur, cælestis orbis in duodecim signa divisionem symbolo hoc declarare cupientes.* This relation of the labours of Hercules to the signs of the Zodiac, was placed among the other hypothetical conjectures of the ancients concerning the fabulous or allegorical history of that hero; but it was reserved for our Author to prove the point by astronomical principles; with this difference, however, that the ancients attributed to the sun, what he attributes to *his genius*, or to the *intelligence* that was supposed to accompany and direct his course.

So then Hercules, the *laborious Hercules*, is reduced to a constellation, and was sung and celebrated as such above 2000 years before Herodotus, and more than 1200 before the period in which the son of Alcmena is supposed to have lived.

This Memoir of M. DUPUIS is followed by the *supplements*, which the progress of astronomy, daily enriched with new observations and curious researches, has induced M. DE LA LANDE to add to his work published in 1771, in order to render it still more complete. He observes justly, that a treatise of astronomy, which contained an accurate account of that science, as far as it had advanced in the year 1771, might, at the end of ten years more, betray into mistakes those who should confide in it with security, as comprehending the present state of astronomical science. And, as the recent improvements that are dispersed in a multitude of journals, academical memoirs, and particular works, are collected here, these supplements will be well received.

A R T. X.

Cours complet d'Agriculture Theorique, Pratique, Oeconomique, &c. i. e. A complete Course of Theoretical, Practical, and Œconomical Agriculture, and of rural and *veterinarian* Medicine; or a Universal Dictionary of Agriculture, followed by a Method of studying Agriculture by scientific Principles. By a Society of Husbandmen, and digested by the ABBÉ ROZIER. Vol. I. 4to. Paris. 1781.

THE name of the Abbé ROZIER will naturally raise the expectations of the Public pretty high with respect to the merit of this work; and, if we may judge by the volume before

fore us, these expectations will not be disappointed. There is a common defect among the writers on gardening and the different parts of agriculture, that they always speak of the district or province they inhabit, as if the method observed there was practicable and adviseable every where else. Our Author or Compiler has avoided this, as far as was possible, and has taken great pains to render this work of universal utility, by shewing how the Georgical precepts in each article may be modified, and accommodated to different soils and circumstances. Each article in this first volume is a complete treatise upon its subject. The articles *Abeille*, *Agriculture*, *Air*, and *Amendement*, are the most important, and deserve to be perused with particular attention.

ART. XI.

Verbandeling van het Bataviaasch Genootschap des Consten en Wetenschappen, &c. i. e. Memoirs of the Society of Arts and Sciences of Batavia. Vol. I. Printed at Batavia. Large Octavo. 1779.

A Society of arts and sciences in the island of Java is certainly a new phenomenon that must naturally excite an agreeable surprize. The communication of the European nations with the East Indies has not hitherto enriched the annals of history with many relations honourable to humanity. Gain, plunder, despotism, wars, artifice, and injustice, make up more than two-thirds of the history of the European settlements in India; and, if we except some improvements in astronomy, and natural history, it may be affirmed, that *navigation*, which has been the means of our connection with these distant regions, has been little better to humanity than a second box of *Pandora*, with some feeble *hopes*, perhaps, left at the bottom. However that be, we are glad to see a literary society erected at Batavia; whether or not it will contribute to enlighten the Indians, we cannot tell, but it will naturally produce good effects in various ways. It will, at least, dignify the paltry aspect of *mere commerce*, which, when undignified with morals, taste and knowledge, is a very sorry business, though in a *certain degree* it may be necessary to give us conveniently, meat, drink, and clothing.

The society under consideration was founded at Batavia under the administration of the late Governor General DE KLERK, and has great obligations to its president Mr. RADERMACHER, who has generously furnished it with a valuable library, and a great variety of mathematical instruments. The end proposed by its founders, is to encourage the arts and the branches of industry that may be of the greatest utility in that part of the globe; and all the subjects and questions, to which the society have annexed prizes, are conformable to this purpose.

pose, and are relative principally to manufactures, agriculture, all the branches of medicine, and partly to belles lettres, history, and the antiquities of India. Besides these discourses, there are *memoirs* composed by the members of the society. Those contained in the volume before us are as follows :

I. *An accurate Account of the Possessions of the Dutch East India Company, together with a Description of the Kingdom of Jaccatra, and of the City of Batavia.* By Messrs. RADERMACHER and HOGENDORP. The facts contained in this Memoir are to be found, with very few exceptions, in the *General History of Voyages*, published formerly at the Hague, and at Paris, and whose enormous and ill-digested mass was lately reduced to twenty volumes, in large 8vo. by M. DE LA HARPE, whose elegant abridgment was mentioned in a former Review. They are also to be found in the Abbé RAYNAL's *Philosophical and Political History*. But the Authors of the Memoir before us are more worthy of credit than either of these writers, as they are nearer the sources of information, not to mention other reasons known to us.

II. *Researches concerning the Nature of the Small Pox at Batavia, together with Observations on Inoculation, as it has been practised in that City.* By M. VAN DER STEEG. It appears from this Memoir, that the small-pox which attacks the Europeans in that warm climate with less malignity than in their native land, makes dreadful havock among the slaves and the natives at Batavia. This M. VAN DER STEEG attributes partly to the manner of treating the disorder usual among these latter, who, during the fever that accompanies the variolous eruption, make use of heating diet and medicines, and plunge themselves in cold water in the hottest fits, but principally to the density and callosity of the cuticle or *epidermis* of this class of persons. Inoculation appears to have met with much opposition to its progress in the Isle of Java, whose inhabitants are not more free from narrow prejudices in this respect, than many of our *enlightened* European cities and provinces, who, in enumerating the victims of this dreadful malady, do not seem possessed of arithmetic enough to know the difference between one among eight, and one among a hundred ; and who are afraid of offending God, by performing salutary acts of beneficence to man. For the rest, the Author of this Memoir seems to be a generous and intelligent operator, as well as a successful one, and, by his disinterested proceedings, has given a progressive motion to the cause of inoculation.

III. *Concerning the different Methods of calculating Time, that are employed in different Parts of Asia, together with a Comparison of their Results, for the Years 1779 and 1780.* By M. RADERMACHER. This Disquisition is accurate, and may be useful ;

useful; but it is not susceptible of abridgment. It is concluded by an observation that deserves notice. It relates to the very imperfect manner of reckoning which is employed by the *Chinese*, and the *Gentoos*, whose intercalations are irregular, and whose year is composed sometimes of 354, and at other times of 384 days, and is thus founded on no fixed astronomical principles. It is no wonder, therefore, as M. RADERMACHER justly observes, that these two nations carry up their chronology beyond the flood, since their defective manner of reckoning must naturally expose them to the most extravagant errors.

IV. *The Commencement of a Javanese History, entitled, Sad-jara Radja Djawa, with a Preface.* By M. VAN IPEREN. This is a fable that seems to belong to the sacred history of the Javanese. But we cannot make much out of it, as we do not see the end of it; and if we did, perhaps we should not be much wiser. There are passages in it that carry some distant similitude to incidents and passages in the Mosaic history, and to the circumstances of initiation into the Egyptian mysteries; but these affinities are too feeble to admit of any conclusions of consequence to the illustration of sacred philology.

V. *A Dissertation on the present State of Agriculture in the Country about Batavia.* By JOHN HOOYMAN. This Writer is really eloquent, but not laconic; he is, however, well-informed and instructive, and his Memoir seems to exhibit a very accurate, judicious, and interesting account of the subject he treats. It contains eighty-nine pages, and of these, seventy-four are employed in an ample description of the sugar plantations and mills, in which the natural historian, the manufacturer, and the merchant will find both curious and useful information. Our Author proposes continuing the subject in the second volume. In that now before us, he begins by an eulogy of agriculture, well composed, and happily expressed. He shews, that zeal for its improvement was the character of ancient states and kingdoms in the true periods of their grandeur; and that the Dutch have done more to encourage and propagate it in their colonies, than any other nation. He does not deign to compare the Dutch improvements in the island of Java, with those that are observable in the meagre colonies of the French and Danes; but he compares them with the rural improvements and œconomy that are carried on at *Bombay, Madras, Calcutta*, and other parts of the British empire in India, and asserts their superiority. He gives the Abbé Raynal a rap on the knuckles for his account of Batavia; observing, however, that a man must be on the spot, in order to give an accurate description of that city and the adjacent country. The Chinese, who traded in several parts of India, before the discoveries of the Portuguese, and the settlement of the Dutch in that country, were numerous in the 18th of

of Java, before the arrival of the latter there. They were also active and industrious; and our Author gives an account of the progress that was made in agriculture in that settlement from their time to the present.

VI. *A Description of the Island of Timor, as far as it is hitherto known.* By M. W. VAN HOEENDORP. The Academician divides this island into four districts, those of the Hollanders,—the black or inland Portuguese,—the white or European Portuguese,—and the original natives, who have no dependance but on their own kings. After an historical account of these different nations, he treats of the nature of the climate, the rivers, the gold and copper mines (which are not worked, from a superstitious notion, that their treasures are the property of certain subterraneous inhabitants); the trees, plants, and pearls, that form objects of commerce in that island; the complexion, character, clothing, and nourishment (which is very poor) of the ignorant and lazy inhabitants; the fruits that grow in the country; the tobacco and indigo which it produces in large quantities; and animals and insects, among which serpents, scorpions, and poisonous flies are very numerous.

VII. *A Description of a white Negro in the Island of Bali.* By M. VAN IPEREN. This is a curious piece for the lovers of natural history; it overturns the hypothesis of certain authors, who think that the white-negro forms a distinct and permanent species, for the man animal in question was born of black parents. He is married and loves his wife. His breast resembles that of a woman: the lower part of his body is covered with hair, his feet excepted; and his head is almost hid under a load of hair, whose colour is a mixture of white and red of a yellowish hue.

All things considered, this first Volume is a proof of the merit, and an omen of the future success of the Batavian society, which consists of 192 members; of this number 103, besides the 16 directors, reside in Batavia. Their undertaking is intitled to the applause of all who have a zeal for the progress and improvement of knowledge, in the dark corners of our globe; and we hope the return of peaceful times will contribute to the success of their generous efforts.

A R T. XII.

Journal d'un Voyage fait en 1775 et 1776, dans les Pais Meridionaux de l'Europe. i. e. The Journal of Travels through the Southern Countries of Europe. By the late M. JOHN GEORGE SULZER. 8vo. Hague. 1781.

WHATEVER bears the name of this excellent philosopher, this good man, has a claim to the attention of

of those who are acquainted with his eminent merit. Even this *Journal of a Voyage*, undertaken for the recovery of his health, during which he made cursory remarks on the most interesting objects that came in his way, shews both the writer and the man in a very advantageous point of view. There is an agreeable variety in these Remarks; they are relative to the state of arts, sciences, agriculture and commerce, geography and politics, in the countries through which he passed. In his route from Berlin to Leipfic, and from thence by Francfort, and the southern parts of Germany, to Basil, he makes several observations which we read with pleasure in the *Journal* itself, but which would lose a part of their merit, if separated from their place, their connexions, and the incidents that occasioned them. We shall not therefore follow him step by step, but select here and there such facts and observations as we think may prove either agreeable or instructive to some of our Readers.

The peasant (says M. S.) seems more industrious and intelligent, the more we advance towards the southern parts of Germany. The villages of Swabia appear to be towns, when compared with those of Saxony and Brandenburg; agriculture in Swabia is upon a much better footing, and the people of that district are more industrious, active, frank, polite, and better clothed than in the northern parts of Germany. Our Author's description of the beautiful and romantic views in the environs of Basil is quite *picturesque*. Such also is his account of the Canton of Bern, of Morat, Lausanne, the country of Vaud, Vevay, and the delightful rural scenes which transport the traveller between Lausanne and Geneva; as also of the little town of Aubonne, from which a view opens of the whole Lake of Geneva, of the Duchy of Chablais, of an innumerable multitude of villages, castles, and country seats. It was here that *Tavernier* fixed his residence, considering Aubonne as the most beautiful spot he had seen in all his travels.

At Nyon our Traveller visited M. *l'Espinasse* [who was formerly honoured with the instruction of our present Sovereign, and his royal brothers, in experimental philosophy], and found his collection of instruments (many of them his own invention), and his electrical apparatus superior to any that he had ever seen. Among other excellent instruments in this collection, he observed a micrometer, constructed after the divisor in the cabinet of the Duke de Chaulnes. A square line of an inch (Paris measure) was divided with this instrument, by the point of a diamond, into 400 small squares. M. SULZER examined these divisions with a microscope, and admired their accuracy.

Our Author's account of Geneva is very interesting. 'It is well known, says he, that Geneva is, considering its size, one of the richest cities in Europe. As the traveller approaches it, he perceives marks of its opulence; and its environs announce a people living in the midst of plenty. I had seen, adds M. Sulzer, no where so many country-seats as in the territory of this little republic: the borders of the lake are covered with them, and they exhibit charming points of view. All these rural buildings have an agreeable aspect; they are neat and elegant in their simplicity. Each house has a handsome garden: many are situated in the midst of vineyards, meadows, and arable land. Almost all are placed with such magnificent views of nature before or around them, as would render the artificial beauties that are often introduced into country seats, insipid. The high roads swarm with cōmers and goers, on horseback, on foot, in carriages, and are as much frequented here every day, as they are in other countries on holidays. (M. SULZER had lived many years at Berlin.) The lake grows less broad as it approaches the city; and this circumstance contributes greatly to the beauty of the prospect, which is exhibited by the opposite side of that noble sheet of water. The city, which is placed at the mouth of the Rhone, occupies the centre of this magnificent landscape, and rises with an air of dignity, in the midst of its smiling territory, supported, as it were, by a high mountain, which forms the back ground of the delightful piece. The whole excites a pleasing and sublime emotion. The entrance of the city does not by any means counteract this impression. Art, in its sphere, has done its business here with elegance, and even with a degree of splendor. The city is well built, and there is a good, and often a grand taste of architecture in the houses. There is also a certain air of liberty, ease, and gaiety in the external appearance of the inhabitants, that forms immediately a prepossession in their favour. I have scarcely seen any where, more energy of features, more liveliness in the eyes, and more expression and spirit in the countenance. There are also very few places, perhaps none, where a taste for literary improvement, and the desire of instruction, is so generally diffused among the common body of the citizens, and where it is so usual to see the tradesman passing his evening leisure in the perusal of some work of merit; several branches of historical, literary, and even of philosophical knowledge, are familiar to this class at Geneva, in a degree, that would do honour to persons of the first rank in other countries.'

To this well deserved eulogy we may add, that, considering the extent of this little republic (the number of whose inhabitants does not exceed 24000), it contains more eminent men

in certain branches of philosophy, than any other state in Europe. Natural philosophy and natural history have here a brilliant list of successful votaries, and the names of *Bonnet, De Luc, De Saussure*, the two *Trembleys, Le Sage, Mallet, Bergraud, Pictet*, with several others of great merit, do high honour to the city of Geneva. They indeed confine themselves pretty much to the branches of science already mentioned. Ancient literature has never been cultivated at Geneva with any remarkable ardor or success, and is now less in vogue than ever. The case is much the same with speculative philosophy, which has only its celebrated *Bonnet* (*nec pluribus impar*), and with the science of natural law and jurisprudence, in which *Barlamaqui* has left no very eminent successor, though the present intestine divisions of that intoxicated *bee-hive* have produced a multitude of political publications of the first merit. Wit, sagacity, and talent flourish in the *bive*, but *wisdom* is wanting. The foolish bees, who had long been constructing their delicious honey-combs in one of the fairest spots of nature's domain, are now stinging each other to death, and the hive is threatened with ruin. Some say that this is partly the effect of the enchantments of an old wizard, who resided long in their neighbourhood, while others attribute the fatal frenzy to their having drank too plentifully of the ambrosial juice of the flowers that adorned their habitation. *Res adversas adhuc TANTUM tulisti*, says a wise man in Tacitus, *Res prospera acrius stimulis animam explorant*.

M. SULZER passed some days with M. *Bonnet*, at his country seat, and counted these days among the happiest of his life. No marvel!—they were kindred spirits. He mentions M. *De Luc*, with singular expressions of esteem; and no marvel again, for the same reason. These are philosophers, who do not pass their laborious lives in measuring and conning over some scraps and skirts of the drapery of NATURE, without any attention to her Author or her destination; and therefore in the eye of wisdom, which looks for objects of hope and felicity to *unfinish'd* man, they will always appear to be the *only true* philosophers:—the rest is only blowing bubbles with gaudy colours, which break in froth, and are gone for ever!

The Reader will with pleasure follow M. SULZER in his passage through Lyons to the South of France, except when he describes the filth and misery that degrade the poor inhabitants in many parts of that beautiful region, arising from the plagues of despotism and oppression. Our Author's accounts cannot be *always* either new or highly interesting, because these countries have been seen before him by other travellers, and have been well described; nor can an exact journal *always* exhibit interesting objects or incidents. His description of the *Hier*,
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is curious and instructive. His account of *Nice* is pleasing and interesting in a high degree, and the observations he had occasion to make on the strata of the mountains in his passage from *Nice* to *Monaco*, will not appear uninteresting to the lovers of natural history. We have seen no description of *Nice* that pleased us more than that of M. SULZER. Nothing here has escaped his notice. His relation is ample and circumstantial. His account of the manners, occupations, and character of the people of all ranks, nobility, clergy, citizens, and peasants; of their dress, their tables, their amusements and festivals; of the state of agriculture and commerce; of the productions and natural history of the country, its political constitution, antiquities, air and climate, is curious, instructive, and, in many particulars, new. From *Nice* he returned to Germany by *Turin*, where he had the honour to be presented to the king, whose affability he celebrates, and whose countenance, says he, expresses sagacity, a mildness and tranquillity of mind, which are too rare in that high station. From *Turin*, which he describes at some length, he proceeded by *Novarro*, through a delightful country, to *Milan*; from thence he passed the Alps, and relates the circumstances of this passage with the tone and spirit of a true connoisseur in the grand and majestic beauties of nature.

A R T. XIII.

*Lettere Odeporiche * di Angelo Gualandris. In Venezia appresso Giambattista Pasquali. 8vo. 1780.*

THESE Letters were written in the course of a journey, which the Author, under the patronage of the *Riformatori* of the University of Padua, undertook, in the years 1775—76, and 77. His great object was natural history at large, but chiefly mineralogy, with all those arts and sciences which have any reference to it. He has certainly proved himself to be well qualified as an observer of nature, as well as intimately acquainted with practical chemistry, and the great metallurgical operations. With these views he travelled in Lombardy, Switzerland, the Palatinate, Germany, France, and Great Britain. We shall select some of his observations as specimens of his manner, and of his *Memorie Minero-Metallurgiche*, which will be soon published; and which, it is expected, will contain acceptable accounts of the mines, manufactories, and founderies which he had an opportunity of seeing and examining in this journey.

The first letter, dated *Agord*, July 1, 1775, gives an account of the *Valle Imperina*, near *Belluno*, in the Venetian

* Letters written on the road, &c.

terra firma. It lies between two steep calcareous mountains, called *P'erta*, on the one side, and a less elevated mountain called *Riva*, on the other. Its constituent parts are schistous, or quartzeous slate, which plainly appears to be the basis of the limestone, and is here, as in many other parts of the world, the matrix of copper pyrites. This copper ore is found in different old mines, which are still working, not in veins, but in large irregular heaps; and though reported to have formerly yielded some silver in the upper part of the valley, yet it does not at present exhibit the least appearance of this nobler metal.

The loose detached lime, grit, and whetstones, which the Author observed all along the brook that runs in the middle of this valley, and covering the just mentioned slate mountain, led him to suspect that formerly it was covered entirely with calcareous strata; and that earthquakes, but chiefly the brooks which come from the higher mountains, have interrupted and washed them away.

In the following Letter we have a circumstantial account of the new lake of *Alega*, nine or ten miles above *Agord*. It was produced within these last ten years by the ruins of a high mountain, which burying some country houses in the adjacent narrow valley, and choking up the river *Cordevole*, changed part of the valley into a large and deep lake. The mountain seems not to have been undermined by the water, for it was only its upper part, projecting and bending over the valley, which gave way and split down, perhaps because the strata, on which it rested, and which appear now bare on the top of the mountain, were too much inclined towards the valley. The erosion of some intermediate stratum, by a spring, which ran from that elevation of the mountain, may have co-operated to bring on this horrid downfall. Whatever was its cause, it stopped the course of the river; which, being kept back, formed a lake, and overflowed and drowned the fields, the forests, and every thing under the level of the accumulated ruins, which, at last, it reached, and partly washed away. The lake which remains is about two miles long, and its greatest depth about 275 feet. The Author passed over it in a barge, and beheld the tops of the drowned forest almost immediately under the surface of the water; he adds, "so enormous a basin of stagnating water seems to threaten other consequences, which must prove as destructive to the upper parts of the river. Running down into the lake upon a greatly inclined plane, it carries large quantities of loose stones, pebbles, and gravel along with it, which, by its diminished velocity, it must deposit above the lake. The effect, already observed, has been that the bed of the river is become remarkably higher than it was before; and that a village called *Cavile* will, to all appearance, be very soon buried in the

the ever encreasing bed of the river. The ruins, which form the dike or *weir* of the lake, are a kind of compact limestone, interspersed with sparry glittering particles. These particles are not observable in the limestone, pebbles, and gravel, which the river deposits beyond the lake; and which, as far up as *Cavirile*, appear to be mixed with the same varieties of whetstone, and vitrescent and volcanic stones, which I noticed on the road to this place. This proves that the mountains which surround the lake, are not all of them calcareous; those on the eastern side seem to be gritty, and those to the west of a schistous argillaceous nature. However that be, this lake, produced by the downfall of part of a mountain, and the concomitant circumstances, offer a plain explication of the origin of many other lakes; of the accumulation of pebbles, gravel, and ruins, on beds and plains of a quite different nature; of the enormous rising of the river beds; of the confusion of pebbles and ruins, which are deposited without any order of specific gravity; of some prodigious heaps of wood, and other vegetable substances, which appear buried under ground; and of many other curious phenomena. Some mountains are certainly washed quite away in that manner; and we must never lose sight of similar ruins and effects, whenever we venture upon an idea of the former state of the mountains, and of the plains which we inhabit. How different may they not have been from what they are now! Rivers and brooks, that formerly ran over their tops have, by length of time, divided them, and cut and washed their way down to the level of the next valley, which however must have been the work of many ages."

Let us observe here, that applying this rational hypothesis to the pebble beds about London, and in the southern parts of the kingdom, our imagination is lost in the long immensity of ages, which must have formed them from the ruins of mountains now levelled to the ground; not to mention that as long an immensity of ages must be supposed to have accumulated or deposited these mountains at the bottom of the sea: for their sole remains, the flints and pebbles, contain a variety of marine bodies.

Though the Thames, and the country around us, be proved to have undergone some alterations since the times of Cesar, yet they are insignificant when compared to those which we must suppose to have happened before.

Lett. 3. In his tour to *Brescia*, to *Iseo*, and *Lovere*, in the territory of *Bergamo*, his attention was chiefly taken up with the singular nature of the strata which appear in the abrupt mountains along the great lake of *Iseo*, on the northernmost end of which *Lovere* is situated. It is surrounded with high mountains, that, as far as the Author could observe, are calcareous. Their

stratification is different; the beds being very thin in some, and very thick in others. Some dip to the west, some to the south. Near a place called *Riva*, they are bent and folded in a most singular manner; forming, as it were, as many sharp pyramids. At no great distance they are perpendicular. So they are near *Castro*. On the opposite shore they exhibit the same phenomena.

Lett. 4. At *Bergama* the Author examined some collections of fossils of that country. It is famous for iron mines and iron-works; and produces a great variety of marble, pudding-stones, and alabaster.

From *Bergama* he went two journies along the rivers *Brenbis* and *Serie*, which running in narrow vallies, offered to him a new field of observations. Neither the mountains nor pebbles exhibited any marks of old volcanos.

Near *Botta* he saw again such pyramidal limestone strata as he had observed on the lake of *Iseo*.

At *S. Pellegrino* he saw the regular stratification of the adjacent mountains in the river-bed, and justly concluded that formerly they must have been connected; in further confirmation of which, he found, on the declivity of one of the mountains, many stratified pebbles, which corresponding with those in the present bed of the river, furnish a very strong proof of the alterations spoken of in one of his other letters.

Towards *Piazza* the lower strata of a mountain were observed to be much inclined, and in that respect very different from the higher incumbent ones, which are in an horizontal position.

In the iron-works at *Piazza* and *Lecna* they have a sparry iron ore, which, slightly roasted or calcined, and mixed with some limestone, was reported to produce about 60 per 100.

On the road to *Fandra* he observed, first, slate mountains, and then enormous ones of red granite rock, beyond which the slate, which contains the iron mines, appeared again. "The just mentioned granite rock forms very high mountains. It breaks into irregular masses, which seem to affect a cubic form, though sometimes they appear to be divided into irregular scales. Its texture is a paste of vitrescent particles, and of little pebbles of the same nature; all wrapt up and glued together by a reddish paste, in which scarce any fragment of shirl, mica, or other black substances, is to be distinguished. Nor do these rocks convey any idea of stratification. They have there a provincial name, and are called *Seris*; and some naturalists have mistaken them for the red *granitello*, which widely differs from them in colour as well as other properties.

On another excursion to *Bonaiu*, in the valley of *Spole*, the Author observed, on the top of a calcareous mountain, at a place

place called *i Zoppi della Cagna*, stratified sparry rock dipping to the south, and soon after appearing in a perpendicular situation. The ground sounds hollow, and corroborates his notion, that some downfall and ruin of higher mountains must have taken place. Further, on the top of mount *Triniga*, which is granite rock, is plainly appeared that part of an opposite calcareous mountain had tumbled down on this, and buried part of it.

At *Bondeno*, they obtain sky blue iron slags from a particular iron ore of *Mont Pomel*. He concludes this letter, with summing up the result of his orological observations in these vallies, viz. that rivers, "running between two mountains have often divided them, and cut and made their own beds; that water was to all appearances the greatest destroyer of mountains; that the masses and elevations are constantly diminished by the rivers; that mountains, being thus lessened, and the vallies raised, it is no easy matter to form an idea of the prior state of the plains; and that the direction of mountains is very often crossed by that of others; that orological maps would greatly facilitate this kind of enquiry,"—for which a man's life is rather too short.

On his journey to *Zurich* in *Switzerland* [Letter 5.], he observed, that the flat country between *Bergamo* and *Milano* is an immense level of pebbles, which from *Canonica* to the *Adda* is, in many places, scarce covered with any soil. Towards *Milano*, and thence to *Como*, the ground, though better clad with soil, is of the same nature. Near *Como*, a stratified mountain seems to have undergone either a violent shock of an earthquake, or the alterations arising from a downfall; because its strata appear in some places overturned, hanging perpendicular, or otherwise inclined. He had no opportunity to enquire into the origin of the famous *Lago di Como*; but hopes that the celebrated *Spalanzani*, who examined the adjacent mountains, may perhaps have found amongst them some relative phenomena.

On the lake of *Lugano* he observed some singular stratifications, viz. some of "a circular form, leaning, as it were, with their convexity against the side of a mountain."

Beyond *Lugano* the mountain is hard, schistous, or slate rock, which higher up seems to be, or to degenerate into, granite, and continues as far as *Bellinzona* more or less mixed with yellow, white, or black mica. Where the yellow mica disappears in the mixture of the granite, it begins to break into cubic, rather than into flaty or scaly forms.

Near *Statveder* the granite seems to be stratified, and in perpendicular beds. There can be no doubt about its stratification, and scaly or flaty nature; as even the cottages of the inhabitants are sometimes covered with large and natural rude plates of granite.

At *Airolo* he examined the collection of a rock chrysal merchant, in which he observed not only a great variety of curious crystals, but likewise of green and black shirls in different forms and matrices. Some had a matrix of slate, which at the same time contained mica and garnets. There was a great variety of garnet dodecaedrons, of amianth, of asbest and of talc, all found in the neighbouring highest Alps, towards *S. Gotthard*.

Near *Airolo* the road is almost entirely paved with white quartz, filled with shirl, or with garnet slate.

On the ascent to *S. Gotthard*, beyond *Airolo*, the mountain is flaty; but the top, or the plain of *S. Gotthard*, is granite of a milk white colour, with black or greenish spots of mica. This continues of the same nature a long way, on the descent on the other side; which downwards exhibits the same succession of granite, slate, and limestone.

Although we have been at the trouble to climb up with the Author to this remarkable and high part of the Alps, from which many rivers run to opposite parts of the compass, we must deprive ourselves of the pleasure of attending him through those many picturesque and romantic scenes (which he, and many other travellers, have seen and described) between *S. Gotthard*, downwards to *Altorf*, *Zug*, and *Zurich*.

Of the last mentioned place the Author gives us a description which does credit to his heart and understanding; and which is very honourable to the many worthy and learned inhabitants with whom he was acquainted there. The botanical garden; that for œconomical experiments, the museum of the society of natural philosophy; those of Mess. *Gesner*, *Schulzer*, & *Hettlingen*, *Hirzel*, &c. the peat pits in the neighbourhood, and the ovens for drying corn, were the chief objects of his attention. We see with concern that Mr. *Gesner* has dropped his idea of a great botanical work, in which he intended to describe all the plants according to the Linnean system, and to have engraved the constituent parts and characters of every species. He saw the original drawings of this botanical work, with a great collection of drawings for other parts of natural history, in Mr. *Gesner's* library. Among other observations on this little republic, and its patriotic and polite inhabitants, he remarks, p. 76, That "this small republican state, which produces no overgrown and purse proud Mœcenas's, and is not led away by ambition; which is under the necessity of looking on commerce and trade as the chief support of its inhabitants; and in which every subject, after having answered the calls and duties of his place, may indulge his own mind, and spend his time as he pleases — That this little state abundantly proves, that principles, wisdom, and disposition determine the merit of individuals, and of whole nations and governments."

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At *Bern*, where he stopped but a few days; he was not less pleased and entertained by the learned patriots, to whom he had access. *Haller*, though almost reduced to the last extremity by that complaint, which soon after brought him to the grave, received him in his study, surrounded with books, and in as warm pursuit of knowledge and improvement, as if he had been but a young candidate for fame. He observed to him, that in Switzerland, "those farmers are the poorest, who, possessed of the richest ground, plant it with vines; that those are richest who have the poorest ground and cultivate it for pasture, or grazing; and that there was another class between rich and poor, who hold a middle kind of land, and cultivate it for corn."

At *Basel* on the *Rhine* he saw that famous Letter Foundry, whose intelligent director has inserted in the *Yverdun* edition of the French Encyclopedia, a valuable dissertation on various improvements of the art of casting types. He mentions the China manufactory at *Straßburg*, but was not at all pleased with the Artists making a mystery of their furnaces.

On leaving *Switzerland*, one of the most mountainous parts of the world, he sums up the general result of the orological observations he made there; which, backed and supported by *Scheuchzer's* map of *Switzerland*, led him to conclude, that the *Helvetic* mountains have no regular direction, and that the rivers, following their direction, these mountains must be looked upon as having determined their course from the beginning; which perfectly agrees with our own observations, and is not very favourable to certain closet-philosophers, who have not so much as dreamed of that irregularity, because they examined the mountains only as they saw them on maps.

We cannot follow our traveller to *Manheim*, to the quicksilver mines, and the *Agate* manufactories in the *Palatinate*, lest we should be drawn into too many orological details; yet to oblige the few qualified mineralogists, we observe, that his hypothetical explication of the origin of the *Variolites*, so common in those parts, and of the stratification between *Kirn* and *Oberstein*, though, perhaps, a little too minute, is accurate and satisfactory.

We hasten with him to *Paris* and *Versailles*; of the pleasures, fashions, and entertainments of which polite places, the common travellers, and chiefly the French themselves, tell us, and have told us so much, that we are the more obliged to Dr. *Gualandris* for passing them over in silence, and for having entertained us rather with good accounts of more interesting, i. e. scientific subjects. It would be impossible for us, and inconsistent with the confined limits of a Review, to enter here with him into details of the numerous magnificent collections of natural history which he saw and admired in both places, as noble

ble instances of that literary luxury now in fashion among the great and the opulent; nor can we spare room enough for many of his accounts of the present pursuits of the most celebrated French chemists and naturalists.

It is very singular, that there should be so striking a similarity between the nature, matrix, and accidents of the numerous Swedish iron ores, and those which are found in *Corfu*. Mr. *Rand Delisle* first observed this in an excursion to *Corfu*; and this Author found it verified in the noble cabinets of Prince *Condé* at *Chantilly* (which is remarkably rich in Swedish fossils), and in some others at *Paris* and *Versailles*, which abound in the productions of *Corfu*.

The Author's apology for the filthy river water they drink and generally use at *Paris*, seems to be satisfactory, and applicable to what the English drink near *London-Bridge*: tho' we own, that when formerly we heard the Parisians praise their nasty water, we could not help ascribing it to that narrow-minded partiality for their own country, which is not the most amiable trait in their character, and which exposes them so often to contempt and ridicule; nor are we yet convinced that filth, however innocent, and however decomposed, can make any water the more palatable and wholesome.

The Author's account of the *Plaster quarries* in *Montmartre*, is such as might be expected from so good a naturalist. In the clay-pits close by, near *Bentilly*, he observed "that the clay does not exhibit there any internal mark of stratification, or of successive accumulation, but that in the galleries, which are driven into it, it breaks down from the roof in large concave scales, so exactly inserted one into another, that their insertion is scarce distinguishable. The common depth of these concave scales is about one foot; and, what is still more remarkable, their surface is externally striped and striated: both which configurations the Author ascribes to the particular nature of this kind of clay; in the same manner as many other substances of the mineral kingdom, earths, clays, salts, ores, and stones, have each a natural tendency to break rather in one determined form than into another."

We acquiesce with the Author in his warm affectionate respect for the amiable character and the uncommon ingenuity of Mr. *Sage*, the celebrated chemist; and we are sorry to be convinced, with him, that his brother chemists in France have been rather too cautious in respect to some of his very curious and interesting discoveries and observations. These are here partly reviewed p. 153, 169, and chiefly from p. 173—202; 216—219. where the Author very warmly espouses the cause of Mr. *Sage*, in respect to his system of mineralising substances, and to his method of parting the gold from auriferous pyrites, rather by the nitrous

nitrous acid than by vitrification. He seems to have been very careful in representing the undecided controversy between Mr. *Sage*, and some other philosophers about *fixed Air*, which we could wish to state here in the fairest and fullest manner; that we may not be accused of any national partiality for some of our best modern experimental philosophers, who were the first and most successful discoverers in this new branch of natural philosophy; but we must confine ourselves to a few remarks.

The questions chiefly to be examined are, 1. whether with some of the ancients, we must consider this elastic fluid as air, and as an indestructible element; which is essentially the same in all the bodies from which we expel it, and in the composition of which it enters as a substantial part for their cohesion? Or 2d, whether this elastic fluid be of a different nature in different bodies, though always to be considered as one of their essential parts? Or 3d, Whether it be only a mixture of common air, and of some particles of those bodies from which it is expelled? We own, that after so many experiments on this delicate subject, we are still far from being fully enabled to decide upon it. There are yet difficulties and perplexing equivocations and contradictions on every side. If elasticity be the characteristic quality of air, how can we form an idea of its fixity? The Author therefore adopts Mr. *Sage's* opinion, "that this elastic fluid does not pre-exist in a state of fixity, but is produced or generated in the fermentations, effervescences, and decompositions, whatever be the means employed; and he frankly declares, that there is but one kind of air, which is apt to be alternately compounded and decomposed; and which, being a fluid, is accordingly apt to dissolve an infinite number of substances, and when dissolved, to carry them along in the same manner as water, oils, and other fluids, which we make use of for solutions." What can possibly be said in favour of this opinion, and of Mr. *Sage's* hypothesis of phosphoric and marine acid, Dr. *Gualandris* has said, warmly, modestly, plainly, in short, in such a manner as does credit to his manners, understanding, and chemical knowledge; and which must recommend him to the candid perusal of every real friend of science.

The Author's accounts of the chalk-pits near *Calais*, and on the opposite Kentish shore, and of the flints horizontally disposed in their stratifications; and what he says of the cabinets and collections of natural history, and of the learned here at London, is less interesting to English than Italian Readers; but his observations on the mines about *Matlock*, near *Ashover*, and on *Essex* mine, are curious, instructive, and will serve as confirmations of Mr. *Whitehurst's* sections of the Derbyshire mountains. These, though not then published, he mentions, and he owns, in many places, that some rocks in the Derbyshire mountains

mountains are volcanic productions; which we hope will tend to reconcile our anti-volcanic mineralogists with Mr. *Whitehurst's* notions concerning the *Toadstone*.

The Author's hypothesis respecting the lead fissures in Derbyshire, which are horizontally interrupted by the toadstone, is certainly inadmissible. He imagines that there was a successive deposition of alternating lime and toadstone strata; and that the calcareous ones only broke into fissures, which were successively filled up with ore, and its concomitant-parasitical cristallizations of spar and fluor. But how came it to pass that the calcareous only broke into fissures, and that the toadstone strata remained unaffected? How can he account for the constant, regular, and perpendicular run of the veins in successive limestone strata, though horizontally cut off and interrupted by toadstone beds?

We are not better satisfied with his conjectures on the origin of fluor, which in Derbyshire is always found deposited in the fissures, mixed and embodied with sparry cristallizations. We own that both are parasitical, and seem to have been deposited, where they are, at the same time, and by the same operation, the same fluid, or solution; we are convinced that the sparry cristallizations, being of a calcareous nature, are sufficiently accounted for by the limestone beds in which they are found; but it is impossible for us to conclude with him, "that the same limestone solution should have deposited the fluor, which is of a quite different vitrescent nature." I found, says the Doctor, no vitrescent fusible rocks whose solution, mixed with that of the limestone, could have accounted for these vitrescent fluor crystals. This was certainly his own fault, or rather a consequence of the hurry in which he made his observations in Derbyshire, or in which he wrote them down. The grit strata, which are uppermost in Derbyshire, and the shale, clay, and toadstone beds, which interchange alternately with those of limestone, and which he has mentioned himself, p. 288, are certainly not calcareous but vitrescent.

A R T. XIV.

Osservazioni del Sig. Dottore Angelo Gualandris sopra il Monte Rosso uno degli Euganei del Padovano — dirette al Sig. Giovanni Arduini. Padova. 4to.

THE Author published this pamphlet before the appearance of his mineralogical travels, and we take notice of it, because this well-qualified observer's account of *Monte Rosso* is drawn up with the nicest attention to some circumstances, which seem not to have been properly attended to in Mr. *John Strange's* dissertation on the same subject, *Phil. Transact.* 1775.

Monte

Monte Rosso consists partly of stratified natural stone pillars, which appear on different elevations, and rest on, and are interrupted by, large rocks of the same substance that have no determined form. They are most of them pentagonal; but many have six, and some have four sides. They are of different lengths, and are articulated, as it were, in the same manner as the basalt-pillars in the Irish Giant's Causeway; nor are they more regular in their articulations, as these Irish basaltes seem to be, which according to our Author, and, as he says, contrary to many specimens, have been misrepresented in the prints and descriptions, as being all of them broken into regular convex and concave joints exactly fitting each other. Many of those in *Monte Rosso* are flat in their articulations; some are slanting; some are rudely convex and concave; some are pyramidal; but whatever be the form of their articulations, the upper part constantly fits the under part of the pillar to which it belongs, or on which it rests. These strata of pillars rest, or are incumbent on, large rocks of the same substance, which have no form, but what the accidental breaking, or the erosion of the weather seems to have given to them. At the foot of the mountain is a large quarry, where the same rock is dug from compact vertical veins, or coherent strata, which seem to have been brought into a vertical position. In short, the same kind of rock appears in *Monte Rosso* under very different forms, in the same manner as the Basaltes has been observed to appear in many places; both kinds of rock have a columnar form only in certain situations.

That of *Monte Rosso* is a kind of granitello, which is partly attracted by the loadstone. It consists of a pale or ashcoloured hard paste, mixed with some whitish regular crystallizations, some hexagonal mica, and some small prisms of black shirl. Sometimes it is tinged with a fine greenish colour. Beside these crystallizations it contains some stones, which Dr. *Gualandris* looks upon to be adventitious, and to have pre-existed before they were wrapt up in it. They are of two different kinds. Some have no regular form, and seem to be fragments of a rusty lava; some very common ones are small yellow and greenish crystallizations, of the form of a parallelopiped. The marine salt and calcareous spars are the only substances which are known to appear under that form; yet these crystallizations seem to be of a different nature. They are not acted upon by acids, they resist the blow pipe, and differ from the marine salt and calcareous sparry crystals, in being longitudinally ribbed or striped; and as they are found in the same paste with black shirl, the Author is of opinion, that they are of the shirl kind; for the support of which supposition, he might have mentioned the electrical shirl from Saxony, which is ribbed and striped in the same manner, though its form resembles rather a flattened cylinder.

without

Without entering into a more minute detail of the nature of these singular rocks, the Author suspects, and very justly in our opinion, that the columnar, as well as the other forms of this granitello, are to be looked upon as natural breaks or fissures, determined partly by the nature of its constituent parts, and partly by its respective situation, or other particular circumstances. By these he understands a more or less sudden cooling of the whole mass; which he, like other Italian naturalists and observers, supposes to have been in a state of fusion. He had observed in the iron foundries at Bergamo, that masses of cast iron, when heated and thrown into cold water, will crack and break; and that the same iron mass exhibits a very various internal texture: the inner parts appearing as it were, fibrous, striated, and crystallized; whereas the more external parts are simply granulated, and in less determined forms.

We remember to have read a nearly similar hypothesis on the origin of the columnar Basaltes*, which, since its publication in England, has been adopted in France by M. *Faugeroux*, in his late publication on the ancient volcanos in Auvergne; and we cannot deny it our assent, because it is established upon facts and analogy. If the whole mass of granitello in Monte Rosso had been in fusion, and cooled at once, its inner parts alone must appear to be a group of columns; which not being the case, the Author very judiciously doubts, whether Mr. *Strang's* hypothesis is admissible, supposing that the whole mass had undergone a local ignition and alteration in the same place where we see it at present; and he is of opinion, that it was accumulated by successive volcanic eruptions? which however the Author should have more carefully proved than by bare assertion; for he could not be ignorant, that homogeneous masses of clay or stone, brought to a state of liquidity by water or fire, and hardening again by drying or cooling, will equally affect a variety and regularity of forms.

We are as little satisfied with his assertion concerning the parallelopiped crystals in the mass of the granitello, which he is positive in declaring to be adventitious pre-existing bodies in the same form we see them, before they were wrapt up in the molten granitello or lava mass. Messrs. *Ferber*, *Raspe*, and Sir *William Hamilton*, had looked upon different species of shirl crystallizations, which are found in the Vesuvian and other lavas, not as having pre-existed, but as having been produced in their cooling and congealing masses. We must refer to their publications*, where they have specified those particular shirl kinds, and the reasons and grounds of their hypothesis. As far we re-

* See *Raspe's Account of some German Volcanos*. London. 1776. and our Review, vol. liv, p. 475.

member, they never asserted that the granitello of *Monte Rosso* and the Vesuvian lavas are of the same kind; or, in particular, that the striated parallelopiped crystals of Monte Rosso ought to be ranked amongst their volcanic shirls. Yet Dr. *Gualandris* charges them with that assertion, and boldly denies his assent to their hypothesis on the formation of other shirl kinds, though it is well supported by some facts they have given, and by the analogy of certain crystallizations, which are undeniably produced in the melting pots of the glasshouses. They were first observed by Mr. *Keir*, who described them in a dissertation, which, about two years ago, was presented to the Royal Society. Dr. *Gualandris* had an opportunity of seeing many samples of these glass crystallizations in Mr. *Greville's* noble collection in London. He himself agrees, that "to all appearances they are certainly produced in the mass of glass when in a state of fusion; yet he will not allow the above naturalists to draw from them any analogical conclusions in favour of their volcanic crystallizations: because, says he, the glass, which served as a menstruum in the crystallization of these figured bodies was homogeneous, and in a perfect state of fusion; whereas the lavas are rather heterogeneous mixtures, scarce affected by the fire, and at most a thick paste, not at all reduced to any tolerable degree of liquidity, which the crystallization absolutely requires, and which to suppose, he declares to be against reason and common sense." We have nothing to reply to all this, except that glass is no more a homogeneous mixture and body than lavas are; that the very crystallizations produced in it prove it to conviction; that the mixture of lavas evidently is and must be very various; that the possible degree of their liquidity, which has not yet been ascertained, is and must be in proportion to the degree of heat, which they may undergo; and that we cannot take upon us to agree with Dr. *Gualandris* in his round assertions, which he himself acknowledges to be unsupported by chemical experiments.

We are better and fully satisfied with his very sensible remarks on the difference of granite and granitello; and we congratulate the university of Padua on having produced so valuable and learned an observer of nature.

* See Ferber's *Mineralogical Travels to Italy*, Raspe's *Account of some German Volcanos*, and Sir William Hamilton's *Campi Phlegrei*.

A R T. XV.

Dissertatio Physiologico-Medica Inauguralis, De Menstruis ex Materia quadam peculiari, Ovarii Secreta, oriundis. A Physiologico-Medical Inaugural Dissertation, on the Origin of the Menstr, from a certain peculiar matter, secreted by the Ovaries. By PHOEBUS HETZERUS Themmen, of Groningen. 8vo. Leyden. 1781.

THE ingenious Author of this thesis, after proposing and attempting to overthrow the common theories of the menstrual flux, offers his own, which is, that a certain matter secreted by the ovaries, and periodically descending into the uterus, is the cause, as well of the venereal appetite, as of the menses. The sanguineous discharge therefore, according to him, is only a kind of concomitant circumstance, and not essentially necessary to the fulfilment of this great law of the female constitution. This is not the place for entering into particular arguments for or against our Author's hypothesis; which, probably will share the fate of many an ingenious conjecture, not thoroughly compatible with the phenomena of nature.

C O R R E S P O N D E N C E.

R. D. observing in the Review for November last, a note from our correspondent—Nimrod,—observes, that Peter Beckford, Esq; of Stapleton, Dorsetshire, son of Julius or Julianus Beckford, and nephew of the late celebrated Alderman of that name, the professed author of *Thoughts on Hunting*, is not the Mr. Beckford to whom Mr. Brydone addresses his letters, nor are they relations.

He is son-in-law of the present Lord Rivers, and has prefixed to his book an exceeding good print of Mrs. Beckford, his wife, one of the handsomest women, and best of wives, in the West of England. R. D. expresses his concern that we should have been misled, by a correspondent, in a description of the *real* or *professed* author of *Thoughts on Hunting*, and he remarks that there is another book on the same subject, (but rather on hare hunting) of which the Review has not, as yet, taken any notice. That Mr. B. of Stapleton is undoubtedly the author of *Thoughts on Hunting*; but he does not hear who is the author of that other work. 'If says he, you think proper to ascertain the author, by distinguishing him from William Beckford, Esq; of Essex, you may do Mr. Peter Beckford a favour, by ascribing to him the honour of this first essay on this subject in English, and oblige a constant reader.'

* * * We shall speedily give some account of the book on *Hunting*, alluded to in the latter part of the foregoing letter. It is entitled 'Essays on Hunting.' Southampton, printed.

I N D E X.

I N D E X

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